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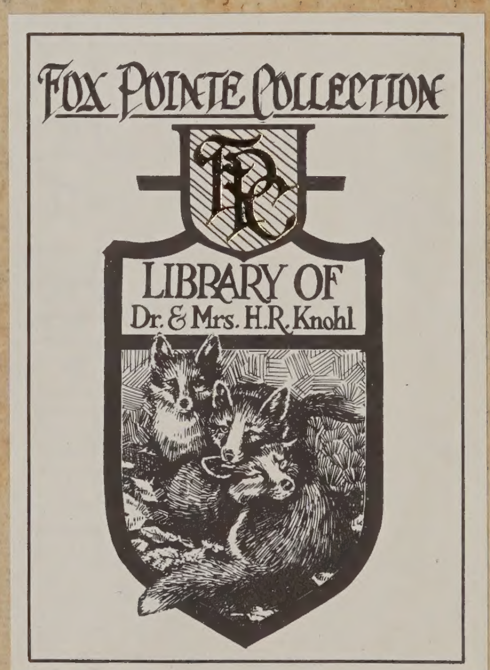
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LIBER BIBLIOTHECAE
GRAHAM POLLARD

THE AVNCIENT ECCLESIASTICALL HISTORIES OF THE FIRST SIX HVNDRED YEARES AFTER CHRIST,

wrytten in the Greeke tongue by three learned Hiſtoriographers, Euſebius, Socrates, and Euagrius.

EVSEBIVS PAMPHILVS *Biſhop of Cæſarea in Palæſtina vvrote* 10 *bookes.*
SOCRATES SCHOLASTICVS *of Conſtantinople vvrote* 7 *bookes.*
EVAGRIVS SCHOLASTICVS *of Antioch vvrote* 6 *bookes. VVhereunto is annexed* DOROTHEVS *Biſhop of Tyrus, of the liues of the Prophetes, Apoſtles and* 70 *Diſciples.*

All which authors are faithfully tranſlated out of the Greeke tongue by MEREDITH HANMER, Maiſter of Arte and ſtudent in diuinitie.

Laſt of all herein is contayned a profitable CHRONOGRAPHIE *collected by the ſayd Tranſlator, the title whereof is to be ſeene in the ende of this volume, with a copious* INDEX *of the Principall matters throughout all the Hiſtories.*

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers by Ludgate.
1577.

TO THE RIGHTE HONORABLE, THE GODLY, WISE AND VERTVOVS LADIE ELIZABETH, COVNTESSE OF LYNCOLNE,

vvife to the right noble Edvvarde Earle of Lyncolne, Lorde highe Admirall of England, one of the Queenes Maieſties priuie counſail and Knight of the moſt honorable order of the Garter:

MEREDITH HANMER vviſheth encreaſe of honor, continewance of Godly zeale, perfection of wiſedome, and health in Chriſt Ieſus.

THE holy Apoſtle and Euangeliſt, Sainct *Iohn*, one that leaned on our Sauiours breaſte (right honorable Ladie) when he ſawe a noble woman whome he tearmeth a Lady, walking in the way of trueth, and willingly embracing the gladſome tidinges of the Goſpell, reioyced exceedingly and wrote vnto her an Epiſtle wherein he commendeth her vertues, exhorting her to obſerue the olde commaundement of louing one an other, and to take heede of deceauers: though in all poynctes I am founde farre inferior, nay in nothing comparable at all vnto the bleſſed Apoſtle, yet your honors vertues doe counteruaile, or rather ſurpaſſe the other Ladies Godlineſſe, ſeeinge the ſeede of Chriſtianity was in her but newely ſowen, and true zeale of religion firmely rooted theſe many yeares in your Ladiſhips mind. Notwithſtanding my inferior condition, be it lawfull (though not of worthineſſe, at leaſt wiſe of fauour) for me to imitate the bleſſed Apoſtle, & to wryte vnto your honor, not any exhortation of myne owne (whiche peraduenture woulde be very ſimple) but the exhortation of the Apoſtles and Diſciples of our Sauiour, the martyrdomes of Saynctes and ſuch as ſerued God in trueth and vpright conuerſation, the inuincible courage and conſtancie of zealous Chriſtians, the Godly ſayinges and ſentences of true profeſſors, the wiſe and politicke gouernemente of common weales by Catholicke Emperours and Chriſtian princes, the carefull ouerſight of the flocke of Chriſt by reuerend Biſhops and learned Prelats, the confutation and ouerthrowe of heretickes with the confirmation of the trueth by holy councells and ſacred aſſemblies, and to ſay the wholl in one worde, as the principall drifte of myne Epiſtle, to preſente vnto your Ladiſhip theſe auncient Eccleſiaſticall Hiſtoriographers, to wit, *Euſebius, Socrates, Euagrius*, & *Dorotheus*. Whoſe hiſtories are ſo repleniſhed with ſuch godly doctrine, that I may very well ſay of them

all, as a learned wryter reporteth of *Euſebius*, that they are able to perſwade any man be his mind neuer ſo farre alienated from the trueth, to become a zealous Chriſtian. Wherefore my good Lady ſeeing that as *Plato* ſayth running witts are delighted with poetrie, as *Ariſtotle* wryteth, effeminate perſons are rauiſhed with muſicke, and as *Socrates* telleth vs hiſtories agree beſte with ſtaide heades: I preſent vnto your honor theſe hiſtories agreeing very well with your diſpoſition, and beinge the frutes of my trauell and ſtudie. *Ruffinus* ſayth, that he wrote his hiſtorie to delight the reader, to occupie the time, and to remoue the remembrance of the calamities (meaning the perſecution) which then lately had happened. As for Chriſtian pleaſure and Godly delightes, what can be more pleaſaunt then the reading of the Eccleſiaſticall hiſtories? touching the time, I knowe it full well you ſpende it as it beſeemeth your calling, to ſpeake of calamitie (vnleſſe we beholde the miſerie and lamentable eſtate of other Realmes and dominions) preſentlye there is geuen no ſuche occaſion, for it can not be remembred that the ſubiectes within this realme of Englande had the Goſpell ſo freely preached, Clerkes ſo profoundely learned, Nobility ſo wiſe and politicke, all ſucceſſes ſo proſperous, as in this happie raygne of our moſt vertuous & noble Princeſſe Queene *Elizabeth*, and therefore are we greatly bounde to praiſe God for it. Yet if ye call to memorie the corruption of late dayes, the blindnes of ſuch as woulde be called Gods people, the lamentable perſecution of the Engliſh Church, then may ye reade them after calamitie. But notwithſtandinge the premiſes it is not my drifte to ſalue ſuch ſores, neither to prouide medicens for ſuch Maladies. God of his prouidence hath continewally bene ſo carefull ouer his Church that his ſeruants were neuer left deſolate. Thoughe *Elias* complayned that he was left alone, yet were there thouſandes vvhich bovved not their knees to *Baal*. *S. Paul* telleth vs there is of Iſrael a remnant left. Our Sauiour ſpeaking of his Church though it be not of the greateſt multitudes yet is it accordinge vnto his Epitheton a litle flocke. And ſure I am there may be found a righteous *Abraham* in Chaldæa, a iuſt *Lot* in Sodome, a godly *Daniel* in Babylon, a deuout *Tobias* in Niniue, a paciente *Iob* in Huſſe, and a zealous *Nehemias* in Damaſco. There is found wheate among tares, graine in the huſke, corne among chaffe, a kearnel within the ſhale, marrow within the bone, a pearle within the cockle, and a roſe amonge the thornes. There was a *Ionathas* in the court of *Saul* to fauour *Dauid*, there was an *Obadia* in the Court of *Achab* to entertayne the Prophets, there was an *Abedmelech* in the Court of *Sedechias* to entreate for *Ieremie*, and in the Court of *Diocletian* there were many yonge Gentlemen, namely *Petrus*, *Dorotheus*, *Gorgonius* with many others which embraced the Chriſtians & ſuffred death for the teſtimony of Chriſt, as your honor may reade in theſe Eccleſiaſtical hiſtories, which I haue not therfore commended vnto you for the remembrance of any calamitie at all. But as for the Court of our moſt gracious Queene (a ſight both ioyfull and comfortable) where there reſortes ſo many learned Clerkes, ſo many Godly perſons, ſo many graue Matrons, ſo many vertuous Ladies, ſo many honorable perſonages, hauinge ſo noble a heade to gouerne them all: There the Chriſtian is no Phœnix, the godly is no blacke ſwanne, for the Goſpell is freely preached, and the profeſſors thereof had in honor and eſtimation. Wherefore in ſo godly a place, to be ſo vertuouſly diſpoſed at vacant times, as to reade theſe auncient hiſtories, wilbe a commendation vnto your honor, an encreaſe of knowledge, a confirmation of the faith, a maintenance of zeale, and a liuely beholdinge of Chriſt Ieſus in his members. Here you may ſee the modeſty and ſhamefaſtnes of Chriſtian maydens, the conſtancie of zealous women, the chaſt mindes of graue Matrons, the godly diſpoſition & wiſe gouernment of Queenes

and

and Empreſſes. Heere your Ladiſhip ſhall finde zealous prayers,ſorowefull lamentations,godly Epiſtles,Chriſtian decrees & conſtitutions. The father admoniſhing the ſonne,the mother her daughter,the Biſhop his clergie,the Prince his ſubiectes, one Chriſtian confirming an other, and God exhortinge vs all. Many nowe adayes had rather reade the ſtories of Kinge *Arthur*: The monſtrous fables of *Garagantua*: the Pallace of pleaſure: the Dial of Princes,where there is much good matter: the Monke of Burie full of good ſtories: Pierce ploweman: the tales of Chaucer where there is excellent wit,great reading and good decorum obſerued, the life of *Marcus Aurelius* where there are many good Morall precepts:the familiar and golden Epiſtles of *Antonie Gvvevarra* where there is both golden witt & good penning: the pilgremage of Princes well penned and Clerckly handeled: Reinard the Fox: *Beuis* of Hampton: the hundred mery tales:*skoggan*:*Fortunatus*:with many other infortunate treatiſes and amorous toies wrytten in Engliſhe, Latine,Frenche,Italian,Spaniſhe, but as for bookes of diuinitie, to edifie the ſoule, and inſtructe the inwarde man, it is the leaſt part of their care,nay they will flatly anſwere it belongeth not to theyr calling to occupie their heades with any ſuch kinde of matters,It is to be wiſhed, if not all, at leaſte wiſe that ſome part of the time which is ſpente in readinge of ſuche bookes (althoughe many of them contayne notable matter) were beſtowed in reading of holy Scripture or other ſuch wrytinges as diſpoſe the mind to ſpirituall contemplation. I am fully perſwaded that your Ladiſhip readeth no vayne bookes, I haue ſeene the experience of your vertuous diſpoſition my ſelfe and knowen it nowe of a long time. Wherefore ſeeinge you haue obtained honor with them that be preſẽt,fame for the time to come,riches for your poſterity,an eſtate for your ſucceſſors reputation among ſtraungers,credit amongeſt your owne,gladneſſe for your friends and that which paſſeth all,a ſure affiance in the goodneſſe of God:thinke it not amiſſe ſeeing it agreeth with my vocation, as I beganne with the Apoſtle that I nowe ende with exhorting of your Ladiſhip to goe on ſtill in well doinge, and with requeſtinge of your honor louingly to accept the thankefull remembrance of the benefits which I haue receaued at your handes. Let your vertuous diſpoſition and right honorable callinge be a protection and defence that theſe auncient hiſtories be not blemiſhed in the handes of Zoylous Sycophants,which as *Socrates* ſayth,being obſcure perſons,and ſuch as haue no pith or ſubſtance in them,go about moſt commonly to purchaſe vnto them ſelues fame and credit by diſpraiſing of others. God ſend your Ladiſhip many ioyfull yeares. From London the firſt of September. 1576.

Your Honors to diſpoſe and commaunde
Meredith Hanmer.

THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOVCHING THE TRANSLATION OF THESE AVNCIENT HISTORIES.

AS I am geuen to vnderſtande (good Chriſtian reader) there haue bene diuers vvhich attempted to tranſlate theſe auncient Eccleſiaſtical hiſtories, yet haue geuen ouer their purpoſe, partly being diſcouraged vvith the diuerſitie and corruption of Greeke copies, and partly being diſmayed vvith the crookednes of Euſebius ſtile, vvhich is by reaſon of his vnperfect allegations, and laſt of all, beinge vvhollie ouercome vvith the tedious ſtudie and infinite toyle and labour. The occaſion that moued me to take ſo great an enterpriſe in hand vvas, that I read them in Greeke vnto an honorable Ladie of this lande, and hauing ſome leaſure beſides the lecture and other exerciſes agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publique profite, and to make the Chriſtian reader of this my natiue countrey partaker alſo of theſe learned, zealous, and pleaſaunt hiſtories. VVhen I tooke penne in hande, and conſidered vvith my ſelfe all the circumſtances of theſe Hiſtories, and founde in them certen things vvhich the autors peraduenture might haue left vnvvritten, but the interpretor in no vviſe vntranſlated: I remembred the ſaying of Auguſtine, Diuinitatis eſt non errare, *It belongeth to the Diuinitie, or to God him ſelfe not to erre*, and that theſe Hiſtoriographers vvere but men, yet rare and ſinguler perſons. Daily experience teacheth vs there is no gardē vvithout ſome vveeds, no medovv vvithout ſome vnſauerie floures, no foreſt vvithout ſome vnfrutefull trees, no countrey vvithout ſome barren land, no vvheate vvithout ſome tares, no day vvithout a cloude, no vvriter vvithout ſome blemish, or that eſcapeth the reprehenſion of all men. I am ſure there is no reader ſo foolish as to builde vpon the antiquitie and autoritie of theſe hiſtories as if they vvere holy ſcripture, there is an hiſtoricall Faith vvhich is not in the compaſſe of our Creede, and if you happen to light vpon any ſtorie that ſauoureth of ſuperſtition, or that ſeemeth vnpoſsible, penes autorem ſit fides, *referre it to the autor, take it as cheape as ye finde it, remember that the holy Ghoſt ſayth*, omnis homo mendax. *if ſo, peraduenture the reader to, then let the one beare vvith the other. VVhere the places did require, leſt the reader shoulde be ſnared in errour, I haue laide dovvne Cenſures of an other letter then the texte is of, vvhere the autor vvas obſcure, I haue opened him vvith notes in the marge, vvhere I founde the ſtorie vnperfect, I haue noted it vvith a ſtarre, and ſignified vvithall vvhat my penne directed me vnto. Manie Latine vvriters haue imployed great diligence and labour about theſe Greeke Hiſtoriographers, one tranſlating one peece, an other an other peece, one interpreting one of the autors, an other trāſlating almoſt all, one peruſing, an other correcting.* Ierome *turned* Euſebius *into Latine, but it is not extant.* Ruffinus *tooke vpon him to tranſlate* Euſebius. *Of him* Ierome *vvryteth in this ſort*: Eccleſiaſticam pulchre Euſebius hiſtoriam texuit, quid ergo de interprete ſentiendum, liberum ſit iam cuique iudicium. Euſebius *hath very vvell compiled the Eccleſiaſticall hiſtorie, but as for the interpreter, euery man hath to thinke of him vvhat*

Ierome.
Ruffinus.

him liſt. Beatus Rhenanus,*a man of great iudgement,ſaith thus of* Ruffinus. In libris à ſe verſis parum laudis meruit, quod ex induſtria nõ verba vel ſenſum autoris quem vertendum ſuſceperit appendat, ſed vel minus vel pluſculum tanquam paraphraſes, non velut interpres pro ſua libidine plerumq; referat. Ruffinus *deſerued but ſmall praiſe for his tranſlations, becauſe of purpoſe he tooke no heede vnto the vvordes and meaning of the autor vvhich he tooke vpon him to tranſlate, but interpreted for the moſt parte at his pleaſure,by adding and diminishing,more like a Paraphraſt then a tranſlator. I finde by peruſing of him that he vttered in fevv vvords,vvhich* Euſebius *vvrote at large: that he is tedious vvhere* Euſebius *is brief:that he is obſcure vvhere* Euſebius *is plaine: that he hath omitted vvhere* Euſebius *is darke,vvords and ſentences and pages,and Epiſtles, and in maner vvholl bookes. Half the eight booke of* Euſebius*(ſo hath* Muſculus *to)and in maner all the tenth booke,he hath not once touched.* Ruffinus *vvrote the hiſtorie of his time in tvvo bookes, and erred fovvly in certen things, as* Socrates *doeth report of him.* Epiphanius Scholaſticus *tranſlated the Tripartite hiſtorie.* Ioachimus Camerarius *geueth of him this iudgement.* Tantam deprehendi in tranſlatione non modo barbariem ſed etiã inſcitiam ac ſomnolentiam iſtius Epiphanij, vt mirarer vlli Græcorum non adeo alienam linguam Latinam, ſed ignoratam ſuam eſſe potuiſſe. *I founde in the tranſlation of this* Epiphanius, *not onely ſuch barbarous phraſes, but alſo ignoraunce and palpable errour,that I can not chuſe but maruell,hovve any Grecian coulde be vnskilfull, not ſo muche in the ſtraunge Latine tongue, as ignorant in his ovvne language.* VVolfgangus Muſculus *a learned interpretour,hath tranſlated the hiſtories of* Euſebius, *yet* Edvvardus Godſalfus *geueth of him this Cenſure.* Hic autem ſatis correctis exemplaribus, vt credibile eſt deſtitutus innumeris locis turpiſſime labitur. Eſt porro adeo obſcurus vt interpres egeat interprete, adeo ſalebroſus vt lector identidem inhæreat, adeo lacunoſus vt autores ipſi Græci hiſtoriæ ſuæ ſententias non fuiſſe expletas grauiter conquerantur. *This* Muſculus *as it is very like,vvanting perfect coppies, erred fovvly in infinite places. Moreouer,he is ſo obſcure that the Tranſlator hath neede of an interpretour, ſo intricate that the Reader is novve and than graueled, ſo briefe that the Greeke autors them ſelues doe grieuouſlie complaine, that the ſentences in their Hiſtories vvere not fullie expreſſed. Though the reporter be partiall being of a contrarie religion, yet herein I finde his iudgement to be true, and ſpecially in his tranſlation of the tenth booke of* Euſebius. *yet not I only,but others haue founde it.* Iacobus Grynæus *a learned man,corrected many faultes, explicated many places,printed in the marge many notes,yet after al this his labour vvhich deſerueth great commendation, there are founde infinite eſcapes,and for triall thereof,I report me vnto the Reader.* Chriſtophorſon*(as for his religion I referre it to God and to him ſelfe,vvho by this time knovveth vvhether he did vvell or no) vvas a great Clarke, and a learned interpretour, he hathe Tranſlated paſſing vvell, yet ſometimes doeth he addicte him ſelf very much to the Latine phraſe, and is caried avvay vvith the ſound and vveight therof. If anye of the former vvryters had done vvell, vvhat needed the later interpretours to take ſo much paines? I vvoulde haue all the premiſſes, and vvhatſoeuer hath bene ſpoken of theſe Latine Tranſlatours by me (althoughe one of them chargeth an other) to be taken, not that I accuſe them of mine ovvne heade, but by beholding their doings, to excuſe the faultes that myghte eſcape in this Engliſhe Tranſlation. I founde the Greeke coppie of* Euſebius *in manie places vvonderfull crabbed,his Hiſtorie is full of allegations,ſayings and ſentences,and Epiſtles,and the ſelfe ſame autoritie oftentimes alleaged to the confirmation of ſundrie matters,that the vvords are ſhort, the ſenſe obſcure & hard to be trãſlated. Yet the learning of the man, the autoritie of his perſon, & the Antiquitie of his time vvill cauſe vvhatſoeuer may be thought amiſſe to be vvell takẽ.* Socrates *vvho follovved* Euſebius

Epiphanius. *Muſculus.* *Grynæus.* *Chriſtophorſon.* *Euſebius.* *Socrates.*

ſebius *about a hundred and fortie yeares after, and continevved the Hiſtorie, vvrote an eloquent and an artificiall ſtile, he vſeth to alleage vvholl Epiſtles, perfecte ſentences, and hath deliuered the hiſtorie very plaine. His vvords are ſvveete, his vaine pleaſaunt, & his inuention very vvittie. though the hiſtorie be large, his bookes long, and the labour great in vvryting of them, yet vvas I very much recreated vvith the ſvveteneſſe of the vvorke.* Euagrius, *vvho beganne vvhere* Socrates *left, and continevved his penne vnto the ende of the firſt ſix hundred yeares after Chriſt, is full of Dialects, and therefore in Greeke not ſo pleaſaunt as* Socrates. *He hath many ſuperſtitious ſtories vvhich might very vvell haue bene ſpared. But in peruſing of him I vvould haue the reader to note the great chaunge that vvas in his time more then in the dayes of the former vvryters, and therafter to conſider of the times follovving, the difference that is in theſe our dayes betvvene the Church and the Apoſtolicke times. the encreaſe, augmentation, & daily adding of ceremonies to ceremonies, ſeruice vpon ſeruice, vvith other Eccleſiaſticall rites and decrees, is not the encreaſe of pietie and the perfection of godlines, for our Sauiour telleth vs in the Goſpel, that tovvards the later dayes loue shall vvaxe colde, and iniquitie shall abound: but the malice and ſpite of the Deuell, vvho vvith the chaunge of time, altereth (as much as he may) the ſtate of the Eccleſiaſticall affaires, and thruſteth daily into the church one miſchiefe vpon an other. Moreouer* Euagrius *being a tēporall man, ſtuffeth his Hiſtorie vvith prophane ſtories of vvarres and vvarlike engines, of battailes and bloudshed, of Barbarians and Heathen nations. In deſcribing the ſituation of any ſoyle, the erection of buildings, and vertues of ſome proper perſon, he doth excell.* Dorotheus *Bishop of Tyrus & Martyr, vvhom I haue annexed vnto theſe former Hiſtoriographers, being vvell ſeene in the Hebrevv tonge, and a great Antiquarie, vvrote briefly the liues of the Prophets, Apoſtles, and ſeuentie diſciples of our Sauiour. The faultes that are therein, I attribute them rather vnto the corrupt coppies, then to any vvant of knovvledge in him. Such things as are to be noted in him, I haue laid them in the preface before his booke. After all theſe Tranſlations (gentle Reader) notvvithſtanding my great trauell & ſtudie, I haue gathered a briefe* Chronographie, *begining vvith* Euſebius, *and ending vvith* Euagrius, *vvhere thou maiſt ſee the yeares of the Incarnation, the raigne of the Emperours, the famous men and Martyrs, the kings of Iudæa, and highe prieſtes of the Ievves in Ieruſalem, from the birth of Chriſt vnto the ouerthrovve of the Citie, the Councels, the Bishops of Ieruſalem, Antioch, Rome, Alexandria, and all the hereſies vvithin the firſt ſix hundred yeares after Chriſt, deuided into Columnes, vvhere the yere of the Lord ſtāds right ouer againſt euery one. The profite that riſeth by reading of theſe hiſtories, I am not able in fevv vvords to declare. beſides the vvorks of the autors thēſelues, they haue brought forth vnto vs Sentences, Epiſtles, Orations, Chapiters and bookes of auncient vvryters, ſuch as vvrote immediatly after the Apoſtles, and are not at this day extant ſaue in them. Namely of* Papias *Bishop of Hierapolis,* Polycarpus *Bishop of Smyrna,* Polycrates *Bishop of Epheſus,* Dionyſius *Bishop of Corinth,* Apollinarius *Bishop of Hierapolis,* Dionyſius *Bishop of Alexandria,* Melito *Bishop of Sardis,* Serapion *Bishop of Antioch,* Irenæus *Bishop of Lions,* Alexander *Bishop of Ieruſalem,* Theoctiſtus *Bishop of Cæſarea,* Anatolius *Bishop of Laodicea,* Phileas *Bishop of Thumis,* Alexander *Bishop of Alexandria,* Euſebius *Bishop of Nicomedia,* Theognis *Bishop of Nice,* Athanaſius *Bishop of Alexandria,* Gregorie *Bishop of Nazianzum,* Cyrill *Bishop of Alexandria,* Euſebius *Bishop of Dorilæum,* Peter *Bishop of Alexandria,* Gregorie *B. of Antioch. Of* Gaius, Cornelius, Iulius, Liberius, *Bishops of Rome. Of the Councels, as the Synode in Palæſtina and Antioch, the Councel of Nice, Ariminum, Epheſus, Chalcedon and Conſtantinople. Of learned vvriters as,* Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Euagrius, and Symeon. *If vve be diſpoſed to ſee the Empe-*

Euagrius.

Math. 24.

Dorotheus.

A Chronographie.

rours, their Decrees, Epiſtles, Conſtitutions and Edicts, vve may ſoone finde them euen from Iulius Cæſar the firſt, vnto Mauricius the laſt, vvithin the firſt ſixe hundred yeres, namely Auguſtus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Veſpaſian, Titus, Domitian, Nerua, Traian, Adrianus, Antoninus Pius, Verus, Comodus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Cōſtantius and Maximinus, Conſtantinus Magnus and Licinius, Conſtantinus the yonger, Conſtantius and Conſtans, Iulian the Apoſtata, Iouian, Valentinianus and Valens, Gratian, Valentinianus the yonger, and Theodoſius Magnus, Arcadius and Honorius, Theodoſius iunior, Martianus, Leo, Zeno, Anaſtaſius, Iuſtinus, Iuſtinianus, Iuſtinus the 2. Tiberius and Mauricius. VVe may ſee the Biſhops hovv they gouerned, Miniſters hovv they taught, Synodes vvhat they decreed, Ceremonies hovv they crept into the Church, Hereſies hovv they roſe and vvere rooted out. If vve ſtande vpon the Theater of Martyrs, and there beholde the valiant vvraſtlers, and inuincible champions of Chriſt Ieſu, hovv can vve chuſe but be rauiſhed vvith zeale vvhen vve ſee the profeſſors of the truth torne in peeces of vvilde beaſtes, crucified, beheaded, ſtoned, ſtifled, beaten to death vvith cudgels, fried to the bones, ſlaine aliue, burned to aſhes, hanged on gibbettes, drovvned, brained, ſcurged, maimed, quartered, their neckes broken, their legges ſavved of, their tongues cutte, their eyes pulled out and the emptie place ſeared vvith ſcalding iron, the vvrapping of them in oxe hides vvith dogges and ſnakes and drovvned in the ſea, the inioyning of them to kill one an other, the gelding of Chriſtians, the paring of their fleſh vvith ſharpe raſors, the renting of their ſides vvith the laſhe of the vvhip, the pricking of their vaines vvith bodkins, and famiſhing of them to death in deepe and noyſome dungeons. It is a vvonder to ſee the zeale of their prayers, their charitie tovvards all men, their conſtancie in torment, and their confidence in Chriſt Ieſus. Theſe be they vvhome S.
Apoc.6.7. Iohn in his Apocalypſe ſavve in a viſion vnder the altare, that vvere Martyred for the vvord of God and the teſtimonie of Chriſt Ieſus, vvhich cried vvith a loud voyce, ſaying: Hovve long tarieſt thou Lord, holy and true, to iudge and to auēge our bloude, on them that dvvell on the earth. And long vvhite garments vvere geuen vnto euery one of them, and it vvas ſayd vnto them, that they ſhould reſt yet for a litle ſeaſon, vntill their felovve ſeruaunts and their brethern that ſhould be killed as they vvere, vvere fulfilled. The Angell telleth him vvho they vvere that vvere arayed in long vvhite garmentes, and vvhence they came, ſaying: theſe are they vvhich came out of great tribulation, and haue vvaſhed their long robes, and made them vvhite by the bloude of the Lambe, therfore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne vvill dvvell among them. They ſhall hunger no more, neither thurſt, and God ſhall vvipe avvay all teares from their eyes. Very comfortable vvordes. But the executioners, the tyrantes, and tormentours hearts vvere ſo hardened, that neither voyces from aboue, nor ſignes in the aer threatning vengeance and the vvrath of God to light vpō them, neither the ſvvetting of ſtones, nor the monſters that the earth brought forth could mollifie their ſtonie mindes. The ſea ouerflovved the land, the earth opened and left daungerous gulphes, Earthquakes ouerthrevve their Tovvnes and Cities, fire burned their houſes, yet vvoulde they not leaue of their furie. They vvere as S. Paul ſayeth, turned into a reprobate ſenſe, they left no villanie vnpractiſed, in the ende many of them fell into frenſie and madnes, they ranne them ſelues vpon naked ſvvordes, they brake their ovvne neckes, they hanged them ſelues, they tumbled them ſelues headlong into riuers, they cutte their ovvne
Apo.16. throtes, and diuerſly diſpatched them ſelues. This is the viall full of the vvrathe of God,

vvhich the Angell in the reuelation povvred vpon the vvaters, and the voyce that folovved after may very vvell be ſpoken of them: O Lord vvhich art and vvaſt, thou art righteous and holy, becauſe thou haſt geuen ſuch iudgements, for they haue shed out the bloud of Sainċts and Prophets, and therefore haſt thou geuen them bloud to drinke, for they haue deſerued it. The aforeſaid Martyrs gaue forth godly ſayings, diuine precepts for the poſteritie, they ſealed their doctrine vvith their ovvne bloude, they ſpared not their liues vnto the death, they are gone before, they shevved vs the vvay to follovv after, theſe (good Chriſtian reader) vvith other things are to be ſeene throughout theſe Hiſtories. The Chapiters in the Greeke vvere in many places very ſmall, if I shoulde haue follovved the Greeke diuiſion, then had I left much vvaſt paper, I haue ſometimes ioyned tvvo or three together, ſome other times taken them as they lay, yet vvhere I altered the diuiſion, I noted in the marge the number of the Greeke Chapiters. There is no raigne of any Emperour, no ſtorie almoſt vvorthie the noting, but thou haſt in the marge the yeare of the Lord for the better vnderſtanding therof. VVhatſoeuer I found in the Greeke, vvere it good or bad, that haue I faithfullie vvithout any parcialitie at all laide dovvne in English. VVherfore if ought be vvell done, geue the praiſe vnto God. let the paines be mine, and the profit the Readers.

Psal. 113.

Non nobis Domine, non nobis, ſed nomini tuo da gloriam.

The life of Euſebius Pamphilus out of Sainct Ierome.

Beſides the works within named, Euſebius wrote foure books of the life of Conſtantine: againſt Hierocles 8 books: againſt fatall deſtenie one booke, all which I haue ſeene. moreouer Socrat. lib. 2 eccle. hiſt. cap. 16. 17 ſaith he wrote three books againſt Marcellus and there he alleageth ſome peeces thereof.

EVSEBIVS Biſhop of Cæſarea in Palæſtina, one that was very ſtudious in holy ſcripture, and a diligent ſearcher together with *Pamphilus* martyr of the diuine librarie, wrote infinite volumes, and amongeſt others theſe which followe. Of Euangelicall preparation 15 bookes, as preparatiues for ſuch as were to learne the doctrine of the Goſpel. Of Euangelical demonſtration 20 bookes, where he proueth and confirmeth the doctrine of the newe Teſtament, with a confutation of the aduerſarie: Of diuine apparition 5 bookes: Of the Eccleſiaſticall hiſtorie 10 bookes: Of Chronicall Canons a generall recitall with an Epitome thereof: Of the diſagreeing of the Euangeliſts: tenne bookes vpon the Prophet *Eſay*: againſt *Porphyrius* who wrote then in Sicilia (as ſome doe thinke) 30 bookes, whereof onely twentie came to my handes: One booke of *Topiks*: An Apologie or defence of *Origen* in 6 books: The life of *Pamphilus* in three books: Of martyres certaine other books: Vpon the 150 Pſalmes very learned commentaries, with ſundry other workes. He floriſhed chiefly vnder the Emperour *Conſtantinus Magnus*, and *Conſtantius* his ſonne, and for his familiaritie with *Pamphilus* martyr, he was called *Euſebius Pamphilus*. So farre *Ierome*.

THE FIRST BOOKE OF THE ECCLESIASTICAL HISTORY OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALESTINA.

The proeme of Euſebius to his Hiſtorye.

THE ſucceſsions of the holy Apoſtles, together vvith the tymes from our Sauiour vnto vs hitherto continevved, and thoſe things vvhich are ſayd to be done, according vnto the Eccleſiaſticall hiſtorye, vvhat they are, hovve greate, and vvho decently haue gouerned the Churche, ſpecially in the moſt famous prouinces: alſo vvho in all ages haue ſet forth the heauenly doctrine, eyther by preaching, or by vvriting: and agayne vvhat men, hovve many, & vvhen through deſire of noueltye, and error, falling into extremityes, haue publiſhed them ſelues Authors of knovvledge falſely ſo called, & cruelly rent a ſunder as rauening vvolues, the flocke of Chriſt: moreouer vvhat euils forthvvith haue fallen vpon the vvhole nation of the Ievves, becauſe of their conſpiracye againſt our Sauiour: and againe hovv many, by vvhat meanes, and in vvhat times the vvorde hath bene of the Gentils ſtriuen againſt, and vvhat ſinguler men in all tymes, haue paſſed and gone throughe bitter conflicts for his name ſake, euen by ſheding of their bloode, and ſuffring of torments, and beſides all this, the martyrdomes done in our tyme, together vvith the mercifull and comfortable ayde of our Sauiour, tovvardes euery one louingly exhibited: I determining to publiſhe in vvriting, vvill not beginne of any other place my entraunce, then of the firſt order in doinge or diſpenſation of our Sauiour and Lorde Ieſus Chriſt. but truely the circumſtance it ſelfe, euen in the beginning craueth pardon, being greater then our ſtrength can ſuſtayne. I confeſſe in deede that vvhich vve promiſe, to be abſolute, and that vvhich vve profeſſe to omitte nothing, to be a thinge incomprehenſible. For vve firſt taking this argument in hande, endeuoringe to treade a ſolitary and vntroden vvaye, praying that God may be our guyde, and the povver of our Lorde and Sauiour, our preſent helper and ayder: yet can vve no vvhere finde as much as the bare ſteppes of ſuche as haue paſſed the ſame path before vs, hauinge onely ſmale shevves and tokens, vvherevvith diuers here and there in their ſeueral tymes haue lefte vnto vs particuler declarations as it vvere certaine ſparcles, vvhileſt that they lift their voyces from farre, and from aboue, from vvhence, as from an highe place and inuiſible, crying as out of a certayne vvatchtovver horne, vvhat vvaye vve ought to goe, and hovve to directe vvithout error and daunger the vvay and order of our talke. vvhatſoeuer thinges therefore vve thinke profitable for this preſent argument, chooſing thoſe thinges vvhich of them are here and there mentioned, and as it vvere culling and gathering the commodious and fitt ſentences of ſuch as haue vvritten of olde, as flovvres out of medovves bedecked vvith reaſon, vve vvill endeuour in shevving the vvay of hiſtorye, to compact the ſame as it vvere into one body, being alſo deſirous to retayne

The argument of this Eccleſiaſticall hiſtory.

VVhere Euſebius beginneth his hiſtory The difficulty therof.

from obliuion the ſucceſsions, althoughe not of all, yet of the moſt famous Apoſtles of our Sauiour, according vnto the Churches moſt notable, and yet freshe had in memorye. I ſuppoſe verily that I haue taken in hand an argument very neceſſary, becauſe that I haue found no vvhere any Eccleſiaſticall vvriter, vvhich in this behalfe vnto this day, hath imployed any parte of diligence. I hope alſo it vvilbe a very profitable vvorke for the ſtudious, that is earneneſtly ſett to knovve the vtilitie of this hiſtorye. And of theſe thinges heretofore, vvhen that I compiled certayne Chronicall Canons, *I vvrote an* Epitome, *but the more ample declaration thereof, I thought good to reſerue vntill this preſent. and the beginning (as I ſayd) vvill I take of the diſpenſation and diuinity of our Sauiour Chriſt, higher and deeper to be conſidered, then that vvhich concernes his humanity, for it is requiſite for him that comitteth to vvriting an Eccleſiaſtical hiſtorye, thence to beginne, euen from the chiefe diſpenſation of Chriſt, & deuiner then it ſeemeth to many, in ſo much that of him vve are termed Chriſtians.*

The neceſſity.

The vtility

Joan Dunbar

T. V.

CAP.

Cap. I.

A ſummarye recitall of thinges concerning the diuinitie and humanitie of our Lorde and Sauiour Ieſus Chriſt.

BEcauſe therefore the conſideration of the maner in Chriſt,is two folde,the one
conſiſting as a head on the bodye,by the which he is vnderſtoode God,the other
to be pondered with paces, by the which he hath put on man, like vnto vs, ſub-
iecte to paſſions for our ſaluations ſake.We ſhal make a right reherſal of thoſe
thinges which folowe,if that firſt we begin the declaration of the whole hiſtory
from them which are principal and moſt proper pillers of this doctrine. In the
meane ſpace the auncientrie and dignitie of Chriſtian Antiquitie, ſhal againſt them be declared,
which ſuppoſe this religion newe,ſtraunge,of late,and neuer hearde of before: but to declare the
generation,dignitie,eſſence,and nature of Chriſte,no ſpeache can ſufficiently ſerue.ſithence that
the holy Ghoſt in the prophets hath teſtified: His generation vvho shalbe able to declare?for *Eſai.53.*
the father no man hath knovven,but the ſonne,neither at any time hath any knovven the ſonne *Iohn.10.*
vvorthely,but the father alone vvhiche begate him. This light going before the worlde,and all
worldes the intellectual and eſſentiall wiſdome,and the liuing worde of God, being in the begin-
ning with the father,who but the father alone hath rightly knowen? which is before euery crea-
ture and workemanſhip, both of viſible and inuiſible thinges, the firſt and only ſonne of God,
chiefe captayne of the coeleſtiall,rationall,and immortall hoaſte,the Angel of the great counſel, *Eſai.9.*
& executour of the ſecrete will of the father, maker and worker of all thynges together with ẏ fa-
ther,whiche after the father is cauſe and auctor of all thinges,the true and only begotten ſonne of
God,Lorde,and God,and King of all thinges whiche are created, receauing dominion and rule
of the father by the ſame diuinitie,power,and glorye.for according to the myſticall diuinitie con-
cerning him in the ſcripture.In the beginning vvas the vvorde,and the vvorde vvas vvith God, *Ioh.1.*
and God vvas the vvorde. the ſame vas in the beginning vvith God.all thinges vvere made by
it,and vvithout it vvas nothing made that vvas made. The ſame doth *Moſes*,the moſt auncient
of al the prophets teſtifie,for deſcribing by inſpiration of the holy ſpirite the ſubſtance and diſpo-
ſition of the vniuerſall worlde,he ſheweth the framer and workeman of all thinges, God, to haue
graunted to Chriſt him ſelfe and none other,that is his deuine and only begotten worde,the fra-
ming of theſe inferior thinges. For vnto him, conferring about the creation of man: God ſayde *Geneſ.1.*
(ſayth he)let vs make man after our ovvne likeneſſe and ſimilitude. And with this ſaying a-
greeth an other prophet thus ſpeaking of God in Hymnes,and ſaying: He ſpake and they vvere *Pſal.32.*
made,he commaunded and they vvere created. By whiche wordes he bringeth in the father a
maker,commaunding as vniuerſall captayne with his kingly becke, but the worde of God next
to him(not an other from that which amongſt vs is preached)obſeruing in al thinges his fathers
ordinances: as many therefore from the firſt originall of mankinde as appeared iuſte,godly,ver-
tuous,and honeſt liuers,eyther about the tyme of *Moſes* that great worſhipper of the great God,
or before him as *Abraham* and his ſonnes,or as many in the times folowing accompted iuſt, and
the prophets alſo which conceaued of God with the clenſed eyes of the minde, haue knowen this
ſame, and haue worſhipped him as the ſonne of God with conuenient and due honor: but he not
degenerating from his fathers pietie, is appointed a teacher vnto all of his fathers knowledge.

Cap. II.

The Sonne of God appeared vnto the fathers in the olde teſtament, and was preſent with the æternall father at the creation of the worlde. Euſebius ſheweth his diuinitie partly by his apparitions and partly by creating the worlde.

THe Lorde God therefore appearing,conferred as a common man with *Abraham*,ſittinge
in the oke groue of Mambre,he forthwith fallyng downe vpon his face, although with the
outward eye he beheld but man,yet worſhiped him as God,& made ſupplication vnto him
as Lorde,with the ſame wordes he confeſſeth that he knewe him when he ſayde: O Lord vvhich *Geneſ.18.*
iudgeſt the vvhole earth vvilt not thou iudge rightly? For if no reaſon permit the vnbegotten
and immutable eſſence of the almightie to transforme him ſelfe vnto the lykeneſſe of man,neither

agayne the imagination of any begotten ſuffer to ſeduce the ſightes of them that ſee, neither the Scriptures to fayne ſuch thinges falſely: the Lord and God which iudgeth the whole earth and executeth iudgement, being ſeene in the ſhape of man, what other ſhould be prayſed (if it be lawefull for me to mention the Author of all thinges) then his onely preexiſtent worde? of whome it is ſayde in the Pſalmes: he ſent forth his vvorde and healed them, and deliuered them out of all their diſtreſſe. The ſame worde next after the father *Moſes* playnely ſetteth forth ſaying: The Lorde rayned brimſtone and fire from the Lorde, out of heauen vpon Sodom and Gomorha. The ſame doth the ſacred Scripture call God, appearing againe vnto *Iacob* in the figure of man, & ſaying vnto *Iacob:* Thy name shal no more be *Iacob*, but *Iſrael* ſhalbe thy name, becauſe thou haſt vvraſtled and preuailed vvith God. at what time *Iacob* termed that place the viſion of God, ſaying: I haue ſeene God face to face and my life is preſerued. Neither is it lawefull once to ſurmiſe that the apparitions of God in the Scriptures may be attributed to the inferior Angels and miniſters of God, for neither the Scripture if at any tyme, any of them appeared vnto men concealeth the ſame: calling by name neither God, nor Lorde, but Angels or meſſengers which may eaſily be tryed by innumerable teſtimonies. This ſame alſo doth**Ieſus* the ſucceſſor of *Moſes* cal graund captayne of the great power of the Lorde, being as prince of all ſupernatural powers and of celeſtiall Angels and Archangels, and the famous power and wiſedome of the father, to whome *ſecondaryly all thinges concerning rule and Raigne are committed, when as he behelde him in no other forme or figure then of man, for thus it is written: And it happened vvhen *Ioſua* vvas in Ierícho he lifted vp his eyes and behelde a man ſtandinge ouer agaynſt him, hauinge a naked ſvvorde in his hande, and *Ioſua* comming vnto him ſaide: art thou on our ſide, or on our aduerſaryes? and he ſayd vnto him, I am chief captaine of the hoaſt of the Lorde, and novv am come hither. And *Ioſua* fell on his face to the earth and ſayde vnto him: Lorde vvhat commaundeſt thou thy ſeruaunte? and the captaine of the Lordes hoaſt ſaide vnto *Ioſua*: looſe thy shoe from of thy foote, for the place vvhere thou ſtandeſt is an holy place and the grounde is holy. By theſe words thou maiſt perceaue the ſelf ſame, not to be different from him which talked with *Moſes*, for there alſo the Scripture hath vſed the ſame wordes: vvhen the Lorde ſavve that he came for to ſee, God called him out of the middeſt of the bushe and ſayd: *Moſes, Moſes*, and he aunſvvered, vvhat is it? and he ſayde come not hither, put thy shoes of thy feete, for the place vvhere thou ſtandeſt is holy grounde, and he ſayde vnto him: I am the God of thy father, the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*. And that it is a certayne eſſence liuing and ſubſiſting with the father & the God of all thinges before the fundations of the worlde were layde, miniſtring vnto him at the creation of all creatures termed the worde, and the wiſedome of God (notwithſtanding the aforeſayde) wiſedome her ſelfe in her proper perſon thus by *Solomon* plainly and pithely ſpeaking, is to be hearde: I (ſayth wiſedome) haue framed or fixed a tabernacle, counſel, knovvledge, & vnderſtanding. I haue by calling allured vnto me. Through me Kinges do raygne, & Potentates put in practiſe iuſt lavves. Through me mighty men, and Princes are much made of. Through me Princes beare rule on earth. to this ſhe addeth: The Lorde him ſelfe faſhioned me the beginning of his vvayes, for the accompliſhing of his vvorkes. I haue bene ordayned before the fundations of the vvorld vvere layde, and from the beginning, or euer the earth vvas made, before the vvelſpringes flovved out, before the fundations of the mountaynes vvere firmley ſett, and before all hills begate he me, vvhen he ſpred and prepared the heauens, I vvas preſent. vvhen he bounde in due ordre the depth vnder heauen I vvas by. I vvas vvherevvith he daily delited, reioycing continually in ſo much that he reioyced at the perfect finishing of the vvorld. that he was before all thinges, and to whome (though not to all men) the heauenly worde was declared, it followeth that in fewe wordes we entreate.

Pſal. 106. *Geneſ. 19.* *Geneſ. 32.* *Geneſ. 32.* He preuenteth the obiection: perhaps they vvere Angels vvhich appeared vnto men. *Ieſus otherwiſe Iehoſua. * Secōdaryly not in dignitie but in perſon & order. *Ioſue 5.* *Exod. 3.* *Prouerb. 8.*

Cap. III.

VVhy before the incarnation the worde was not preached and publiſhed among all people, and knowen of all as after the incarnation?

For what cauſe therefore the worde of olde, vnto all men, and vnto all nations, euen as nowe was not preached, thus it ſhall euidently appeare. that olde and auncient age of man coulde not attayne vnto this moſt wiſe and moſt abſolute doctine of Chriſt, for immediatly the firſt man, from his happy eſtate, being careleſſe of the commaundement of God, fell into this mortall and

and frayle life, and changed thoſe heauenly delightes and pleaſures of olde for this curſed earth.
and conſequently his poſterity, when they had repleniſhed the whole worlde, appearing farre
worſe (one or two excepted) haue choſen certayne ſauage and brutiſhe maners, and with all this
bitter and ſorowful life, & caſt in their mindes nether city nether common weale, nether artes, ne-
ther ſciences whatſoeuer. and retayned amongeſt them not as much as the name either of lawes
or iudgements, and to be ſhort not once as much as the vewe of vertue and philoſophie, but liuing
among beaſtes, ſpent their time in wilderneſſe, as fieldiſh men and voyd of humanity, corrupting
the reaſonable vnderſtanding agreable with nature, the reaſonable ſeedes of mans minde with
their wilful malice, yelding them ſelues wholy to al abominations, ſo that ſometimes they infect
eche other, ſometimes they ſleye eche other, ſometimes they deuoure mans fleſhe, preſuming to
wage batle with God after the famous battel of the fooliſh Giants, determining and imagining in *Geneſ.* 11.
their minde to wall heauen and earthe in one, and beinge moued throughe the madneſſe of their
minde they went about to conquere God the gouerner of all thinges, whereby they haue thus
ſore incenſed him agaynſt them ſelues. God the ouerſeer and ruler of all things, reuenged them
with floodes and deſtructions of fiery flames, as if they had bene a certaine wilde, vnmanured
thickett, ouerſpreadinge the whole earthe: alſo with famyne and continuall plagues, with bat-
tayle and thunderboltes from aboue he cut them of, and ſubdued that ſeuere and moſt bitter mala-
dye of their ſoules: by reſtrayning them with more ſharpe puniſhments & impriſonments. When
malice was now flowen vnto the brimme and had ouercaſt al with the couer thereof, ouerſhadow-
ing & ouerdarkening the mindes of mortall men, as it were a certaine ſoking ſlumber of drunken-
neſſe: that firſt begotten wiſedome of God, and the ſame worde that was in the beginning with
God by his ſuperabundant louing kindnes, appeared vnto the inhabiters on earth ſometimes by
viſion of Angels, ſometimes by him ſelfe, as the helping power of God vnto ſome one or other of
the auncient worſhippers of God, in no other forme or figure then of man, for otherwiſe their ca-
pacity could not haue compriſed the ſame. After that now by them the ſeede of piety was ſowen &
ſcattered amiddes the multitude of men, and the whole nations which from the Hebrewes linea-
ly deſcended had now purpoſed to preferre godlines vpon earth: he deliuered vnto them of olde
by his ſeruant *Moſes*, after ſtrait inſtitutions certayne figures and formes of a miſticall Sabaoth
and circumciſion, and entrances vnto other ſpiritual contemplations, but not the perfect & playne
myſteries thereof. When as the law was publiſhed and ſet forth as a ſweete ſounde vnto all men,
then many of the Gentils through the law makers, euery where yea and philoſophers changed
their rude, brutiſh, and ſauage ſenſes vnto meeke and milde natures, ſo that thereby there enſued
amongeſt them perfect peace, familiarity, and frendſhip: then againe to al men and to the Gentils
throughout al the worlde, as it were now in this behalfe holpen and fit to receaue the knowledge
of his father, the ſame ſchoolemaſter of vertue, his fathers miniſter in al goodnes, the deuine and
celeſtiall worde of God through man with corporall ſubſtance not different from ours, ſhewed
him ſelfe about the beginning of the Romaine empire, wrought and ſuffred ſuch thinges as were
conſonant with holy Scripture which foreſhewed there ſhoulde be borne ſuch a one as ſhoulde be
both God and man, a mighty worker of miracles, an inſtructor of the Gentiles in his fathers pie-
ty, and that his wonderfull birth ſhoulde be declared, his new doctrine, his wonderfull workes,
beſides this the maner of his death, his reſurrection from the dead, and aboue all his diuine reſti-
tution into the heauens. The Prophet *Daniel* beholdinge his kingdome in the ſpirit to be in the The king-
latter age of the worlde, whereas otherwhere deuinely yet here more after the maner of man deſ- dome of
cribeth the viſion of God. I beheld (ſayth he) vntill the thrones vvere placed, and the auncient of Chriſt.
dayes ſate theron, his garments vvere as the vvhite ſnovve, the heares of his heade as pure vvoll, *Daniel.* 7.
his throne a flame of fire, his chariots burning fire, a fyry ſtreame ſlyded before his face, a thou-
ſande thouſandes miniſtred vnto him, the iudgement vvas ſet, & the bookes vvere opened, &c.
Againe: And againe after this I behelde (ſayth he) and beholde one comminge in the cloudes
like the Sonne of man, and he came ſtill vnto the auncient of dayes, & he vvas brought before
him, and to him vvas geuen principalitie, & honour, and rule, and al people, tribes, and tongues
shall ſerue him, his povver is an euerlaſting povver vvhiche shall not paſſe, his kingdom shall
neuer be deſtroyed. Theſe thinges truely may be referred to none other then to our Sauiour.
God that was the word, being in the beginning with the father, and named the Sonne of man, by
reaſon of his incarnation in the latter times, and becauſe we haue in our commentaries compiled
propheticall expoſitions touching our Lord Jeſus Chriſt, and therin haue ſhewed euidenly thoſe

thinges which concerne him,at this preſent we wylbe content with the premiſes.

Cap. IIII.

That Ieſus and the very name of Chriſt from the beginning was both knowen and honored among the deuine Prophets,that Chriſt was both a King, an highprieſt,and a Prophet.

That the name both of *Ieſus* and alſo of *Chriſt* among the holy prophets of old was honored, nowe is it time to declare. *Moſes* firſt of all knowing the name of *Chriſt* to be of great reuerence & glorious,deliuering types of heauenly things,& pledges & miſtical formes (according vnto ỷ commaundement preſcribed,ſaying vnto him: See thou doe all thinges after the fashion that vvas shevved thee in the mount. Naming man(as he lawfully might) an highprieſt of God,called the ſame *Chriſt*, and to this dignitie of highe prieſthood althoughe by a certayne prerogatiue excelling all others among men,yet becauſe of honor and glory he put to, the name of *Chriſt*.So then he deemed Chriſt to be a certayne deuine thyng.The ſame *Moſes* alſo,when, being inſpired with the holy Ghoſt he had wel forſeene the name of *Ieſu*, iudged the ſame worthy of ſinguler prerogatiue: for this name of *Ieſu* appeared not manifeſt among men afore it was knowen by *Moſes*,and this name he gaue to him firſt, and to him alone whom he knew very wel by tipe & figuratiue ſigne to receaue the vniuerſal principality after his death. His ſucceſſor therfore,before that time called not *Ieſu*,but otherwiſe to weete * *Auſe*:He called *Ieſu*,the which name his parents had geuen him:therby attributing to that name ſinguler honor farr paſſing al princely ſcepters,becauſe that the ſame *Ieſus Naue* was to beare the figure of our Sauiour, & alſo alone after *Moſes* to accompliſh the figuratiue ſeruice committed vnto him,and thought worthy to beginne the true and moſt ſincere worſhip. *Moſes* to theſe two men after him thus ſurpaſſing all people in vertue and honor,attributed for great honor the name of our ſauiour *Ieſus Chriſt* to the one as highe prieſt,to the other as principal ruler after him.After this ỷ prophets playnely haue prophecied & namely of *Chriſt*, & of the peeuiſhe practiſe of the Iewiſhe people agaynſt him,& of the calling of the Gentils by him.**Ieremie* thus ſayde: The ſpirite before our face, Chriſt our Lorde,is taken in their nets,of vvhom vve ſpeake before vnder the shadovve of his vvinges vve shalbe preſerued aliue among the Heathen. *Dauid* alſo being amazed becauſe of his name,expoſtulateth the matter thus: VVhy(ſayth he) haue the Gentiles raged , and the people imagined vayne thinges? The kinges of the earth ſtoode foorth, and the princes aſſembled together againſt the Lorde and againſt his Chriſt. To theſe he addeth in the parſon of Chriſt ſaying: The Lorde ſayde vnto me thou art my ſonne,this day haue I begotten thee. Aske of me and I shall geue thee the Heathen for thine inheritaunce, and the endes of the earthe for thy poſſeſſion ,* The name of *Chriſt* therefore among the Hebrewes hath not onely honored thoſe that were adorned with the high prieſthood,anointed with figuratiue oyle prepared for that purpoſe: but alſo princes whom the Prophets by the precept of God haue anoynted and made figuratiue *Chriſts*: becauſe they figuratiuely reſembled the deuine worde of God,and the regall and princely power of the onely and true Chriſt gouerning all thinges. And moreouer we haue learned certaine of the Prophets typicalye by their anoynting to haue bene termed *Chriſts*.Al they had a relation vnto the true *Chriſt*,the deuine and heauenly worde,the onely highprieſt of all, the king of all creatures and the chiefe Prophet of the father ouer all other Prophets, the proofe hereof is playne: for none euer of all them that typicaly were anoynted,were they Princes,or Prieſts,or Prophets, haue purchaſed vnto them ſelues ſuche deuine power and vertue as our ſauiour and Lorde Ieſus Chriſt ſole and ſinguler hath ſhewed. None of all them howe famous ſo euer they were found,among their owne throughout many ages by reaſon of their dignitie and honor haue beſtowed this benefit vpon their ſubiects, that by their imaginatiue appellation of Chriſt they ſhould by name be conſecrated Chriſtians in deede. Neyther hath the honor of adoration bene exhibited by the poſteritie vnto any of them,neither after their death hath there bene any ſuch affection,that for their ſake any prepared them ſelues to dye for the maintenance of their honor, neither hath there bene any tumult among the Gentils throughout the worlde for any of them, the power of the ſhadow was not of ſuch efficacy in them,as the preſence of the verity by our ſauiour declared,which reſembled nether the forme or figure of any: nether linealy deſcended according vnto the fleſhe from the Prieſts:neither was exalted by the might of men vnto his kingdome:nei-

ther

Exod.25.

*τῷ Α'υσῆ in this place I ſuppoſe to be corrupted commonlye in the greeke it is red Ναυῆ the Hebrues call him Iehoſchua. ben Nun.

1.The ſonne of Nun.

Num.11. and.14. Deut.1. Ioſu.24.

* The teſtimonies of the prophets touching Chriſt.

Lam.4. Pſal.2. Pſal.2.

*KigsPrieſts and prophets among the Hebrevvs, becauſe of their anoynting vvere called Chriſts.

The types & shadovves of Chriſt being Prieſt King and Prophet.

ther prophecied after the maner of the auncient Prophets: neither obtayned any preeminence
or prerogatiue amonge the Iewes: yet for all this, *Chriſt*, being by the diuine ſpirite adorned
with all theſe dignities though not in types yet in trueth it ſelfe, and enioyinge all the gyftes of
thoſe men (whereof mention is made) he hath bene more publiſhed and preached, and hath pow-
red vpon vs the perfect ornature of his moſte reuerent and holy name, not turning hencefor the
vnto types and ſhadowes ſuch as ſerue him, but vnto the naked trueth, the heauenly life, and vn-
doubted doctrine of verity, his anoynting was not corporall, but ſpirituall, by participation of
the vnbegotten dyetie of the father, the whiche thinge *Eſai* declareth when as in the perſon of
Chriſt he breaketh out into theſe wordes: The ſpirite of the Lorde vpon me, vvherefore he a- *Eſay.61.*
noynted me to preache glad tydinges vnto the poore, he ſent me to cure the contrite in hearte,
to preache deliuerance vnto the captiues, and ſight vnto the blinde. Not *Eſay* alone but *Dauid*
alſo touching the perſon of *Chriſt* lifteth vp his voyce and ſayeth: Thy throne ô God laſteth for *Pſal.44.*
aye, the ſcepter of thy kingdome is a right ſcepter, thou haſt loued righteouſnes and hated ini-
quitie, vvherefore God, euen thy God hath anointed thee vvith the oyle of gladneſſe aboue thy
felovves, of the which the firſt verſe termeth *Chriſt*, God, the ſeconde honoreth him with regall
ſcepter, thence conſequently paſſing vnto the reſt he ſheweth *Chriſt* to be anoynted not with oyle
of corporal ſubſtance but of deuine, that is of gladnes, whereby he ſignifieth his prerogatiue and
ſurpaſſing excellencie and difference ſeuering him from them, which with corporall and typicall
oyle haue bene anoynted. And in an other place, *Dauid* declaring his dignitie ſayeth: The Lorde *Pſal.110.*
ſayde vnto my Lorde, ſit thou on my right hand, vntil I make thine enemies thy footeſtole. And
out of my vvombe before the day ſtarre haue I begotten thee. The Lorde ſvvare, neither vvil it
repent him, thou art a Prieſt for euer after the order of *Melchiſedech*. This *Melchiſedech* in the *Geneſ.14.*
ſacred Scriptures is ſayde to be the Prieſt of the moſt highe God, ſo conſecrated and ordayned *Heb.4.7.*
neither by any oyle prepared of man for that purpoſe, neither by ſucceſſion of kindred attayning
vnto the prieſthoode as the maner was among the *Hebrewes*. Wherfore our Sauiour according
vnto that order and not others (which receaued ſignes & ſhadowes) is publiſhed by performance
of the othe, *Chriſt* and *Prieſt*. So that the hiſtory deliuereth him vnto vs nether corporally anoyn-
ted, among the Iewes, nether borne of the prieſtly tribe, but of God him ſelf before the day ſtarr,
that is being in eſſence before the conſtitution of all worldly creatures, immortall poſſeſſinge a
prieſthoode that neuer periſheth by reaſon of age, but laſteth worlde without ende. Yet this is a The office
greate and an apparent argument of his incorporeall and deuine power, that alone of all men of Chriſt
that euer were, and now are, among all the wightes in the worlde, *Chriſt* is preached, confeſſed, proued by
teſtified, and euery where among the Grecians and Barbarians, mentioned by this name, and hi- conſent and
therto among all his adherentes honored as King, had in admiration aboue a Prophet, glorified the ſeruice
as the true and the onely high Prieſt of God, ſurpaſſing all creatures, as the worde of God, con- of the faith-
ſiſting in eſſence before all worldes, receauing honor and worſhip of the father & honored as God full Sainctes.
him ſelfe, and which of all other is moſt to be marueled at, that we which are dedicated vnto him
honour him not with tongue onely, & garrulous talke of whiſpering wordes, but with the whole
affection of the minde, ſo that willingly we preferre before our liues, the teſtimony of his trueth.

Cap. v.

That the Chriſtian religion is neither newe neither ſtraunge.

Inthe greeke both theſe chapters were one.

I ſuppoſe theſe thinges to haue bene neceſſaryly placed by me in the beginning of this hiſtory,
leſt that any ſurmiſe our Sauiour and Lorde Ieſus Chriſt to be a newe vpſtarte by reaſon of
the time of his being in the fleſhe. Nowe agayne leſte that any ſo deeme his doctrine as newe
founde and ſtraung, deliuered by ſuch a one ſo thought of, and nothing differing from other mens
doctrines, let vs then in fewe wordes entreat and reaſon of this the which we may take for vndou-
bted. For when as the comming of our Sauiour Chriſt was now freſhe in the mindes of all men, The Chriſti-
and that a newe nation neither ſmale, nether weake, neither ſuch as was conuerſant and ſituate in an nation.
corners of fountaynes and welſpringes, but of all other moſt populous and moſt religious ſecure
as toutching daunger, and of inuincible minde ayded continually by the deuine power of God, at
certaine ſecret ſeaſons ſodenly appeared, the ſame I ſay being bewtified among all men by the ti-
tle and name of Chriſt, the which one of the Prophets being aſtoniſhed and foreſeeing to come to
paſſe with the ſingle eye of the deuine ſpirite, vttereth thus: vvho hath hearde ſuch thinges? or *Eſay.66.*

vvho hath ſpoken after this maner? hath the earth traueling brought forth in one day? hath ere a nation ſpronge vp ſodenly and at one time? in an other place alſo he hath ſignified the ſame to come to paſſe, where he ſayeth: They that ſerue me ſhalbe called after a nevve name, vvhich ſhalbe bleſſed on earth.

Eſay 62.

Although preſently we playnely appeare to be vpſtarts, and this name of Chriſtians of late to haue bene notified vnto all nations: yet that the life and conuerſation of Chriſtians is neither new founde neither the inuention of our owne brayne, but from the auncient creation of mankinde, and as I may ſay rectified by the naturall cogitations and wiſedome of the aũcient godly men, we wil thus by godly examples make manifeſt vnto the world.

The life of Chriſtians very aunciẽt.

The nation of the Hebrevves, is no new nation, but famous among all people for their antiquity, and knowen of al. They haue bookes and monuments in writing containing auncient men. Though their nation were rare and in number few, yet they excelled in piety, & righteouſnes, and al kinde of vertues, ſome notable and excellent before the flood, and after the flood others as the ſonnes & Nephewes of *Noe*, as *Atar* & *Abraham*, in whom the children of the Hebrevves do glory as their chiefe guide and forefather, if any affirme theſe famous men ſet forth by the teſtimony of righteouſnes though not in name yet in deede to haue bene Chriſtians, he ſhal not erre therin, *for he that vvil expreſſe the name of a Chriſtian muſt be ſuch a man as excelleth through the knovvledge of Chriſt and his doctrine, in modeſty and righteouſnes of mind, in conſtancy of life, in vertuous fortitude, & in confeſſing of ſincere piety tovvardes the one & the onely vniuerſall God.

The fathers of the olde teſtament were Chriſtians.

I ſuppoſe this Atar to be Thare mẽtioned in the 11. of Geneſ.

*The definition of a Chriſtian.

They of olde had no leſſe care of this then we, nether cared they for the corporall circũciſion no more do we, nether for the obſeruation of the Sabaoths no more do we, nether for the abſtinence from certaine meates & the diſtinction of other things which *Moſes* firſt of all inſtituted & deliuered in ſignes & figures to be obſerued, no more do Chriſtians the ſame now, but they perceaued plainely the very *Chriſt* of God to haue appeared to *Abraham*, to haue aunſwered *Iſaac*, & reaſoned with *Iſraël*, that he commoned with *Moſes*, and afterwards with the Prophets, we haue entreated before. Whereby thou maiſt finde the godly of old to haue ſorted vnto them ſelues the ſurname of *Chriſt*, according vnto that of them ſpoken: ſe that ye touch not my *Chriſts, nether deale peruerſly vvith my Prophets.

Pſal. 104.

*Chriſts that is anoynted.

It is manifeſt that the ſame ſeruice of God, inuented by the godly of old about the the time of *Abraham*, and publiſhed of late vnto all the Gentils, by the preaching of the doctrine of *Chriſt* is the firſt, the eldeſt, and the aunciẽteſt of all, but if they obiect that *Abraham* a long time after receaued the commaundement of Circumciſion, yet afore the receit therof by the teſtimony of his faith hath bene accompted righteous, the Scripture declaring thus of him: *Abraham* beleued God & it vvas imputed vnto him for righteouſnes, & he being the ſame before circũciſion heard ẏ voyce of God, which alſo appeared vnto him. The ſame *Chriſt*, then the worde of God promiſed vnto the poſterity folowing that they ſhould be iuſtified after the maner of *Abrahams* iuſtification, ſaying: and all the tribes of the earth ſhalbe bleſſed in thee. againe, thou ſhalt be a great & a populous nation, & all the nations on earth ſhalbe bleſſed in thee. this is manifeſt in ſo much that it is fulfilled in vs, for he through faith in the word of God, and *Chriſt* which appeared vnto him was iuſtified, when as he forſooke the ſuperſtition of his natiue contrey, and the error of his former life, confeſſed the only God of al, & worſhiped the ſame with vertuous works, & not with the Moſaical ceremonies of the law which afterwards enſued, vnto him in this caſe it was ſayd: In thee ſhal al the tribes & al the nations of the earth be bleſſed, The ſame maner of ſanctimony was ſeene exerciſed of *Abraham* in workes farre excelling the words vſualy receaued among the Chriſtians alone throughout the worlde, what then hindereth but that we may confeſſe the ſole and the ſame conuerſation of life, the ſame maner of ſeruice, to be common vnto vs (after the time of *Chriſt*) to them which haue ſincerely ſerued God of olde? ſo that we ſhew the ſame to be nether new, nether ſtraunge, but (if it be lawful to teſtifie the trueth) the aunciẽteſt, the only, and the right reſtauration of piety deliuered vnto vs by the doctrine of *Chriſt*, of theſe thinges thus farre.

Geneſ. 15.
Rom. 4.
Rom. 4.
Geneſ. 12.
Geneſ. 22.
Geneſ. 22.

CAP. VI.

Of the time of our Sauiours comming vnto the worlde.

Cap. 5. after the greeke.

NOwe that we haue conueniently propoſed hitherto as by waye of preface, this our Eccleſiaſticall hiſtory, it remayneth then that we beginne after a compendious ſorte from the comming of our Sauiour Chriſt in the fleſh, & that this may take effect, we pray God the father of the word and the reuealed Ieſus Chriſt our Lorde and Sauiour, the heauenly worde of

God

God to be our helper and felowe laborer to the ſetting forth of the true declaration therof. It was the two and forty yeare of the raygne of *Auguſtus* the Emperour, after the ſubiection of Ægypt, and the death of *Antonius* and *Cleopatra* where laſt of all the *Ptolemæes* in Ægypt ceaſed to beare rule, the eyght and twentieth yeare, when as our Sauiour and Lorde Jeſus Chriſt, at the time of the firſt taxing, (*Cyrenius* then Preſident of Syria) was borne in Bethleem a city of Iudea, according vnto the prophecyes in that behalfe premiſed. The tyme of which taxing vnder *Cyrenius*, *Flauius Ioſephus* an auncient hiſtoriographer among the Hebrevves maketh mention of, adding thereunto an other hiſtory of the hereſye of the Galilæans, which ſprong vp about the ſame time, wherof amongeſt vs allo *Luke* in the Actes of the Apoſtles mentioneth writing thus: After this maner ſtarted vp on *Iudas* of Galilee in the dayes of tribute & drevve avvay many of the people after him, he alſo him ſelfe periſhed and as many as obeyed him vvere ſcattered abrode. The ſame doth *Ioſephus* (before mentioned) in his eyghtenth booke of Antiquities confirme thus, by worde: *Cyrenius* of the number of Conſuls vvhich enioyed other principalities, and by the conſent of all men ſo preuailed that he vvas thought vvorthy of the Conſulſhip & counted great by reaſon of other dignities, came vvith a fevve into Syria, ſent for this purpoſe by *Cæſar* that he ſhould haue there the iuriſdiction of the Gentiles, & be Cenſor of their ſubſtance. And a litle after. *Iudas* (ſayth he) Gaulanites a man of the city Gamala, hauing taken vnto him on *Sadochus* a Phariſee, became a rebell, & affirmed together vvith this Phariſe, that the taxing of this tribute inferred nothing els but manifeſt ſeruitude, & exhorted the Gentils to ſet their helping hand to the maintenance of their libertie And in his ſecond booke of the warres of the Ievves, he writeth thus of him: About that time a certaine Galilæan by name *Iudas*, ſeduced the people of that region, miſliking vvith this, to vvit: that they ſuſtained the payment of tribute, vnto the Romaine empire, & vnder God that they ſuffred mortall men to beare rule ouer them. So farre *Ioſephus*.

Ieſus Chriſt vvas borne the 3963. yeare of the vvorld, in the 3. yeare of the 134. Olympiade, the 42. yeare of Auguſtus the 34 of Herod.
Luc. 2.
Ioſephus.
Act. 5.
Ioſephus antiquit. lib. 18. cap. 1.
Ioſeph lib. 2. Iudaic. bell. cap. 7. calleth this Galilæan Simon & not Iudas as Euſebius doth.

Cap. VII.

That according vnto the preſcript tymes foreſhewed by the Prophets, the Princes of the Iewes which vnto that tyme by ſucceſſion helde the principalitie, ſurceaſſed & that Herode the firſt of the Aliens became their King.

Cap. 6. after the Greke.

VVhen *Herode* the firſte of them whiche vnto Iſrael are counted ſtraungers, receaued rule ouer the Jewiſhe nation the prophecye written by *Moſes* in that behalfe was fulfilled, which ſaid: There ſhal not vvant a Prince in Iuda, neither a leader faile of his loynes, vntil he come for vvhom it vvas kept & reſerued, vvhom he pronounced to be the expectation of the Gentils. Then were not theſe thinges come to an ende which concerned this prophecy, at what time it was lawful for this natiō to be gouerned by their owne Princes which laſted by line of ſucceſſion, euen from *Moſes* vnto the raygne of *Auguſtus* the Emperoure vnder whome *Herode* the foreyner became ruler ouer the Ievves beinge graunted vnto him by the Romaines, who as *Ioſephus* writeth, was by father an Idumæan, by mother an Arabian, & as *Aphricanus* one not of the bulgare ſort of Hiſtoriographers writeth by the report of them which diligently read him: The ſonne of *Antipater*, & the ſame to be the father of on *Herode Aſcalonites*, on of the number of them which miniſtred in the temple of *Apollo*. This *Antipater* being a childe was taken by Idumæan theues, among whome he remayned becauſe his father being poore was not able to redeme him, & being bred & brought vp in their maners, he became very familiar with *Hyrcanus* the high Prieſt of the Ievves, this had then a ſonne borne called *Herode*, which raygned in the time of our Sauiour. The principalitie of the Ievves being at this point, then preſent was the expectation of the Gentils according vnto the rule of prophecy when as their Princes by ſucceſſion from *Moſes*, ceaſed to beare rule & to raygne ouer the people. before they were taken captiue and led to Babylon, their Kings began to raigne, from *Saul* who was the firſt, & from *Dauid*. Before their Kings Princes bare rule whom they called Judges, beginning the gouernment after *Moſes* & his ſucceſſor * *Ieſus*. After their returne from Babilon there wanted not thoſe which gouerned the ſtate, wherin the beſt ruled, & the ſtate wherin few bare authority. Prieſtes had the preeminence vntil that *Pompeye* the Romayne captaine had by mayne force beſieged Ieruſalem, polluting the holy places by entring into the ſanctuaries of the temple, & ſending him which had continewed the ſucceſſion of Kings from his progenitors vnto that time (*Ariſtobulus* by name) Prince & Prieſt, captiue, together with his ſonnes to Rome, committed the office of high Prieſt-

Chriſt vvas borne vvhen as the ſcepter taken from Iuda vvas helde of Herode the Idumæan.
Geneſ. 49.
Herode Antipater the father of Herode Aſcalonites.
Iudges.
Kinges.
*Ieſus othervviſe called Iehoſua.
Prieſtes.
Pompeye.
Ariſtobulus.

Hyrcanus.

hood vnto his brother Hyrcanus,ſo that from that time forth the Ievves became tributaryes vnto the Romaynes.Anone after that *Hyrcanus* (vnto whome the ſucceſſion of the highe prieſthoode befell)was taken of the Parthians. *Herode* the firſt foreyner(as I ſayd before) tooke of the Romayne ſenate and the Emperour *Auguſtus* the gouernement of the Ievvish nation,vnder whome when as the preſence of *Chriſt* was apparent,the ſaluation of the Gentils long looked for, tooke effect.and their calling conſepuently folowed according vnto the prophecye in that behalfe premiſed. ſince which tyme the Princes and Rulers of Iuda ceaſing to beare rule,the ſtate of high-prieſthoode (which among them by order of ſucceſſion, after the deceaſe of the former befell vnto the next of bloode) was forthwith confounded. Hereof thou haſt *Ioſephus* a witnes worthy of creditte,declaring how that *Herode* after that he had receaued of the Romaines,the rule ouer the Ievves,aſſigned them no more Prieſts which were of the prieſtly progeny,but certayne baſe and obſcure perſonages,the like did his Sonne *Archelaus*,and after him the Romaines bearing rule, committed the ſame againſt the prieſtly order.The ſayd *Ioſephus* declareth how that *Herode* firſt ſhutt vp vnder his owne ſeale the holy robe of the high Prieſt, not permitting the high Prieſts to retayne it in their proper cuſtody.So after him *Archelaus*,and after *Archelaus* the Romaynes did the like. To this ende be theſe thinges ſpoken of vs, that we ſhewe what effecte (toutching the prophecye of the comming of our Sauiour Chriſt Ieſu)enſued, but moſt playnly of all other

Daniel.9.

the prophecye of *Daniel* deſcribing the number of certayne weekes by name vnto Chriſt the ruler (whereof we haue in an other place entreated) foretelleth, that after the ende and terme of thoſe weekes, the Ievvishe anoyntinge ſhould be aboliſhed.This is playnly proued to haue bene fulfilled at the comming of our Sauiour Ieſus Chriſt in the fleſhe. theſe thinges I ſuppoſe to haue bene neceſſaryly obſerued of vs,for the tryall of the trueth toutching the tymes.

Cap. VIII.

Of the diſagreing imagined to be among the Euangeliſts about the genealogie of Chriſt.

IN ſo much that *Matthew* and *Luke* committing the Goſpell to writing, haue diuerſly deliuered vnto vs the genealogie of Chriſt,and of diuerſe are thought to diſagree amonge them ſelues, ſo that euery one of the faythfull throughe their ignoraunce in the trueth, endeuour to commente on thoſe places: nowe therefore concerning the premiſes, let vs propoſe a certayne hiſtory which came to our handes, the which *Aphricanus* (of whome we mentioned a litle before) in an Epiſtle to *Ariſtides*, remembred, wryting of the concordancye of the genealogye of Chriſt, ſet forth in the Goſpels, makinge there with al, a relation of the wreſted and falſe opinions of others, the hiſtorye after his order of diſcourſe, he hath in theſe wordes deliuered to the poſteritie. * The names of the kinredes in Iſrael are numbred, eyther after the lyne of nature, or after the rule limited in the Lavve. after the lyne of nature, as by ſucceſſion of the naturall ſeede, after the rule in the Lavve, as by his ſucceſſion vvhich rayſed ſeede vnto his barren brother deſeaſed. *For as yet the hope of the reſurrection vvas not made manifeſt, they imitated the promiſe to come vvith mortall reſurrection,* leſte the name of the deſeaſed vvith his deathe shoulde quite be cut of, for of them vvhich are ledde vvith this line of generation, ſome ſucceaded as naturall children their fathers, ſome begotten by others haue after others bene called, yet of both mention is made as vvell of them vvhiche truely,as of them vvhich reſemble the name of generation.Thus nere nother of the Goſpels is founde falſe,hovvſoeuer it doth number,be it according vnto nature,or the cuſtome of the Lavve.The kinrede of *Solomon* and of *Nathan* is ſo knit together,by reuiuing of the deſeaſed vvithout iſſue,by ſecond mariages,by raiſing of ſeede,ſo that not vvithout cauſe,the ſame perſons are poſted ouer to diuerſe fathers,vvhereof ſome vvere imagined,and ſome others vvere their fathers in deede, both the allegations being properly true,though in *Ioſeph* diuerſly,yet exactly by deſcente determined.And that that vvhich I go about to proue may plainly appear, I vvil declare the orderly ſucceſſion of this genealogye, makinge a recitall from *Dauid* by *Solomon*. The thirde from the ende is *Matthan* founde, vvhiche begate *Iacob*, the father of *Ioſeph*, but from *Nathan* the Sonne of *Dauid*, deſcending according vnto the Goſpell of *Luke*, the thirde from the ende is *Melchi*,vvhoſe Sonne is *Hely*,the father of *Ioſeph*. For *Ioſeph* is the Sonne of *Hely*, the Sonne of *Melchi.Ioſeph* being the propoſed marke to shoote at,vve muſt shevve hovv ether is termed his father

*Cap.7.after the greeke. Aphricanus epiſt.ad Ariſtidẽ. he liued in the tyme of Origen. Euſeb.lib.6. cap.30.

* Sonnes by nature,and Sonnes by the Lavve.

* An argument of the reſurrection.

Matth.1.

Luk.3.

father, deriuing the pedegrevv of *Iacob* from *Solomon*, of *Heli* from *Nathan*. and firſt hovv *Iacob* and *Heli*, being tvvo brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kinreds may be proued Graundfathers to *Ioſeph*. *Matthan* therefore & *Melchi*, marying the ſame vvife, begate brethren by the ſame mother, the Lavv not forbidding a vvidovve either dimiſſed from her husbande, or after the death of her husbande to be coupled vnto an other man. Firſt therefore *Matthan* deſcending from *Solomon*, begate *Iacob* of *Eſtha*, for that is ſayd to be her name. After the death of *Matthan*, *Melchi* (vvhich is ſayd to haue deſcended from *Nathan*) being of the ſame tribe, but of an other race, hauinge maryed this vvidovve to his vvife, begate *Heli* his ſonne. Thus do vve finde *Iacob* and *Heli* of a different race, but by the ſame mother to haue ben brethren. of the vvhiche *Iacob* takinge to vvife his ſiſter the vvife of *Heli*, his brother deſeaſed vvithout iſſue, begate on her the thirde, to vvitt *Ioſeph*: by nature and the order of generation vnto him ſelfe. VVhereupon it is vvritten: *Iacob* begate *Ioſeph*, by the Lavv vnto his brother *Hely* deſeaſed, vvhoſe ſonne *Ioſeph* vvas. for *Iacob* being his brother rayſed ſeede vnto him, vvherfore nether that genealogie vvhich concerneth him, is to be aboliſhed, the vvhich *Matthew* the Euangeliſt reciting: *Iacob* (ſayth he) begat *Ioſeph*. & *Luke* of the other ſide: vvhich vvas the ſonne (ſaith he) as it vvas ſuppoſed (for he addeth this vvith al) of *Ioſeph*, vvhich vvas the ſonne of *Heli*, vvhich vvas the ſonne of *Melchi*. And the vvord of begetting, he ouerskipped vvith ſilence vnto the ende, vvith ſuch a recital of ſonnes, making relation vnto *Adam* vvhich vvas of God. neither is this hard to be proued, or to ſmale purpoſe propoſed. The kinſmen of Chriſt according vnto the flesh, either making apparēt or ſimply inſtructing, yet altogether teaching that vvhich is true: haue deliuered theſe thinges vnto vs: hovve that the Idumæan theeues inuading the city Aſcalon in Palæſtina, tooke captiue together vvith other ſpoiles out of the temple of *Apollo*, adioyning vnto the vvalls, *Antipater*, ſonne to one *Herode*, that vvas miniſter in that temple. VVhē the prieſt vvas not able to pay raunſome for his ſonne, this *Antipater* vvas brought vp after the maner of the Idumæans, & became very familiar vvith *Hyrcanus* the high prieſt of the Ievves. & hauing bene in embaſye vvith *Pompeye* in *Hircanus* ſteade, he reſtored vnto him the kingdome vvhich vvas taken from his brother *Ariſtobulus*, aſſigned him ſelfe gouernour of Palæſtina, and proceaded forvvardes in felicitie. VVhen this *Antipater* vvas enuyed for his greate felicitie, and vvas trayterouſly ſlayne, there ſucceded him his ſonne *Herode*, vvhich at length of *Antonius* and *Auguſtus*, by decree of the Senate, receaued rule ouer the Ievves, vvhoſe ſonnes vvere *Herode*, and the other Tetrarches. Theſe thinges are common among the greeke hiſtoryes. And when as vnto that tyme the genealogies of the Hebrevves, yea of them alſo linealy deſcending of Proſelytes, as *Achior* the Amanyte, and *Ruth* the Moabyte, likewiſe as many as fell, beinge deliuered from out of Ægypt, and mixt with the Iſraelites, were recorded amonge their auncient monuments: *Herode*, whome the Iſraeliticall genealogie auayled nothinge, beinge pricked in mynde with the baſenes of his byrthe, burned their auncient recorded genealogies, ſupposing thereby to deriue him ſelfe of noble parentage, if none other holpen by publique recordes were able to proue their pedegrewes from the Patriarches, or Proſelytes, or ſuch as were cleped ſtrangers borne, and mingled of olde amonge the Iſraelytes. Very fewe ſtudious in this behalfe doe glorye, that they haue gott vnto them ſelues proper pedegrewes or remembraunce of their names, or other wiſe recordes of them, for the retayninge of their auncient ſtocke in memorye, whiche theſe men mentioned of before, haue attayned vnto, beinge called becauſe of their affinitye, and kinred with our Sauiour after the name of the Lorde, and trauelinge from the Nazarites and *Cochoba*, caſtles of the Ievves into other regions, they expounded the afore ſayde genealogie out of the booke of Chronicles, as farre forthe as it extendeth. Howe ſo euer then the caſe ſtande, eyther thus or otherwiſe, no man, in my iudgement can finde a playner expoſition. Whoſoeuer therefore he be that ruleth him ſelfe aright, he wilbe carefull of the ſelfe ſame with vs, although he wante profe, to preferre a better, and a truer expoſition. The Goſpel in al reſpectes vttereth moſt true thinges. About the ende of the ſame epiſtle he hath theſe wordes: *Matthan* deſcending of *Solomon*, begate *Iacob*. *Matthan* deceaſed, *Melchi* vvhich deſcended of *Nathan*, on the ſame vvoman begate *Heli*. then vvere *Heli* and *Iacob* brethren by the mothers ſide. *Heli* dying vvithout iſſue, *Iacob* rayſed vnto him ſeede, by begetting of *Ioſeph*, his ovvne ſonne by nature, but *Heli* his ſonne by the lavv. thus vvas *Ioſeph* ſonne to both. ſo farre *Aphricanus*. Sithens that the genealogie of *Ioſeph* is thus recited, after the ſame maner, *Mary* is termed to be of the ſame tribe, together with him. For by the lawe of *Moſes*, the mingling

Matthan & Melchi husbandes to one and the ſame wife, begate ſeuerall ſonnes, to vvit: Matthan begate Iacob: & Melchi his ſonne Heli. Iacob brother to Heli, on his ſiſter the vvif of Heli begate Ioſeph.

* *Math.* 1.

* *Math.* 1.

* *Luk.* 3.

Herode burned the genealogies of the Hebrevves to make him ſelfe a gentleman.

δεσπόσυνοι Dominici.

Paralip.

Aphricanus epiſt. ad Ariſtidem.

of tribes was not permitted,which commaundeth that matching in mariage, be made with one of the ſame people,and family,leſt the lott of inheritaunce due to the kinred, be toſſed from tribe to tribe.of theſe thinges thus much.

Cap. ix.

Cap.8.after the greeke.

Of the ſlaughter of the Infantes by Herode,and the lamentable Tragedy tou-ching the terme and ende of his life.

Matth.2.

Herode commaundeth the infantes to be ſlayne, anno Chriſti 3. Auguſti 44 Euſeb.in Chronic. *Matth.1.*

The domeſticall tragedies and cruelrye of Herode.

Ioſeph. Anti. Iud.lib.17.ca. 8.9. Anno Chriſti 6. Auguſti 47. Euſe Chronic.

Ioſeph.bell. Iud.lib.1.cap 21.

WHen Chriſt was borne in Bethleem of Ievvrye,according vnto Prophecyes foreſhewed,and tymes already declared: *Herode*(becauſe of the wiſe men which came from the Eaſt,enquiring:where the King of the Ievves ſhould be borne,that they had ſeene his ſtarre,and therefore had taken ſo great a iorneye in hande, to the ende they might worſhippe God which was borne)was not a litle moued,ſuppoſing his principality to be in perill, and his rule to goe to wracke,and ruine. for he inquiring of the Doctors of the Lawe among the Ievves, where they looked that Chriſt ſhoulde be borne, had no ſooner perceaued the prophecy of *Micheas*,foretelling the byrth of Chriſt to be in Bethleem ,but with one edicte, he commaundes the ſucking babes in Bethleem, and in all the borders thereof, as many as were two yeare olde and vnder (according vnto the tyme that he had exactly enquired and knowen of the wiſe men) to be ſlayne,ſuppoſing certaynly thereby(as it was very likely)to deſtroy *Ieſus*,in the ſame perill with his equals of the ſame age.but the babe *Ieſu* preuented this deceatefull pretence of his,being conueyed into Ægypt,his parents alſo being forewarned by the appearing of an *Angell*,of that which ſhould come to paſſe:this the holy Goſpell doth declare. Moreouer I thinke it not amiſſe to let the worlde vnderſtande, howe that the deuine vltion without any delaye at all, apprehended the bolde enterpriſes of *Herode* agaynſt Chriſt, and his equalls, while breath was yet in his body, ſhewing as it were by certayne preambles,what was like to befall him after his death. And how he ſtayned his princely affayres,which in his owne cenſure ſeemed proſperous,by his interchangeable domeſticall calamities,that is: by the cruell ſlaughter of his wife,of his children, of his neareſt kinsfolkes,of his moſt familiar friendes, ſo that it is impoſſible preſently to repeate the whole. The matter it ſelfe ſo ſhamefull, that it ouerſhadowed euery tragicall action. The which *Ioſephus* hath proſecuted at large in his hiſtoryes, howe that for his conſpiracy and crafty counſaile which he entended agaynſt Chriſt,and the other infantes, an heuye ſcourge from aboue apprehended him,vexing him to the death.it will ſeeme pertinent to the purpoſe preſently to heare the wordes of the hiſtoriographer him ſelfe deſcribing in the 17. booke of the Antiquities of the Ievves,the lamentable ende of his life in theſe wordes: *Herods* deſeaſe vexed him,more & more, God executing iuſtice on him, for the thinges vvhich he had impiouſly committed. It vvas a ſlovve or ſlacke fire,yet yelding not ſo great inflamation outvvardly to the beholders, as vexation invvardly to the internal partes,he had a vehement deſire,greedely ſet to take ſome thing, yet vvas there nothing that ſufficed him.moreouer invvarde rotting of the bovvels,and ſpecially a greuous fluxe in the fundament,a ravve,and a running fleume about his feete , and the like malady vexed him about his bladder.his priuey mēbres putrified,engendring vvormes vvhich ſvvarmed out.a shrill ſtretched vvinde,he had great payne in breathing , and a groſſe breathe, hauing throughout al the partes of his body ſuch a crampe,as ſtrength vvas not able to ſuſtaine. it vvas reported by them vvhich vvere inſpired from aboue,and to vvhome the gyft of Diuination vvas graunted,that God enioined the Prince this punishment,for his great impiety. Theſe thinges the aforeſayd *Ioſephus* in his commentaryes hath made manifeſt vnto vs.and in the ſecond parte of his hiſtoryes, the like he noteth vnto vs,writing thus: From that time forth, ſickeneſſe inuaded his vvhole body,and brought him ſubiect to diuerſe paſſions.it vvas a hott burning feuer,an intollerable itche,ouerrunning the outvvard partes of his body,a continual payne in the fundament,hydropical ſvvellings in the feete,an inflamation of the bladder,putrefaction of the priuities,vvhich ingendred ſvvarmes of lice.beſides this,often,and difficult dravving of breath, vvith the crampe,contracting the ſynevves throughout all the membres of his body. ſo that the vviſe men reported theſe deſeaſes to be nothing elſe,but ſure,and certayne plagues,or punishments.he,although ſtrugling vvith ſo many ſores,yet for all that,vvholy ſet to ſaue his life, hoped for health,& imagined after remedies.Paſſing ouer Iordane,he vſed for helpe the hott bathes,nye Calliroe,vvhich runne vnto the lake Aſphaltitis,vvhich alſo by reaſon of their ſvveete-

neſſe

neſſe are drinkeable. The Phiſitians there, thought good that his vvhole body should be ſupled, vvith vvhot oyle, & he being dimiſſed into a veſſell full of vvhot oyle, his eyes ſo daſled, & diſſolued them ſelues, that he came out, as dead. VVhen the ſeruantes, by reaſon of theſe circumſtances vvere ſore troubled, he remembred his plague, and deſpaired thencefoorth of any recouerie at all, commaunding vvithall fiftie* peeces of ſiluer to be deuided among his ſouldiers, but his chiefe captaines, and moſt familiare friendes to receaue great ſommes of money. And taking his iourney thence he came to Hiericho, al madde, by reaſon of melancholy that abounded in him, for he grevve to that paſſe that he threatned to him ſelfe death, and vvent about to practiſe an horrible offence. For gathering together the famous men in euery village throughout all Ievvrie, he cōmaunded them to be shut vp into one place called Hippodromus, calling vnto him vvithall, his ſiſter *Salome* and her husbande *Alexander*. I knovve (ſaith he) the Ievves vvill merily celebrate as holy day the day of my death, yet may I be lamented of others, and ſo haue a glorious Epitaphe, and funerall, if that you vvill execute mine aduiſe. Thoſe men therefore, vvhich are kept in cloſe priſon (ſouldiers being circumſpectly ſet on euery ſide) ſee that you immediatly ſlaye, as ſoone as breath departeth out of my body, ſo that therby al Ievvrie, & euery houſe, vvill they, nill they, may revve, and lament my death. And agayne a litle after he ſayth: VVhen as through vvant of nourishment, and griping coughe, ioyned vvithall, his ſickeneſſe ſore increaſed, and novve being quite ouercome, he coniectured that his fatal courſe vvas then to be finished. For taking an apple in his hande he called for a knife (for he vvas accuſtomed to pare, and ſo to eate) then beholding on euery ſide vvhether any vvas redy to hinder his enterpriſe, lifted vp his right hande to do him ſelfe violence. Beſides theſe, the ſame Hiſtoriographer writeth* that a thirde ſonne of his, beſides the couple before ſlaine, afore the ende of his life, by his commaundement was put to death, ſo that *Herode* left not this life without extreme paine. Such was the tragicall ende of *Herode*, ſuffering iuſt puniſhment, for the babes deſtroyed in Bethleem, practiſed purpoſely for our Sauiours ſake. After whoſe death, an angel came to *Ioſeph* in ſleepe, as he remayned in Ægypt, and commaunded that he ſhoulde returne together with the chylde, and his mother, into Ievvrie, in aſmuch as they were dead, whiche ſought the childes lyfe. vnto theſe the Euangeliſt addeth, ſaying: VVhen that he hearde, that *Archelaus* raigned in Iudæa in his fathers ſteede, he feared to go thither, and being admonished in his ſleepe from aboue, he departed into the partes of Galilee.

*In the greke he vvriteth δραχμὰς valuing ſixe halfe pence the hundreth part of an Atticke pound.

* Antipater ſlaine by the commaūdemēt of his father Herode.

The death of Herode.

Math. 2.

Cap. x.

VVhat ſucceſſours Archelaus left behinde him, when that he had raigned tenne yeres after his father Herode. Howe that Chriſt ſuffred not the 7. yere of Tiberius as ſome did write, for Pilate then did not gouerne Iudæa.

Cap. 9. after the greeke.

Howe that *Archelaus* was placed in the kingdome of his father *Herode*, the foreſayde Hiſtoriographer doth teſtifie, deſcribing the maner: that by the teſtament of *Herode* his father, by the cenſure of *Auguſtus Cæſar*, he tooke to his charge the gouernement of the Ievves, alſo howe that tenne yeres after, he loſt the ſayde principalitie, and that his brethren *Philip*, and the yonger *Herode* together with *Lyſanias* gouerned there ſeuerall Tetrarchies. The ſame *Ioſephus*, in his 18. booke of Iudaicall Antiquities, declareth that about the 12. yere of the raigne of *Tiberius*, (after the fiftie and ſeuenth yere of the raigne of *Auguſtus*) *Pontius Pilatus* was appointed preſident of Ievvrie, in the which he continewed welnigh whole ten yeres, vnto the death of *Tiberius*. * Then manifeſtly is the falſehood of them confuted, whiche of late haue publiſhed lewd commentaries, agaynſt our Sauiour, where euen, in the beginning, the time after their ſupputation layd downe, and beyng well noted, confuteth the falſhood of theſe faynyng fooles. Theſe commentaries do comprehende thoſe thinges, whiche againſt the paſſion of Chriſt, were preſumptuouſly practiſed of the Ievves, within the fourth Conſulſhip of *Tiberius*, the ſeuenth yere of his raigne, at which time it is ſhewed, that *Pilate* was not gouerner of Iudæa, if the teſtimonie of *Ioſephus* be true, whiche playnely ſheweth in his foreſayde hiſtories * that *Pilate* was appoynted procurator of Iudæa the twelfth yere of *Tiberius* his raigne.

Herode. Archelaus. An. Chriſti. 7 Auguſti. 48. Euſeb. Chro.

Philip. Herode fil. Lyſanias.

Ioſeph. Anti. Iud. li. 18. ca. 7.

* The dreaming fanſies of certayne Heathen cōfuted.

* VVhen Pilate began to rule.

Cap. xi.

Cap. 10. after the greeke.

VVhen Chriſt was baptized, and beganne to preache, what highe prieſtes there were in his tyme.

Luk. 3.

Chriſt being 30. yeare old was baptized & beganne to preache. Chriſt did not preache full 4. yeares.

About theſe times then, accordinge vnto the Euangeliſt (The fiuetenth of *Tiberius Cæſar*, the fourth of the procuratorſhip of *Pontius Pilate*, *Herode*, *Lyſanias* & *Phillip* ruling the reſt of Iudæa, in their Tetrarchies) the Sauiour, & our God, *Ieſus* the anoynted of God, beginning to be about thirty yeares of age, came to the baptiſme of *Iohn*, and began to publiſh the preaching of the Goſpel. the ſacred Scripture do declare, that he finiſhed the ful time of his teaching, vnder the high prieſthoode of *Annas*, & *Caiphas*, ſignifying, that within the yeares of their publique miniſtery, he ended ẏ courſe of his doctrine. for beginning about the high prieſthood of *Annas*, & laſting vnto the principality of *Caiphas*, yet in this ſpace, there were not foure yeres fully expired. for the legall rites by his edict being in maner abrogated, it folowed then, that the ſucceſſion of progenitors, by age and line vnto that tyme vſually obſerued, ſhould thenceforth be of no force. Nether were then thoſe things, which concerned diuine worſhip, with due adminiſtration executed. for diuerſe ſeuerally, executing the office of high prieſthoode, vnder Romayne princes, continewed not in the ſame, aboue one yeare. *Ioſephus*, ſome where in his bookes of Antiquities, writeth foure high prieſtes, by ſucceſſion to haue bene after *Annas*, vnto the time of *Caiphas*. ſaying thus: *Velerius Gratus* (*Annanus* being remoued) ordayneth *Iſmael* the ſonne of *Baphus*, high prieſte. And the ſame *Iſmael*, not long after being depoſed, he appoynteth *Eleazar*, the ſonne of *Annanus*, high prieſt in his place. the yeare after, this *Eleazar* being reiected, he committeth the office of high prieſthoode to *Simon*, the ſonne of *Camithus*. And him (vvho enioyed this honor, no longer then one yeare, *Ioſephus* (vvhich vvas alſo called *Caiphas*) ſucceded. The whole tyme of our Sauiours preaching, is ſhewed to haue bene compriſed, in the compaſſe of 4. yeares. foure high prieſtes alſo, in the ſame foure yeares, to haue bene from *Annas*, to *Caiphas*, executing the adminiſtration of the yearely miniſtery. The holy Goſpell doth very well ſet forth *Caiphas*, to be high prieſt that yeare, in the which the paſſion of our Sauiour Chriſt, was finiſhed, that the tyme of Chriſtes preaching might not ſeeme to repugne with this obſeruation. Our Sauiour, and Lorde Ieſus Chriſt, not long after the beginning of his preaching, choſe 12. Apoſtles, whome of all the reſt of his diſciples, by a certayne ſinguler prerogatiue, he called Apoſtles. Afterwardes he appoynted other ſeuenty, whome he enioyned by two and by two, to paſſe vnto euery place, and city, where he him ſelfe ſhould come.

Ioſeph lib. 18 Antiq. cap. 4. Annas. Iſmael. Eleazar. Simon. Caiphas.

12. Apoſtles. 70. diſciples. *Math.* 10. *Luk.* 10.

Cap. xii.

Of the life, doctrine, baptiſme, and martyrdome of Iohn Baptiſt. The teſtimony of Ioſephus toutching Chriſt.

Math. 14.

In the greke coppy of Euſeb. Aretas is ſayd to be king of Perſia, which I ſuppoſe to be corrupted for he was king of Arabia as Ioſephus reporteth Antiq. Iud. lib. 14. cap. 2.

* This battel is mentioned of Ioſephus. Antiq. Iud. lib. 18. cap. 9.

* Ca. 11. after the greeke.

Not longe after, the holy Goſpel reporteth the beheadding of *Iohn Baptiſt*. wherwithall *Ioſephus* by name, accordeth, making mention of *Herodias*, with whome *Herode* maried (being his brothers wife) puttinge away his owne wife lawefully maryed, which was the daughter of *Aretas*, King of Perſia. *Herodias* being ſeparated from her husband which was aliue, (for the which he ſlewe *Iohn*) *Herode* warred agaynſt *Aretas* ſo that his daughter was ignominiouſly reiected. * In the which battell (then being fought,) he reporteth all *Herodes* hoaſte, to haue vtterly periſhed, and theſe thinges to haue chaunced vnto him, for the death of *Iohn*, maliciouſly executed. The ſame *Ioſephus* when he had confeſſed *Iohn Baptiſt*, to be a very iuſt man, beareth witneſſe alſo, with thoſe thinges which concerne him, in the Goſpels. he writeth further, that *Herode* was depriued of his kingdome for *Herodias*, & together with her, condemned, & baniſhed into Vienna a city of Fraunce, & the ſame he declareth in his eyghtenth booke of Iudaicall Antiquities, wherof *Iohn Baptiſt* he writeth thus, * Certayne of the Ievves vvere perſvvaded, that the hoaſt of *Herode* vvas vtterly foiled, becauſe that God had iuſtly plagued him, vvith this puniſhemēt, reuenging the death of *Iohn*, cōmonly called the *Baptiſt*. for *Herode* had ſlaine him being a iuſt man. This *Iohn* cōmaunded the Ievves to embrace vertue, to execute iuſtice, one tovvards an other, & to ſerue God in piety, reconciling men by baptiſme, vnto vnity. for after this ſort, baptiſme ſeemed vnto him a thing acceptable, if it vvere vſed not for the remiſſiō of certain ſinnes, but for the purifiyng of the body, the ſoule (I ſay) being clēſed, before by righteouſnes. & vvhē as diuers flocked together (for thy vvere greatly delited in hearing of him) *Herod* feared leſt that ſo forcible a povver of perſvvadīg vvhich vvas in hī, ſhould lead the people into a certain rebelliō, he ſuppoſed it far better, to bereaue hī of his lif, afore any nouelty vvere by hī put in vre, thē that

change,

change, vvith danger, being come in place, he should repent him and ſay: Had I vviſt, Thus *Iohn* becauſe of *Herods* ſuſpicion, vvas ſent bounde to Machærous the vvarde (mentioned of before) and there beheaded. When he had thus ſpoken of *Iohn* in the ſame hiſtory, he writeth of our Sauiour in this ſorte: There vvas at that time one *Ieſus*, a vviſe man, if it be lavvefull to call him, a man, a vvorker of miracles, a teacher of them vvhich embrace the trueth vvith gladnes. he drevv after him many, as vvell of the Ievves, as Gentils. This ſame vvas *Chriſt*. And though *Pilate*, by the iudgement of the chief rulers, amongeſt vs, deliuered him to be crucified: yet there vvanted not them vvhich from the beginning loued him. he appeared vnto them aliue, the third day after his paſſion, as the holy Prophets haue foretolde, yea theſe, & an innumerable more maruelous thinges of him, & to this day the chriſtian people, vvhich of him borovv their name, ceaſe not to encreaſe. Now when as this Hiſtoriographer, by blood an Ebrue borne, hath of olde deliuered in writing theſe, & the like thinges, concerning *Iohn Baptiſt*, & our Sauiour *Chriſt*, what refuge now remaineth, but that they be condemned for impudent perſons, which of their owne braine, haue fayned comentaryes, contrary to theſe allegations, and of theſe thinges alſo thus much.

Ioſephus Antiq. Iud. lib. 18 cap. 6. teſtifieth thus of Ieſus Chriſt.

Cap. XIII.

Of the diſciples of our Sauiour, that there were more then 12. Apoſtles, and 70. diſciples.

Cap. 12. after the greeke.

The names of the Apoſtles are apparent vnto euery one out of the holy Euangeliſts, but the cataloge of the 70. diſciples, is no where to be founde. *Barnabas* is ſayde to be one of the number whome the Actes of the Apoſtles remembred, and no leſſe, did *S. Paul* writing to the Galathians. Amonge theſe they number alſo *Soſthenes* which together with *Paul* wrote to the Corinthians. The hiſtory alſo of *Clemens*, in the fift of his Hypotypoſeon affirmeth *Cephas* to be one of the 70. of whome *Paul* ſayde: vvhen as *Cephas* came to Antioche, I vvithſtoode him to his face, becauſe he vvas culpable. This *Cephas* was of the ſame name with the Apoſtle. And *Mathias* who of the Apoſtles was elected in the rowme of *Iudas*, the traitor, and *Barſabas* alſo, who is ſayde by the ſame lott to haue bene worthely preferred to the number of the 70. diſciples. Alſo *Thaddæus* whome *Thomas* by the commaundement of *Ieſu* ſent to cure *Agbarus*, is counted one of the number, concerning whome I will forth with declare a certayne hiſtorye which came to our handes. Thou ſhalt finde by diligent obſeruation, that there were more then 70. diſciples of our Sauiour. for prouf wherof thou maieſt vſe the teſtimony of *Paul*, which ſayeth, that after Chriſts reſurrection from the dead, he appeared firſt to *Cephas*, then to the tvvelue, After them to more then fiue hundred brethren at once, vvhereof (he ſayth) ſome to haue fallen a ſleepe, but more to haue remayned aliue, at that tyme when he wrote theſe thinges. Afterwards to haue appeared to *Iames*, which was of the diſciples, and one of the brethren of *Chriſt*. laſt of all, as though beſides theſe, there were more Apoſtles after the maner of the twelue (ſuch as *Paul* him ſelfe was) he addeth ſaying: he vvas ſeene of all the Apoſtles. but of this ſo farre.

The catalоge of the 70. diſciples is to be ſeene in the ende of this volume, vvritten by Dorotheus in greeke, & tranſlated by the ſame tranſlator.
Galat. 2.
1. Corinth. 1.
Clemens.
Galat. 2.
Act. 1.
Barnabas.
Soſthenes.
Cephas.
Mathias.
Barſabas.
Thaddæus.
1. Corint. 15.

The Tranſlator toutching the doubt riſing about him whom Paul reprehended at Antioche, whether he was Peter the Apoſtle, or Cephas, one of the ſeuenty.

Whereas Euſebius in the former chapiter, affirmeth Cephas, to be one of the number of the 70. diſciples, and the ſame to be reprehended by Saynct Paule at Antioche, it ſeemeth repugnant to the playne wordes of holy Scripture, deliuered vnto vs by the holy Ghoſt. The aduerſaryes of the trueth, thought better to erre with Euſebius, by ſaying that Cephas was rebuked by Paule, and not Peter, rather then that they woulde graunte Peter (whome they terme the Prince of the Apoſtles) to be controlled of Paule, ſuppoſing hereby a preſident to enſue agaynſt the prymacye of the Pope, or liking of this opinion as a bare ſhift to ſtoppe the ſclaunderous mouth of Porphyrius, which here took occaſion to reprehende the Chriſtians for their ſedition. but let vs confeſſe the trueth, and ſhame the deuill. The wordes of Saynt Paul are theſe: ὅτε δὲ ἦλθε πέτρος εἰς Ἀντιόχειαν κατὰ πρόσωπον αὐτῷ ἀντέστην: vvhen *Peter* came to Antioche, I vvithſtoode him to his face. *and a litle after:* εἶπον τῷ πέτρῳ ἔμπροσθεν πάντων. *I ſayde vnto Peter in the preſence of them all. Auguſtine, and Ierome had great contention about the interpretation of this place, but nere nother denieth the party to be Peter, let vs giue vn-*

Galat. 2.

to the hiſtoriographer, the credit due vnto him, he might call Peter, Cephas, as our Sauiour ſayd in the Goſpell vnto Peter : thou ſhalt be called Cephas, *which is a Syrian word, ſounding in greeke, or latine, nothing elſe but Peter, or Petra a rocke. In that he calleth him an other from the Apoſtle, I doe not ſee how it can ſtande. Ierome denieth any other Cephas knowen of vs, ſauing Peter. The concluſion is this : Euſebius calleth the perſon reprehended by Paul, Cephas: The holy Ghoſt in the Scripture calleth him Peter. Euſebius ſayth, he was an other from the Apoſtle : The holy Ghoſt in diſcourſe, calleth him Peter the Apoſtle, (in the ſame chapiter) to whome the Apoſtleſhip of Circumciſion was committed, and moſt like to be the Apoſtle, for there (that is at Antioche) he was firſt placed Biſhop.*

Ioh.1.

Cap.13.after the greeke.

Cap. xiiii.

The hiſtory concerning the Prince of the Edeſſæans. The epiſtle of Agbarus vnto Chriſt, and the epiſtle of Chriſt vnto him agayne.

The fame of Chriſt went throughout the whole worlde. Agbarus.

The hiſtory toutching *Thaddæus* (of whom we ſpake before) was after this ſorte. After that the diuinity of our Lorde & Sauiour *Ieſus Chriſt*, was made manifeſt vnto al men, through the working of miracles, he drewe vnto him an innumerable ſorte of ſtraungers, farre diſtant from Iudæa, affected with ſundry diſeaſes, and euery ſorte of maladyes, hoping to recouer their health. of which number, king *Agbarus*, gouerner of the famous nations inhabiting beyond the riuer Euphrates, greuouſly diſeaſed in body, incurable by mans cunning, hearing the renoumed fame of *Ieſu*, & the wonderfull workes which he wrought, agreable vnto the ſame, publiſhed of all men : made petition vnto him by letters, that he would voutchſafe to deeme him worthy of deliueraunce from his diſeaſe. *Ieſus* (though not preſently) yelding vnto his petition, voutchſafed to aunſwere him by an epiſtle, that ſhortly he would ſende one of his diſciples which ſhoulde cure his diſeaſe, promiſing with all that he ſhoulde not onely cure his diſeaſe, but as many of them as belonged vnto him, which promiſe not longe after he performed. for after his reſurrection from the dead, and aſcention into heauen : *Thomas* one of the twelue Apoſtles, ſent his brother *Thaddæus*, accompted among the 70. diſciples of *Chriſt*, by diuine inſpiration, into the city Edeſſa, to be a preacher and Euangeliſt of the doctrine of Chriſt, by whome all thinges, which concerned the promiſe of our Sauiour, were performed. The reader hath an approued teſtimony of theſe thinges in writing, taken out of the recorded regiſtery, of the princely city Edeſſa. for there are found enrolled in their publique regiſtery, things of Antiquity, & which were done about *Agbarus* time, yea and preſerued vnto this day. There is no reaſon to the contrary, but that we may heare the letters them ſelues, copied out of their regiſtery, & tranſlated by vs, out of the Syrian tongue into theſe wordes.

Thomas the Apoſtle ſent Thaddæus into Edeſſa.

The epiſtle of Agbarus vnto our Sauiour.

Agbarus writeth to Chriſt.

Agbarus gouerner of Edeſſa, vnto *Ieſu* the good Sauiour, ſhevving himſelfe in Ieruſalem, ſendeth greetinge. I haue hearde of thee, and thy cures, vvhich thou haſt done, vvithout medicens, and herbes. for as the reporte goeth, thou makeſt the blinde to ſee, the lame to goe, the leapers thou clenſeſt, foule ſpirites, and deuils, thou caſteſt out. the long diſeaſed, thou reſtoreſt to health, and rayſeſt the dead to life. VVhen that I hearde theſe thinges of thee, I imagined vvith my ſelfe one of theſe tvvo thinges : either that thou art God come from heauen, and doeſt theſe things: or the Sonne of God, that bringeſt ſuch thinges to paſſe. VVherfore by theſe my letters I beſeeche thee, to take the paynes, as to come vnto me, and that thou vvilt cure this my greuous maladye, vvhervvith I am ſore vexed. I haue hearde moreouer, that the Ievves murmur agaynſt thee, and goe about to miſchiefe thee. I haue here a litle city, and an honeſt, vvhich vvill ſuffice vs both. Theſe thinges he wrote after this maner, being a litle lightened from aboue, I thinke it alſo not amiſſe, to heare the letters of *Ieſu*, ſent backe to *Agbarus* by the ſame bearer.

What Agbarus gathered by miracles.

The epiſtle of our Sauiour vnto Agbarus, though briefe, yet pithy.

Chriſt vvriteth to Agbarus.

Agbarus, bleſſed art thou, becauſe thou haſt beleued in me, vvhen thou ſavveſt me not. for it is vvritten of me, that they vvhich ſee me, ſhall not beleue in me, that they vvhich ſee me not, may beleue, and be ſaued. concerning that thou vvroteſt vnto me, that I ſhould come

come vnto thee,I let thee vnderſtande,that al thinges toutching my meſſage,are here to be fulfilled, and after the fulfilling thereof, I am to returne agayne, vnto him that ſent me.but after my aſſumption, I vvill ſende one of my diſciples vnto thee, vvhich ſhal cure thy maladye, & reſtore life to thee,and them that be vvith thee. Unto theſe epiſtles,there were alſo theſe things added,in the Syrian tongue:VVhen *Ieſus* vvas taken vp,*Iudas*(vvhich alſo is called *Thomas*)ſent vnto him *Thaddæus* the Apoſtle,one of the ſeuenty, vvho, vvhen he came,remayned vvith one Tobias, the ſonne of Tobias .vvhen that fame vvas ſpred of him,& that he vvas made manifeſt, by the miracles vvhich he vvrought,it vvas ſignified vnto *Agbarus*,& ſaid:the Apoſtle of *Ieſū* is come,of vvhom he vvrote vnto thee.*Thaddæus* by that time,began through the povver of God, to cure euery ſore,& ſickneſſe,ſo that al men greatly marueled. *Agbarus* hearing of vveighty, & vvonderful vvorkes,vvhich he vvrought,that he cured in the name,& povver of *Ieſū*,forth vvith ſuſpected the ſame to be he,of vvhom *Ieſus* had vvrittē,ſaying:After my aſcentiō I vvil ſend one of my diſciples vnto thee,vvhich ſhal cure thy malady. And vvhē he had called vnto him *Tobias* vvhere *Thaddæus* hoaſted,he ſaid vnto him:I heare ſay that a certain mighty mā came from Ieruſalē,vvhich lodged vvith thee,& cureth many in the name of *Ieſū*.vvho made anſvver,& ſaid: ye Lord,there came a certaine ſtraunger,& hoaſted at my houſe,vvhich hath done vvonderfull things:to vvhome the King ſaid : bring him vnto me.*Tobias* returning vnto *Thaddæus*, ſaid vnto him.*Agbarus* the gouernour ſent for me,& cōmaunded that I ſhould bringe thee vnto him that thou mayſt cure his diſeaſe . *Thaddæus* aunſvvered : I goe,for it is for his ſake that I am ſent thus mightely to vvorke.*Tobias* ſtirring betimes the next day,tooke vvith him *Thaddæus*,& came to *Agbarus*.as he came euen at his entrāce there appeared vnto *Agbarus* in the preſence of his chief men,a great ſpectacle in the countenance of *Thaddæus* the Apoſtle,at vvhich ſight *Agbarus* did reuerence vnto *Thaddæus*,ſo that al they vvhich vvere preſent marueled. they ſavv not the ſight ſaue *Agbarus* alone vvhich queſtioned vvith *Thaddæus*,& ſaid:art thou of trueth a diſciple of *Ieſus* the ſonne of God,vvhich made me this promiſe? I vvil ſende vnto thee one of my diſciples, vvhich ſhal cure thy diſeaſe,& shevv life vnto thee,& all thine.to vvhome *Thaddæus* made aunſvver,becauſe thou haſt greatly beleued in the *Lord Ieſū* vvhich ſent me,therfore am I ſent vnto thee, but in caſe that thou beleue in him as yet, thy harty petitions according vnto thy fayth thou ſhalt obtayne. to vvhome *Agbarus*: I haue continevved ſo beleeuing in him (ſayth he) that I could haue founde in my harte mightely to deſtroy the Ievves vvhich crucified him,vvere not the Romaine empire a let vnto my purpoſe.*Thaddæus* ſayd agayne.Our Lord & God *Ieſus Chriſt* fulfilled the vvil of his father,vvhich being finished, he is aſcēded vnto him. *Agbarus* anſvvered:& I haue beleued in him & in his father.to vvhom *Thaddæus*: therefore(ſayth he)in the name of the ſelf ſame *Lord Ieſu* I lay my hand vpon thee. vvhich vvhē he had done,he vvas fortvvith cured of his malady,& deliuered of the paine that preſſed him ſore. *Agbarus* marueled at this,that euen as it vvas reported vnto him of *Ieſu*,ſo in trueth by his diſciple and Apoſtle *Thaddæus*, vvithout Poticarye ſtuffe and vertue of herbes he vvas cured. And not onely he, but alſo *Abdus*,the ſonne of *Abdus* grieued vvith the govvte,and falling at the feete of *Thaddæus*,recouered his former health by his laying on of his hands.he cured alſo many others of his felovv citizens,vvorking maruelous & miraculous things,& preaching the vvord of God.To vvhom *Agbarus* ſaid againe:Thou *Thaddæus* through the povver of God doeſt theſe thinges, & vve haue thee in admiration.I pray thee moreouer that thou expoūd vnto me the cōming of *Ieſu*,hovv he vvas made man,his might,& by vvhat povver he brought ſuch things as vve hearde to paſſe.To vvhō *Thaddæus*:at this ſeaſō(ſaith he)I vvilbe ſilent though I am ſēt to preach this vvord,but to morovv call together to my ſermon al the people & felovv citizens, thē vvil I shevv vnto thē the vvord of God,& ſovv the vvord of life,& teach the maner of his comming hovv he vvas made mā,of his meſſage,& to vvhat end he came,being ſent from the father.moreouer of his miracles & miſteries vttered in this vvorlde,& povver in bringing thinges to paſſe. beſides this his nevve preaching,& hovv baſe,ſclender & humble he ſeemed in outvvard appearance.hovv he hūbled him ſelfe & died,& abated his diuinity,vvhat great things he ſuffred of the Ievves, hovv he vvas crucified,& deſcēded into hel,& rent that hedge & midvvall neuer ſeuered before, & raiſed the dead that of long time had ſlept.hovv that he alone deſcēded,but aſcēded vnto the father accōpanied vvith many.hovv that he ſitteth in glory at the right hand of God the father in heauē, & laſt of al hovv he shal cōe again vvith glory & povver to iudg both the quick & dead. vvhen the morning vvas come, *Agbarus* cōmaūded his citizēs to be gathered together & to heare the ſer-

The conference vvhich Thaddæus had vvith Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the govvte.

mon of *Thaddæus*.vvhich being ended, he charged that golde coyned and vncoyned ſhoulde be giuen him.but he receaued it not ſaying: In ſomuch that vve haue forſaken our ovvne, hovv can vve receaue other mens? These things were done the three and forty yeare,which being tranſlated worde for worde out of the Syrian tongue,we thought not amiſſe to printe in this place.

The cenſure of the Tranſlator,toutching the aforeſayd Epiſtles.

BE *it true or be it falſe, that there were ſuch epiſtles, it forceth not greatly, as the effect and contentes thereof is not to be preferred before all other writing in trueth: ſo of the contrary, it is not to be reiected for falſhoode and forged ſtuffe. Ierome with other graue writers, affirmeth ſuch circumſtances to haue bene. Euſebius whoſe creditt herein is not ſmale, reporteth the ſame to haue bene taken out of their recordes in the city of* Edeſſa,*regeſtred there in the* Syrian *tongue, and by him tranſlated out of the* Syrian,*into the* greeke *tongue. Iſidorus and Gelaſius, the firſt of that name, biſhop of* Rome,*about the yeare of our Lorde 494. together with 70. other Biſhops, decreed that the Churche of God ſhould receaue the ſame epiſtles, for no other then* Apocrypha, *one thing I may not here runne ouer with ſilence, but admoniſhe the Reader of, how that late writers, namely Damaſcenus, and that fabulous Hiſtoriographer Nicephorus haue added vnto this hiſtory fabulous reportes, howe that Abgarus, gouernour of* Edeſſa,*ſent his letter vnto Ieſu, and with all a certayne paynter which might vewe him well, & bring vnto him backe againe the liuely picture of Ieſu, the which painter (as they reporte) being not able (for the glorious brightneſſe of his gracious countenance) to bring his purpoſe to effect: our Sauiour him ſelfe tooke an handkerchef, and layde to his deuine and liuely face, and by the wiping of his face, his picture was therein impreſſed, the which he ſent to Abgarus. Nicephorus patcheth other fables therunto: firſt he ſayth, that the King of* Perſia *ſent a paynter vnto Ieſu, which brought vnto him the picture of Ieſu, and alſo of Mary his mother. Agayne that the* Edeſſæans *in the time of Iuſtinianus the Emperour, being beſieged and brought to ſuch a narrowe ſtraicte, that there remayned no hope of deliuerance, but a preſent foyle and ouerthrowe, in the ſame lamentable plight, to haue runne vnto this picture for a refuge, wher (as they ſay) they foũd preſẽt remedy. beleue it who wil. Euſebius, who ſearched their records, who layde downe the copye of the Epiſtles, who tranſlated faythfully all that he founde there, toutching Chriſt, neyther ſawe, neyther heard, of any ſuch thing, for he promiſed in the preface to his hiſtory, to omitt nothing that ſhoulde ſeeme pertinent. if the other writers founde it, why did not Euſebius finde it? if the other writers thought expedient to publiſhe the ſame, why did Euſebius omitt it? nay it was not there founde at al, but forged. therefore recount them for fables. the firſt that reported them, was a hundred yeares after Euſebius.*

The ende of the firſt booke.

THE SECONDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

Of the ordayning of Diſciples, after the aſcention of Chriſt.

VVhat vvent before in the firſt booke, & vvhat follovveth novv in the ſecõd.

IN the former booke, as by way of proëme, we haue publiſhed which neceſſaryly did concerne the Eccleſiaſtical hiſtory, ioyntly contriuing the declaration of the diuinitie of the worde of ſaluation, of the auncient principles of our doctrine, of the antiquitie of Goſpelike policy among Chriſtians, of his late appearing among men, of his paſſion, and election of the Apoſtles. Now it remayneth that we vewe thoſe

thoſe things,which enſued after his aſſumption. ſo that partly we note them out of the ſacred ſcriptures,& partly out of prophane hiſtoryes , knitting to our hiſtorye thoſe thinges which we haue firmely committed to memory.Firſt of al the Apoſtleſhip is allotted vnto *Matthias*,in the rowme of *Iudas* the traytour,which(as it is manifeſt)was one of the diſciples of the Lorde. there were alſo ſeuen approued men ordayned Deacons,through prayer and laying on of the Apoſtles handes,for the publique adminiſtration of the Churches affaires ioyned with *Stephen*,which firſt after the Lorde, as ſoone as he was ordayned (as though he were appoynted for this purpoſe) is ſtoned vnto death,by them which ſlewe the Lord,and for this cauſe,as the firſt of the triumphing Martyrs of Chriſt,according to his name he beareth a crowne.After him folowed *Iames* , called the brother of Chriſt,and counted the ſonne of *Ioſeph*.This *Ioſeph* was thought to be the father of *Chriſt*,to whome the virgin was betrothed, vvhiche before they came together, vvas founde to haue in her vvombe of the holy Ghoſt,as the holy Goſpell declareth.This *Iames* whome of olde they priueledged for his vertue,with the ſyrname of *Iuſtus*,is ſayd to be the firſt which occupied the biſhoplike Seae at Ieruſalem.*Clemens* in the 6. of his hypotypoſeon writeth thus:*Peter*(ſaith he)and *Iames*,and *Ihon*,after the aſſumption of our Sauiour,though they vvere preferred by the Lorde,yet chalenged they not this prerogatiue vnto them ſelues, but appoynted *Iames* the *Iuſt*, Byſhop of Ieruſalem The ſame *Clemens* in the 7.of his Hypotypoſeon, alſo maketh mention of him thus: the Lorde after his reſurrection,endued vvith knovvledge *Iames* the *Iuſt*,*Ihon*,& *Peter*.They deliuered the ſame vnto the reſt of the Apoſtles,the Apoſtles aftervvards vnto the 70. diſciples,of vvhich number vvas *Barnabas*.There vvere tvvo *Iameſes*,the one termed *Iuſt*,vvhich vvas throvvne dovvne hedlong from the pinacle,and brayned vvith a fullers clubbe.* the other beheaded.Of him that vvas called *Iuſt*,*Paul* made mention,ſaying:I ſavve none of the Apoſtles ſaue *Iames*,the brother of the Lorde. Thoſe thinges which the Lorde promiſed the King of the Oſroënians,then were performed. *Thomas* by diuine inſpiration ſent *Thaddæus* vnto the city Edeſſa,to be their preacher,and an Euangeliſt of the doctrine of Chriſt, as a litle before out of the recordes we haue alleaged.But he after his comming,and hauing cured *Agbarus*, by the word of God,& aſtoniſhed all them with his ſtraunge miracles,& workes,which he wrought, brought them to the worſhipping of the diuine power of Chriſt,and ordayned diſciples of the doctrine of our Sauiour. From that time vnto this day, the whole city of the Edeſſæans addicted vnto the name of Chriſt, ſhew forth no ſmale argument of the great goodnes of our Sauiour towardes them.But theſe thinges be premiſed,taken out of their auncient hiſtoricall recordes. and now let vs returne vnto the ſacred Scripture. The firſt and the greateſt perſecution being rayſed of the Ievves agaynſt the Church at Ieruſalem,about the tyme of the martyrdome of *Stephen*,and al the diſciples,the 12.onely excepted,being diſperſed throughout Iudæa,& Samaria,certaine of them, as the holy Scripture beareth witneſſe, came vnto Phænices, and Cyprus, and Antioche. but theſe as yet dared not to deliuer vnto the Gentiles, the word of fayth,but ſhewed it onely vnto the Ievves.At that tyme alſo *Paul* raged agaynſt the Church, entring into the ſeuerall houſes of the faythfull,and giuing forth precepts,that both men and women ſhould be impriſoned. And *Phillip* one of the ordayned Deacons with *Stephen*,and of the diſperſed came to Samaria, and being plenteous as toutching the diuine power, firſt of all preached vnto the inhabitantes there the word of God.The grace of God ſo mightely preuayled with him,that he drew vnto him by his preaching *Simon Magus* with many moe. *Simon* at that tyme was ſo famous, holding in awe them that were bewitched with his ſorcery,ſo that they ſuppoſed him to be the great power of God. which then being amazed with the miracles wrought of *Phillip* by diuine power,came and grewe ſo farre forwards to mens ſeeming,that he diſſembled euen vnto the baptiſme, ẏ is through fayth in Chriſt. Which at this day is wonderfull in them that hitherto walowing in that moſt deteſtable hereſye, treade the trace of their forefather,encroatching vpon the Churche, as a peſtilent and noyſome diſeaſe,infecting them which can not throughly diſcerne the incurable, & intractable venyme,lying hid within them,but diuerſe of them(their impiety being reuealed) were throughly knowne, and reiected,of which number *Simon* himſelfe being apprehended of *Peter*, receaued the ſentence of damnation,due to his deſert.When that the preaching of the Goſpel dayly proceeded with encreaſe,it came to paſſe,by reaſon of ſome domeſticall affayres, that there came from the lande of the Æthiopians,the cheef gouernour of the queene,which after the cuſtome of their contrey, held the kingdome,for as yet the people of that contrey, haue to their Prince a Queene. This ſame being the firſt of the Gentiles,obtayned of *Phillip*, the holy myſteryes, by the inſpiration of the

*Act.*1. Mathias choſen to be an Apoſtle.
*Act.*6. 7.Deacons.
*Act.*7. Stephen ſignifieth a crowne.
*Matth.*1.
Iames the firſt biſhop of Ieruſalem
Clemens.lib 6.
Clemens.lib 7.
Iames biſhop of Ieruſalē throwne downe from a pinacle of the temple, and brayned.
*Act.*12.
Lib.1.cap.14
The perſecution of the Apoſtles by the Ievves.
*Act.*8.
The diſperſion of the diſciples.
Paul a perſecutor.
*Act.*8.
Phillip preacheth in Samaria.
*Act.*8.
Simon Magus a ſorcerer.
Simoniani.
Simonia.
*Act.*8.
An Æthiopian Eunuche.

The Eunuch cõuerted by Phillip, preacheth the Goſpell to the Æthiopians his contreymen. *Pſal.68.* Paul a preacher. *Act.9.* *Galat.1.*

heauenly worde, was made the firſt fruites of the faithfull throughout the worlde, and as it is reported after his returne vnto his natiue ſoyle, he preached the knowledge of the vniuerſall God, geuing life vnto men, and the comming of our Sauiour. So that in his doing, the prophecy was fulfilled which ſayth: Æthiopia shall ſtretch hir hand before vnto God. About this tyme *Paule* the choſen veſſel, is declared an Apoſtle not of men, nether by men, but by reuelation of *Ieſus Chriſt*, and God the father which rayſed him from the dead, and is vouchſafed worthy of this vocation, by a viſion, and a voyce reuealed from heauen.

Cap. II.

The report of Pilate, the cenſure of Tiberius the Emperour, and the Romayne Senate, concerning Chriſt.

When as the wonderfull reſurrection of our Sauiour, and his aſſumption into the heauens, was now made manifeſt vnto many, and the auncient maner among the heathen Princes had ſo preuayled, that if any nouelty by any were enterpriſed, the ſame forthwith ſhould be ſignified vnto him that helde the Princely ſcepter, leſt that he ſhould be ignorant of any thing which was done: it came to paſſe that *Pilate*, made *Tiberius* the Emperour priuy of thoſe thinges, which concerned the reſurrection of our Sauiour *Ieſu*, & were publiſhed throughout Palæſtina, adding thereunto his maruelous workes, whereof he was credibly enformed, and how that now after his reſurrection, he was of many taken for a God. The report goeth, that *Tiberius* made relation thereof vnto the Senate, which reiected his ſaying, for no other cauſe but for that they had not firſt approued the ſame, the auncient cuſtome obſerued, that none ſhould be accounted of the Romaynes, among the number of Gods: vnleſſe he were canonized, by the ſentence and decree of the Senate, which no doubt was done for this ende, that the holeſome doctrine of the diuine preaching, ſhould not neede the approbation, and commendation of man. Though this petition toutching our Sauiour, were reiected of the Romayne Senate, after it was made vnto thẽ, yet *Tiberius*, reſeruing vnto him ſelfe his former opinion, conceaued no abſurdity preiudiciall vnto the doctrine of *Chriſt*. Theſe things *Tertullian*, a man well experienced in the Romane lawes, and beſides, famous among them which flouriſhed at Rome, in his Apologye which he wrote for the Chriſtians, in the Romane tongue, and by tranſlation writeth thus: and that vve may reaſon touching the originall of theſe lavves, it vvas an auncient decree: that no God should be conſecrated by the King, vnleſſe it vvere firſt agreed vpon, by the Senate. The like did *Marcus Æmilius* practiſe, concerning a certayne Idole of *Alburnus*, and this is ſeene for our ſake, that the deytye is deliuered amongſt you by mans decree. Vnleſſe that God pleaſe man, he is not made God. So that by this decree, it is expedient for man, that he be fauorable vnto God. *Tiberius* then, vnder vvhome the Chriſtian name vvas ſpred abroad in the vvorld, vvhen this doctrine vvas ſignified vnto him out of Palæſtina, (vvhere it firſt ſprang) communicated the ſame vnto the Senate, declaring vvithall, that this doctrine pleaſed him right vvell. The Senate reiected it, becauſe they had not allovved the ſame. But he perſeuered in his opinion, threatning thẽ death, that vvoulde accuſe the Chriſtians. This was the wiſedome of the diuine prouidence, lightning his mind, that the preaching of the Goſpel ſhoulde paſſe at the beginning, throughout the world, without let or hinderance.

Tiberius vvould haue had Chriſt canonized in the number of the Gods. The vviſedome of god in this behalf

Tertull. in Apolog.

A ſkomme.

Cap. III.

How that in ſhort ſpace, the Goſpell was publiſhed throughout the worlde.

By the diuine power, and helping hand of God, the holſome doctrine, ſodaynely, as it were ſonne beames, ſhined throughout the worlde, and forthwith according vnto the ſacred Scripture, the ſound of the holy Euangeliſts, and Apoſtles, paſſed throughout the whole earth, and their vvordes vnto the endes of the vvorlde. So that throughout all cities, and villages, after the maner of barne floores repleniſhed, forthwith very many, & the ſame very populous churches, were eſtabliſhed, and they which by auncient ſucceſſion were blinded, through old errour, and the rooted diſeaſe of ſuperſtitious Idolatry, through the power of Chriſt, by the doctrine of his diſciples, together with the wonderfull workes wrought by them, were at libertye from their cruell Lordes, and looſed out of their lothſome fetters, wholy abandoning the Idolatricall worſhip

Pſal.19.

ſhip of many Gods,confeſſing the one,and the alone God,the worker of all thinges,and worſhipping him with the rites of true piety, through diuine, and pure religion, graffed in the heart of man,by our Sauiour himſelfe.But the diuine goodneſſe,and grace of God, ſpred it ſelfe abroade among other nations,and firſt of all,*Cornelius* of Cæſarea in Palæſtina,with all his houſholde,by a diuine viſion,and the miniſtery of *Peter*, embraced the fayth of Chriſt, and many Græcians of Antioche, hearde the preachinge of thoſe which diſperſed them ſelues at the ſtoning of *Stephen*, when as at this tyme the Churche of Antioche flouriſhed and multiplied exceedingly, and many Prophets of Ieruſalem (among whome were *Paul*,and *Barnabas*) frequented thither,and beſides them,an other multitude of brethren,ſo that the chriſtian name,there ſprange firſt, as of a freſhe, and fertill ſoyle,& *Agabus* one of the Prophets then preſent,foretold them of the famine to come. *Paul* and *Barnabas* were choſen meſſengers for the miniſtery of the brethren.

Cornelius the Centurion is conuerted vnto the fayth. *Act.* 10.
The Antiochians vvere firſt called Chriſtians. *Act.* 11.

Cap. IIII.

How that Caius Caligula, exiling Herode with perpetuall baniſhment, created Agrippa king of the Iewes. The commendation of Philo Iudæus.

Tiberius when he had raygned about 22. yeares,died.him ſucceded *Caius*,which anone committed the principalitie of the Ievves vnto *Agrippa*, and together with his kingdome, the tetrarchies of *Phillip* and *Lyſanias*,and not long after,the tetrarchy of *Herode*,which *Herode* together with *Herodias* beinge condemned for diuerſe crimes and enormityes,was committed to perpetuall baniſhement.the ſame *Herode* was he which liued about the paſſion of Chriſt. theſe thinges *Ioſephus* doth witneſſe. About this tyme *Philo* did flouriſh, a man not onely excelling our owne men,but alſo ſuch as paſſed in prophane knowledge,lineally by deſcent an Ebrue borne, inferior to none of them which excelled at Alexandria. But what labour and induſtrye he hath employed in diuine diſcipline,and the profit of his natiue countrey, his workes now extant,playnely doe declare,and how farre forth he preuayled in philoſophicall,and liberall artes,of prophane knowledge.I ſuppoſe it nothing neceſſary to repeate. But imitating the trade of *Plato* and *Pythagoras* he is ſayd to haue excelled all the learned of his tyme.

Anno Christi 39.40.
Caius Caligula.
Herode the Tetrarch exiled vvith his harlet Herodias.
Herode Agrippa King of the Ievves
Ioſeph Anti. lib. 18. cap. 14
Philo Iudæus.

Cap. V.

How Philo, being ſent in Embaſſye for the Iewes vnto Caius the Emperour, behaued him ſelfe.

What befell vnto the Ievves vnder *Caius*,this *Philo* hath written in fiue bookes.wherin he ſetteth forth the madneſſe of *Caius*,how he publiſhed him ſelfe God, and beſides dealt ſpitefully an innumerable ſorte of wayes.Moreouer what calamities happened vnto the Ievves in his tyme, though *Philo* him ſelfe was ſent in Embaſſye, for his owne nation which inhabited Alexandria,vnto the city of Rome,and how that he pleading for the lawes of his contrey people,gayned nothing but gibes, and ieſtes, returning with great hazarde of his life. *Ioſephus* made mention of theſe thinges,in the eyghtenth booke of his Iudaicall Antiquities,thus by word writing. VVhen that diſſention roſe among the Ievves & Græcians inhabiting Alexandria,both parties ſeuerally, ſent three legates vnto *Caius*, vvhereof *Apion* one of the legates for the Græcians of Alexandria,shamefully entreated the Ievves, vvith many opprobrious,and blaſphemous termes,adding this vvith all,that they deſpiſed the maieſtye of *Cæſar*. And vvhen as all they vvhich vvere tributaryes to the Romaynes,dedicated altars and temples vnto *Caius*, and eſteemed of him in all other reſpects as God: Theſe onely Ievves be they vvhich diſdaynefully vvithſtoode this honour, done vnto him of men,and accuſtomed to prophane his name. After that Apion had thus ſpoken many,and greeuous thinges, to the ende he might incenſe *Caius* agaynſt thẽ (as it vvas very likely to be done) *Philo*,one of the Ievves legates drevv nigh, a man excelling in all thinges,and brother of *Alexander Albarchus*, not ignoraunt in philoſophy,and of hability ſufficient,to aunſvvere the opprobrious crimes, layde to their charge. But *Caius* excluded him,commaunding him forthvvith to departe, and becauſe he vvas throughly moued,he ſeemed as though he vvent about to practiſe ſome miſchiefe tovvards him. *Philo* being reuiled,vvent forth,and vnto the Ievves vvhich vvere vvith him in company, he ſayd: VVe ought to be of good cheare,for by right, God should take our part,Inſomuch that *Caius* is in-

Ioſeph Anti. lib. 18. cap. 15
Apion.
Philo.

cenſed to the contrary.thus farre *Ioſephus*: And *Philo* him ſelfe declareth at large,in his written
Embaſſye,the thinges which then were done.Whereof omitting many thinges, I will preſent-
ly toutch that whereby it may euidently appeare vnto the Reader,what euils not long after,hap-
pened vnto the Ievves, for the thinges which by raſhe enterpriſe, they practiſed agaynſt *Chriſt.*
Seianus an enemy vnto the Ievves. Firſt of all,*Seianus* in the city of Rome,vnder *Tiberius* in great creditt with the King, endeuored
with al might poſſible to deſtroy al the Jewiſh nation.And *Pilate* in Iudæa,vnder whom that vil-
Pilate vexed the Ievves. lany was committed againſt Chriſt,practiſed againſt the temple,which ſtood at Ieruſalem, that,
which ſeemed vnto the Ievves vnlawfull,and intollerable, whereby he greeuouſly vexed them.

Cap. VI.

VVhat miſeryes happened vnto the Iewes,after that haynous offence which they committed agaynſt Chriſt.

PHilo doth write,that after the death of *Tiberius*, *Caius*, hauing obtayned the empire, vexed
many with manifold, and innumerable afflictions, but chiefly among all others, the nation
Philo Iudæo. of the Jewes,which in few of his wordes may be gathered,writing thus:ſo greeuous(ſayth
The cruelty of Caius Caligula. he)vvas the dealing of *Caius Caligula* tovvards all men, but ſpecially bent agaynſt the nation
of the Ievves, vvith greate indignation,that in other cities (yet beginninge in Alexandria) he
vvoulde chaleng vnto him ſelfe,their prayers,and ſupplications, paynting in euery place,the fi-
gure,and forme of his proper picture, and reiecting all others, ſucceſſiuely by might and force
to place him ſelfe,and dedicating the temple in the holy city(vntill that tyme vndefiled,& free
euery vvay,)to him ſelfe,and his proper vſe,tranſlating and conſecrating the name to nevv *Ca-
ius* as a famous God.And infinite more miſcheeues which can not be tolde, the ſame *Philo* repor-
teth,to haue happened vnto the Ievves at Alexandria,in his ſecond booke of vertues.And *Ioſephus*
agreeth with him,which likewiſe ſignifieth all the miſeryes of theſe men,to haue had their origi-
nall,from the tyme of *Pilate*,and their raſhe enterpriſe againſt Chriſt.Heare then what he ſhew-
Ioſeph bell. Iud.lib.2. cap.8. eth in the ſecond booke of the Judaicall warres,thus writing worde by worde. *Pilate* being ſent
from *Tiberius*,Lieuetenant into Iudæa,couertly conueyed by night into Ieruſalem , the vayled
picture of *Cæſar*,vvhich they call his Armes,vvhich thinge,vvhen day appeared, moued the Ie-
vves not a litle.For they vvhich vvere neareſt vnto them,at the ſight therof,ſtamped them vvith
their feete,as if they had bene abrogated lavves . They iudged it an haynous offence , that any
carued image,ſhould be erected in the city . But if thou conferre theſe with the trueth in the Go-
ſpell,thou ſhalt eaſily perceaue,how that not long after , the voyce preſſed them,which they pro-
*Ioh.*19. nounced before *Pilate*,ſaying : VVe haue no other King but *Cæſar*. Moreouer the ſame hiſtorio-
Ioſeph bell. Iud.lib.2. cap.8. grapher reporteth an other calamity,to haue eftſones enſued the former,ſaying:After this he rai-
ſed an other tumulte , for their heaped treaſure , vvhich they call Corbon , vvas vvaſted vpon a
conduyte,reaching the ſpace of three hundred furlonges.This vvas the cauſe of the commotion
among the Ievves,and vvhen *Pilate* vvas preſent at Ieruſalem,they compaſſed him , crying out
vnto him. But he foreſeeing their conſpiracy , aſſigned certayne armed ſouldiers , in outvvarde
Pilate plagueth the Ievves. ſhevv of apparell,like vnto the common people, vvhich he mingled vvith the multitude, com-
maunding that no ſvvord ſhould be vſed,but ſuch as of the multitude, clamorouſly murmured
(a ſigne being giuen from the tribunall ſeate) he cauſed to be beaten to death vvith clubbes.
The Ievves being thus foyled,many periſhed of their vvoundes,and many in their flight , being
trodden of their felovv citizens,vvere cruſhed to death.At this lamentable ſlaughter the multi-
tude being thus quayled,vvas ſilent . Beſides theſe an innumerable more altercations, to haue
bene at Ieruſalem, *Ioſephus* declareth,teaching how that from that tyme, ſedition, warres,and of-
ten practiſes of miſcheefs inceſſantly haue ſhaken not onely the city,but all Iudæa,vntil at length
the vtter foyle,by their beſieging vnder *Veſpaſian* ouerreached them. Thus hath vengeance ligh-
ted vpon the Ievves,for their horrible fact committed agaynſt *Chriſt.*

Cap. VII.

How Pilate ſlewe him ſelfe.

I ſuppoſe it neceſſary to know this alſo,how that it is reported of *Pilate* (Preſident in the tyme
The death of Pilate. of Chriſt vnder *Caius*,of whoſe tyme we made mention before)that he fell vnto ſuch miſery, ſo
that neceſſity conſtrayned him to vſe violence vpon him ſelfe,and became his owne murtherer.
The

The iuſtice of God, as it ſeemed beſt vnto his wiſedome, not long wincking at his wickednes. Hereof the Græcians are witneſſes, which commit to memory in their hiſtoryes the Olimpiades of tymes.

Cap. viii.

Of the famine in the tyme of Claudius.

When as *Caius* had not fully helde the royall ſcepter, the ſpace of foure yeares, *Claudius* the Emperour, ſucceeded him, vnder whome a great famine afflicted the whole world. The ſame alſo haue they deliuered in their Commentaries vnto vs, which farre diſſent from our doctrine. And the prophecy of *Agabus* the Prophet, foreſhewing in the Actes of the Apoſtles, the famine that ſhoulde overſpred the worlde, came thus to paſſe. *Luke* in the Actes ſignifieth this famine to be vnder *Claudius*, ſaying: that the brethren of the Churche of Antioche ſent reliefe, euery one after his habilitye, vnto the faythfull inhabiting Iudæa, by the handes of *Paul* and *Barnabas*.

Act. 11. Claudij Anno 4. Chriſti Anno 46. 1 *Corinth.* 16. 2 *Corinth.* 9. *Galat.* 2.

Cap. ix.

The martyrdome of Iames the Apoſtle.

About that tyme (that is vnder *Claudius*) *Herode* the King ſtretched forth his hande, to vexe certayne of the Churche, and ſlevve *Iames* the brother of *Iohn* vvith the ſvvorde. Of this *Iames*, *Clemens* in the 7. of his Hypotypoſeon, reporteth a certayne hiſtory worthy of memory, which he receaued by relation of his predeceſſors, ſaying: He truely vvhich drevv him before the tribunal ſeate, vvhen he ſavv that he vvould vvillingly ſuffer martyrdome, vvas thervvith moued, & voluntarily confeſſed him ſelfe to be a Chriſtian. Then vvere they both brought together, but he in the vvay requeſted *Iames* the Apoſtle, to pardon him, vvhich after he had pauſed a litle vpon the matter, turning vnto him, aunſvvered: Peace be vnto thee, and kiſſed him, and ſo they vvere both beheaded together. Then *Herode* as the holy Ghoſt witneſſeth, perceauing the death of *Iames* to haue pleaſed the Ievves, layeth wayt for *Peter*, whome, when he had taken, he caſt into priſon, whoſe death he had procured, had not the Angel of the Lorde, by diuine apparition, aſſiſted him by night, miraculouſly louſing his fetters, and reſtoring him to the office of preaching? And ſuch was the will of God concerning *Peter*.

Act. 12. Clemens lib. 7. Hypot.

The tormentor of Iames ſuffred martyrdome with him.

Act. 12.

Cap x.

How that Agrippa otherwiſe called Herode, perſecuting the Apoſtles, and extolling him ſelfe, felt the heauy hand of God, to his deſtruction.

The enterpriſes of the king, againſt the Apoſtles of Chriſt, paſſed not long vnpuniſhed. For immediatly after his priuy practiſes agaynſt the Apoſtles (as it is in the Actes) when he was in Cæſarea, vpon an high ſolemne day, arayed in a gorgeous, and princely robe, preaching vnto the people from his lofty tribunall ſeate, the plague of God (as meſſenger of iuſtice) apprehended him. and when as the whole multitude in compaſſe, had ſhowted to his prayſe, that to their hearing the voyce of God, and not of man proceeded from him: the Angell of the Lorde (as the Scripture witneſſeth) ſmote him, ſo that he was conſumed of wormes, and miſerably finiſhed his mortal life. And that conſent is worthy of memory, which is found betwene holy Scripture in this miraculous fact, and the hiſtory of *Ioſephus*, wher he deliuereth vnto vs a manifeſt teſtimony of the trueth, to witt, in the ninetenth booke of Iudaicall Antiquities, writing this miracle in theſe wordes: Novv vvas the thirde yeare of his Lieuetenantſhipp throughout all Iudæa, come to an ende, vvhen he vvent to Cæſarea, vvhich of olde vvas called the tovvre of Straton. there he publiſhed ſpectacles, and ſtageplayes in the honour of *Cæſar*, and ordayned a ſolemne feaſte day, for his proſperous affayres. Vnto this feaſte frequented the vvhole multitude of thoſe vvhich vvere chiefe in that prouince, and aduanced to higheſt promotion, and dignity. The ſeconde day of theſe ſpectacles, the king putting on a robe of ſiluer, vvonderfully vvrought, at the davvning of the day came to the theatre, vvhere his ſiluer robe, by reflexe of the ſunne beames being lightned, yelded ſo gorgeous a gliſtring to the eye, that the ſhining thereof ſeemed terrible, and intollerable to the behoulders. Flatterers forthvvith, one, one thing, an other, an other thing, bolted out ſuch ſentences, as turned in the ende to his confuſion, ſaluting him for God,

Act. 12.

Ioſeph. Anti. lib. 19. cap. 7.

This Angell in Ioſephus is an Ovvle.

The oration of Herode Agrippa a litle before his death.

If thou haddeſt lyued vvell, no doubt thou sholdeſthaue died vvel. thy life vvas very ill, thine end farre vvorſe.

Herode Agrippa king of the Ievves ſeuen yeres.

He vvas called ſomtimes Herod, ſomtimes Agrippa.

and adding thervvithal, be gratious, though hitherto vve haue feared thee as man, yet hēceforth vve confeſſe thee to be aboue mortall nature. Theſe thinges the king rebuked not, neither repelled this impious flatterie. But vvhen he a litle after looked about, he behelde an Angell hanging ouer his head. The ſame foorthvvith he ſuppoſed to be a meſſenger of euill, vvho before vvas of goodneſſe. Sodenly he felt him ſelfe pricked at the hart vvith extreme vehemencie of paine in his bovvels, & heauily beholding his friendes, ſaide: I vvhich ſeeme to you a God, am novve conſtrayned to end the race of this lyfe. fatal deſtinie hath founde fault, vvith your fonde flatteries, vvhich of late you ſounded to my prayſe. I vvhich vvas ſaluted immortall, am novve caryed avvay, redy to yeelde vp the ghoſt. This deſtinie no doubt is to be borne vvithall, vvhich God hath decreed. For vve haue liued not miſerably, but in that proſperous eſtate vvhich is termed bleſſed. VVhen he had vttered theſe vvordes he ſickned more & more. Then vvas he carefully, & circūſpectly caried, vnto the Palace. but the rumor vvas ſpred abroad, ouer al the contrey, that vvithout peraduenture, he vvould dye shortly. The multitude foorthvvith together vvith vvomen, and children, couered vvith ſackcloth, after their contrey manner, made ſupplication vnto God for their king, ſo that all ſounded of ſorovve, and lamentation. The king lying in an high lodging, and beholding the people proſtrate vpon their knees, could not refrayne frō teares. But after that he had ben vexed, the ſpace of fiue dayes, vvith bitter gnavving of his bovvels, he ended this lyfe, being the fiftie, and fourth yere, of his age, and the ſeuenth of his raigne. For the ſpace of foure yeres he raigned vnder *Caius Cæſar*, gouerning the tetrarchie of *Philip* three yeres. And the fourth yere, that vvhich he tooke of *Herode*. the other three yeres, he paſſed vnder *Claudius Cæſar*. **Theſe thinges I deepely way that *Ioſephus*, and others together with the diuine ſcriptures, hath truely alleaged. But if any ſeme to miſlyke with them ſelues touching the name of the kyng, the tyme it ſelfe, and the Actes do declare him, to be the ſame, ſo that eyther by the error of the writer, the name was changed, or that he had two names, as many others haue had.**

The cenſure of the tranſlatour toutching the doubt rayſed about the name of Herode, vvhiche vvas ſmitten of the Angell vvith mortalitie.

EVſebius in this former chapiter ſeemeth to cleare a certayne doubt, which may riſe about the name of this king, whether he were called Herode (as Luke writeth in the Actes of the Apſtles) or Agrippa, as Ioſephus euery where termeth him. Luke ſayth: Herode the king ſtretched forth his hand &c. Act. 12. Agayne, Luke ſayth: Herode went downe from Iudæa to Cæſarea. Euſebius, and Ioſephus do ſay, that Agrippa after he had continued three yeres in the kingdome of Iudæa, went downe to Cæſarea. Antiq. lib. 19. cap. 7. Luke ſayth: Vpon a day appointed, Herode arrayed him ſelfe in royall apparel, and ſate on the iudgement ſeate, and made an oration vnto the people, & the people gaue a shoute, ſaying: The voyce of God, and not of man. *Euſebius and Ioſephus ſay: Agrippa the ſeconde day of theſe ſpectacles, or ſtageplayes, putting on a robe of ſiluer which gliſtered &c. The flatterers ſaluted him for God. Luke ſayth:* The Angell of the Lord ſmote him. *Euſebius ſayth: He behelde an Angell hanging ouer his head. Ioſephus ſayth: he ſawe an Owle ſit ouer his head, and forthwith he ſuppoſed her to be a meſſenger of ill lucke. laſt of all Luke ſayth:* He vvas eaten of vvormes and gaue vp the ghoſt. *Euſebius and Ioſephus ſay: that he was pricked at the hart with extreme payne, and bitter gnawing of the bowelles. all which circumſtances tende to one effecte. the greateſt diſagreement that I ſee, is, in the name. By peruſing the hiſtories of Ioſephus & Euſebius; I can not perceaue, that there were more Herodes, frō the birth of Chriſt (which were kinges of the Iewes) vnto the vtter ouerthrowe of Ieruſalē, vnder Titus, and Veſpaſian, (when as their kinges, and highprieſtes were quite cut of) then two: the firſt: Herode the Idumæan, who ſlue the infantes, called alſo Herode the great. The ſeconde: Herode the Tetrarche, called* Herodes minor, *whoſe beginninges and endinges, the reader may beholde in the Chronographie printed in the ende of this preſent volume. Euſebius (lib. 2. cap. 4. alſo in his Chronicon, and Ioſephus, Antiq. lib. 18. cap. 11. & 14. & bell. Iud. lib. 1. cap. 10. 11.) do write: that Agrippa (toutching whom this preſent doubt doth riſe) being the ſonne of Ariſtobulus, nephew to Herode the great, brother to Herodias came to Rome, the yere before Tiberius died, and was a ſuter vnto the Emperour Tiberius, for ſome office or other. Tiberius vpon diſpleaſure conceaued agaynſt him, clapt him in priſon. This Agrippa after the death of Tiberius, grew in ſuch fauour & credite with Caius Caligula (who ſucceeded*

Tiberius (

Tiberius) That he accuſed Herode the Tetrarche before the Emperour of treaſon , for whiche crime Herode (being conuinced) together with Herodias was commaunded to perpetuall baniſhment , and he appointed king of the Iewes. This Agrippa was king ſeuen yeres, foure vnder Caius Caligula, and three vnder Claudius. of Claudius he obtayned, beſides his other dominions as Ioſephus doth witneſſe (Antiq. lib. 19. cap. 5.) the kingdome which Herode his graundefather had ouer Iudæa, and Samaria, & withall the Tetrarchie of Lyſanias. his ende and maner of death Luke, Euſebius, and Ioſephus, haue here deſcribed to be very lamentable. the tyme very well agreeth, his death to haue bene in the fourth yere of Claudius, An. Chriſti. 46. though they differ in the name, Luke only calleth him Herode , all other writers call him Agrippa. Yet in Ioſephus (Antiq. lib. 19. cap. 5.) I finde, that this Agrippa had to his brother on Herode. Agrippa (ſayth he) begged of Claudius , for his brother Herode , the kingdome of Chalcis. Agayne Ioſephus ſayth there met Agrippa certayne kinges , Pariter & Herodes frater eius , qui & ipſe Chalcidis habebat imperium : and withall his brother Herode, whiche alſo was king of Chalcis. lib. 19. Antiq. cap. 7. Claudius wrote vnto the preſident of Alexandria , in the behalfe of the Iewes, ſupplicantibus ſibi regibus, Agrippa, pariter & Herode, at the requeſt both of Agrippa and Herode the kinges. Antiq. lib. 19. cap. 5. agayne in the ſame place Claudius him ſelfe in his edict , ſayth : Petentibus me regibus, Agrippa, & Herode Chariſſimis &c. libenter hoc præbui : when as Agrippa and Herode, our deare princes, made the petition vnto me, I willingly condeſcended therunto . I finde moreouer mention made, that this Herode ſuruiued his brother Agrippa. Ioſephus writeth thus Antiquit. lib. 20. cap. 1. Herode the brother of the late deſeaſed Agrippa, then king of Chalcis, requeſted of Claudius Cæſar, autoritie ouer the temple, the ordayning of Prieſtes , all vvhiche he obtayned. a litle after it foloweth : Herode remoued Canthara from the highprieſthoode , and ſubſtituted Ioſeph the ſonne of Camus. Moreouer Ioſephus ſayth: Antiq. lib. 19. cap. 7. that after the departure of his brother, he conſpired the death of Sylas. this is all, that I finde to haue ben done by this Herod. finally he died in his bed , his ende being come without any manifeſt or knowen diſeaſe . Ioſephus ſayth : Defunctus eſt Herodes frater regis Agrippæ maioris, octauo anno Claudij principatus, cuius regnum, Claudius Agrippæ iuueni dedit. Herode the brother of king Agrippa the greater, died the. 8. yeere, of the raigne of Claudius, whoſe kingdome Claudius aſſigned vnto yong Agrippa Antiq. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11. VVe may in no wiſe think that Luke erred herein, he might peraduẽture meane this Herode, who had ſome doing in the tẽple, ſome dealing among the prieſts, ſome autoritie ouer the Iewes, who was carefull for them, together with his brother Agrippa . but his ende hath no affinitie, with that of Luke if we may credite Ioſephus, who no doubt (being a Iewe then liuing) was moſt ſkilfull, and beſt ſeene in the Iewiſh affaires. wherfore to reconcile this diſſagrement. let vs call him Herode with Luke, & Agrippa with Euſebius and Ioſephus. nay leſſe that we ſeeme contrary to our ſelues, in taking contrary partes, let vs make them frendes and ioyning their handes together , name the childe Herode Agrippa, which Euſebius meant , when he gathered the ſummarie of his chapiters ſaying : ὡς Ἀγρίππας ϗ ὁ ἡρώδης τοὺς ἀποςόλους διώξας , howe that Agrippa and Herode perſecuting the Apoſtles. Euſebius alſo in the later ende of the chapiter, ſuppoſeth the name either to haue ben changed, by ſome error of the writer, or els that he was, διώνυμος, called after two names . In as much as hitherto in this our cenſure, together with the other writers, we haue layd downe the names of the kinges which gouerned the Iewes ſince the birth of Chriſt: there remaineth yet one (which Euſebius lib. 2. cap. 19. toutcheth) to be ſpoken of, that the reader may finde the hiſtory layd downe in an ample, and perfect maner. the ſame is Agrippa the yonger or leſſer. After Herode the Idumæan, or the great which raigned 37. yeres (foure only after the birth of Chriſt) ſucceded Archelaus, which continewed king nyne yeeres. The thirde, after the birth of Chriſt was Herode the Tetrarche, who raigned 24. yeres. The fourth was Agrippa maior (touching whoſe name this controuerſie roſe) who raigned ſeuen yeres. The fifth and the laſt was Agrippa minor, ſonne to the former Agrippa, whom the Angel ſtroke. this Agrippa raigned. 26. yeres to the deſtruction of Ieruſalem, and the vtter ouerthrowe of the Iewes. Ioſephus writeth of him (Antiq. lib. 19. cap. 8.) that he was but 17. yeres olde when his father died. This was he before whome Paul pleaded in the Actes of the Apoſtles when he ſayd : I thinke my ſelfe happie king Agrippa, becauſe I shall aunſvvere this day before thee &c. becauſe thou haſt knovvledge of all cuſtomes , and queſtions, vvhiche are among the Ievves . In the ende Paul ſayd : O king Agrippa beleueſt thou the prophetes ? I knovve that thou beleueſt. then Agrippa ſayd vnto Paul : almoſt thou perſvvadeſt me to be a Chriſtian &c. VVhen all was done, Agrippa ſayd to Feſtus, this man might haue ben looſed, if he had not appealed vnto Cæſar. Act. 26. He began his raigne vnder Claudius, he continewed the raigne of Nero, Galba, Otho, Vitellius, & part of the raigne of Veſpaſian, and his ſonne Titus. Ioſe-

phus commendeth him for diuers vertues, he exhorted the Iewes to cutt of all ſedition, and not to venture vpon that moſt dangerous warres, with the Romaynes: volens & Romanis conſeruare Iudæos, & Iudæis templum atq; patriam, *willing, or being deſirous, to ſaue for the Romaynes the Iewes, & for the Iewes the temple, & their natiue ſoyle. bell. Iud. lib. 2. cap. 17. He entertayned Veſpaſian, in the time of the warres at Tiberias. Ioſeph. bell. Iud. lib. 3. cap. 16. Ioyning with Veſpaſian at the ſiege of Gamala, he is wounded in the arme with a ſtone, out of a ſling. bell. Iud. lib. 4. cap. 1. He is ſent to Rome by Veſpaſian (who then was but generall captayne) vnto Galba the Emperour, and hearing by the way that Galba was dead, and that Otho ſucceded him, went on his iourney neuertheleſſe. bell. Iud. lib. 5. cap. 6. His laſt ende I finde no where written. but toutching the kingdome, the rule, & the gouernement of the Iewes, after the vtter ruine, and ouerthrowe of Ieruſalem, with the confuſion of the Iewes: Veſpaſianus wrote vnto Tiberius Maximus liuetenant of Iudæa, that he ſhould ſel all the lande of the Iewes, reſeruing only a place called Maſſada, vnto certayne ſouldiers, Ioſeph. bell. Iud. lib. 7. cap. 26. Nowe (gentle reader) thou mayeſt hereby note the wiſdome and prouidence of God toutching this wicked broode, that as Ioſephus (Antiq. lib. 18. cap. 11.) writeth:* Inter centum annorum ſpacium, cuncta Herodis origo conſumpta eſt, *within the compaſſe of one hundred yeres, all the progeny of Herode was rooted out.*

Cap. XI.

Of Theudas the ſorcerer and his adharentes.

Act. 5.

Ioſeph. Ant. lib. 20. cap. 4.

IN ſo much that *Luke* in the Actes, brought in Gamaliel, who (when conſultation was about the admiſſion of the Apoſtles) ſayd: that about the ſame time, there roſe vp one *Theudas*, which came to nought, and as many as harkened vnto him: Nowe therefore let vs alledge the teſtimonie of *Ioſephus* concerning him. He writeth in the place afore cited theſe wordes. VVhen *Fadus* vvas Liuetenant of Iudæa, a certaine ſorcerer, named *Theudas*, perſvvaded a great multitude to folovve him, vnto the riuer Iordane, bringing vvith them, their vvhole ſubſtance. For he reported himſelfe to be a prophet, and that at his commaundement, the riuer should deuide it ſelf parting in the middeſt, yelding vnto them a free paſſage through, and in ſo ſaying, he ſeduced many. But *Fadus* ſuffered not their folly to take effect, for he ſent out a troope of horſemen, vvhich apprehending them vnavvares, ſlevve many, tooke many aliue. but *Theudas* himſelfe being taken, they beheaded, and brought his head to Ieruſalem. After this conſequently *Ioſephus* reporteth of the famine, which was vnder *Claudius* in this manner.

Cap. XII.

Of Helene queene of the Oſroënians, and of Simon Magus.

Act. 11.

Theſe Adiabeni vvere a nation dwelling beyonde Euphrates Ioſeph. bel. Iud. lib. 6. cap. 7.

AFter this there fell a great famine in Iudæa, where queene *Helene* bought much corne of the *Ægiptians*, and diſtributed to them that wanted. And theſe thinges accorde with that in the Actes of the Apoſtles, howe the diſciples of Antioche, after their habilitie, ſent ſuccour vnto the ſaintes inhabiting Iudæa, to be deliuered vnto the elders, by the handes of *Paul*, and *Barnabas*. But of this *Helene* (whereof alſo this Hiſtoriographer mentioned) there remayne vnto this day certayne famous monumentes, in the ſuburbes of *Ælia*. It is ſayd of olde that ſhee was queene of the nation called *Adiabeni*. When that now the fayth in our Sauiour, and Lord Jeſus Chriſt, was publiſhed among all people, the mortall enimie of mankinde, endeuouring to withdraw ỹ Regal citie, from the trueth: conueyed thither *Simon* (whereof mention was made before) and furthering his deueliſhe enchauntementes: ſeduced many of them which dwelled at Rome. This doth *Iuſtinus* alſo declare, who a litle after the Apoſtles time, was famous as toutching our doctrine. Concernyng whome, I will lay downe thoſe thinges that may ſeeme agreable vnto the time. This *Iuſtinus* in the former Apologie, which he wrote in the defence of our doctrine ſayth thus.

Cap. XIII.

Of Simon Magus, and Helena a certayne witche his yokemate.

Iuſtin⁹ Martyr in Apolog.

AFter the aſcention of our Sauiour into the heauens, the deuell brought forth certayne men vvhich called them ſelues gods, vvho not onely ſuffred no vexation of you, but attayned vnto honor amongſt you, by name one *Simon* a Samaritane, borne in the village Gitton,

Gitton, vvho vnder *Claudius Cæſar*, by the art of deuels, through vvhom he dealt: vvrought deuelish enchauntementes, eſteemed, and counted in your Regall citie of Rome, for a God, and honoured of you as a God, vvith a picture betvveene tvvo bridges, vpon the riuer Tibris, hauing this Romayne ſuperſcription. *Simoni deo ſancto.* To Simon the holy god. And in manner all the Samaritanes, certayne alſo of other nations, doe vvorship him, acknovvledging him for the chiefe god. And together vvith him, one *Helena*, vvho at that tyme vvandred tvvo, and fro, vvith him, vvhich firſt of all, had her abyding in Tyrus, a citie of Phænicia at the receyt of cuſtome, and termed of him, the principall vnderſtanding. Thus farre *Iuſtinus.* Agreeable vnto this, is that of *Irenæus*, in his fyrſt booke agaynſt Hereſies, where he writeth of this man, and of his impious and damnable doctrine, which at this preſent to recite, I thinke ſuperfluous: In ſo muche that ſeuerally, if any be ſo diſpoſed, he may eaſyly vnderſtande the originall, the lynes, the fonde argumentes, and the whole enterpriſes of the graunde heretikes of theſe latter tymes, whiche of purpoſe, are largely publiſhed in the foreſayde booke of *Irenæus.*

This Helen was a common harlot.

Irenæus lib. 1. cap. 20. calleth this Helen, Selen.

This *Simon* we learne to haue bene the firſt author of all hereſies, and they that of him, holde this hereſie vnto this day, fayning through puritie of lyfe, the chaſt philoſophie of Chriſtians renouned among all men: put in vre agayne the peſtilent ſuperſtition of pictures, from the whiche they ſeemed once to be free, falling proſtrate before the pictures, and carued Images, of *Simon* & his *Il Helena* (mentioned of before) worſhipping them with incenſe, and ſacrifices, and ſweete odours. They haue as yet certayne more deteſtable ſecrecies, and him which at the firſt heareth the ſame, they report to become aſtonyed, and that there is a written oracle amonge them, whiche bringeth aſtoniſhment. True it is theſe men are full of aſtoniſhment, ecſtaſy, and meere madnes, ſo that not onely, they may not be committed to writing: neyther alſo with modeſty be vttered of chaſte lippes, in ſo much they ouerflowe in filthines, and obſcenitie. And what ſo euer may be imagined more fowle then any filthynes it ſelfe: the ſame hath their damnable hereſye ſurpaſſed, who delude miſerable women, preſſed already with all kinde of impietye.

Simon the father of heretickes.

Cap. XIIII.

How Simon Magus after his diueliſh dealing in Iudæa, gott him to Rome, where he was mett of Peter the Apoſtle.

The malicious power of Sathan, enemy to al honeſtye, & foe to all humane health: brought forth at that tyme, this monſter *Simon*, a father, and worker of all ſuch miſchieues, as a great aduerſary vnto the mighty, and diuine Apoſtles. But the diuine, and ſupercelestiall grace ſuccored her miniſters, that by their apparition, and preſence, the kindled flame of wickednes was quenched, all pride by them abated, & humbled, which did ſett it ſelfe agaynſt the knowledge of God. Wherefore, neyther the ſtriuing of *Simon*, neyther of any other, that then ſtarted vp, was able to withſtand thoſe Apoſtolike tymes. for the brightnes of trueth, & the diuine word, lately ſhining from aboue, preuayling on earth, working in his Apoſtles: victoriouſly ouercame, and mightely ouer grewe all thinges. But the afore ſayd Sorcerer, hauing the eyes of his minde lightened with a diuine, and ſome ſodayne ſhining from aboue, after that firſt of all, he was manifeſtly knowne to haue maliciouſly dealt agaynſt *Peter* the Apoſtle in Iudæa: fled alonge iorneye by ſea, from the Eaſt vnto the Weſt, thinking to gett by that flight, to liue afterwards at hartes eaſe. And comming into the city of Rome, he was ſo ayded by his power, whiche preuayleth in this worlde, that in ſhort tyme he brought his purpoſe to ſuche a paſſe, that his picture was there placed with others, and he honoured as a God. But this his impietye, did not longe proſper, for incontinently, vnder the raygne of *Claudius*, the wonderfull prouidence of the God of all thinges, and carefull ouer mankinde: guyded vnto Rome *Peter*, that great, and conſtant Apoſtle, chiefe of all the reſt for vertuous fauour: agaynſt this ſo greate a corruptor of Chriſtian life: who like a valyant Capitayne, fenſed with the diuine armour of God, tranſported from Eaſt vnto Weſt, the precious marchandiſe of ſpirituall brightnes, the wholſome doctrine, and light of ſoules, that is, the preaching of the glad tydinges of the celeſtiall kingdome.

The combat of light and darkenes.

Simon Mag⁹ commeth to Rome.

Peter came to Rome vnder Claudi⁹.

Cap. xv.

The foyle of Simon, and mention of the Goſpell written by S. Marke.

These 2. cap. in the greeke were one.

When the heauenly worde came thither, Immediatly the power of *Simon*, together with him ſelf, came to nought, and the flame was quenched. But of the contrary, ſuch a light of piety ſhined in the mindes of ſuch as heard *Peter*, that they were not ſuffized with once hearing, neither ſatisfied with the vnwritten doctrine, that was deliuered: but earneſtly beſought *Saynct Marke* (whoſe Goſpell is now in vre) that he woulde leaue in writing, vnto them, the doctrine which they had receaued by preaching, neither ceaſed they, vntill they had perſwaded him, and ſo geuen an occaſion of the Goſpell to be written, which is nowe after *Marke*. It is reported, that the Apoſtle vnderſtanding of this by inſpiration of the holy ſpirite, was pleaſed with the motion of thoſe men, and commaunded this Goſpell nowe written, to be reade in the Churches. *Clemens* in the ſixt of his Hypotipoſeon, reporteth this ſtory. With him agreeth *Papias*, Byſhop of Hierapolis in Aſia, who ſayth, that of this *Marke* mention is made by *Peter*, in his former Epiſtle, which he compiled beinge at Rome, and of him the citye of Rome figuratiuely to be called Babilon, the whiche is ſignified when he ſayth: the Church partaker of your election, vvhich is at Babylon ſaluteth you, and *Marke* my ſonne.

The Romaines requeſt S. Marke to write a Goſpell.

Clemens.

Papias.

1. Pet. 5. 13. b

Rome figuratiuely called Babylon.

Cap. xvi.

How that Marke firſt of all others, preached vnto the Ægyptians the knowleadge of Chriſt.

Cap. 15. after the greeke.

Marke is ſayde firſt of all, to haue bene ſent vnto Ægypt, and there to haue both preached the Goſpell, which he wrote, and firſt to haue ſetled the Churches of Alexandria, and ſo a greate multitude of beleeuers, both men, and women, At the firſt meeting was gathered together, by a certayne philoſophicall, and diligent exerciſe, that *Philo* thought good to commit in writing vnto vs, their exerciſe, their conuenticles, their dyet, and all the other trade of their life. * It is reported that this *Philo* came to Rome vnder *Claudius*, and had conference with *Peter*, who then preached vnto the Romaynes, neyther is it vnlike. That Commentary whiche we knowe to haue bene compiled by him in his latter dayes, contayneth manifeſtly the Canons, hitherto conſerued in the Church. And in ſo much that curiouſly he hath deſcribed vnto vs, the lyues of our religious men, it is very like, that he did not onely ſee thoſe Apoſtolike men, of his tyme, by originall Ebrevves, and therefore obſerued the auncient rites, and ceremonyes of the Ievves: but alſo allowed of them, as godly, and honeſt.

Marke the firſt preacher of the Ægyptians.

* Cap. 16. in the greeke. Philo came to Rome vnder Claudius

Cap. xvii.

Euſebius reporteth out of Philo, the lyues, the maners, the ſtudyes, the habitation, the aſſemblies, the iudgement of the interpretation of the Scriptures, of the religious men in Ægypt, and there about flouriſhing in his tyme.

Firſt of all, this playnely appeareth, that he paſſed not the limites of veritye, by reaſon of him ſelfe, or of any other in reporting thoſe thinges whiche he wrote in that booke, by him entituled: of the life contemplatiue, or vvorshippers, ſaying: that the men and women were called worſhippers, eyther becauſe like cunning Phiſitians, they cured, and healed ſuch as came vnto them of their malitious paſſions: or els becauſe that religiouſly, they worſhipped the celeſtiall godhead, with pure and ſincere worſhip. But whether he gaue them this name of his proper perſon, for the aforeſayde cauſe: or whether at the beginninge they were ſo called, when as yet the name of Chriſtians was not euery where publiſhed: I thinke it not needefull curiouſly to ſhift out. Yet firſt of all this he witneſſeth: that they renounced their ſubſtaunce, and their proper goodes: they vvhich deuined of philoſophye gaue place, they ſeuered them ſelues from all the ſecular cares of this life: they forſaking the cities, ſolitarily liued in fieldes, gardens, or Orchyardes: they accompanied them vvhiche follovved the contrary trade of life,

Philo Iudæus

as vnprofitable and hurtfull vnto them vvhich then liued thus (as requiſite it vvas) to this ende, that vvith earneſt and feruent deſire they ſhoulde imitate them vvhich ledde this propheticall life. For in the Actes of the Apoſtles, whence no doubt this is rehearſed, it is written that *Act.4.* all the familiares of the Apoſtles ſould their ſubſtance, and poſſeſſion, diſtributing to euery one, as need required, ſo that none wanted among them. For as many, (ſayth the text) as had lands or houſes, ſould them, bringing the price thereof, and laying it at the Apoſtles feete, to this purpoſe, that ſeuerally euery ones want, and neceſſity, might be ſupplied. The like doth the ſame *Philo* teſtifie, writing thus: In many places this kinde of people liueth (for it behoued as vvell the Græcians, as the Barbarians, to be partakers of this abſolute goodneſſe) but in Ægypt, in euery prouince (ſo they terme them) they abounde, and eſpecially about Alexandria. From euery vvhere, the beſt conuaye them ſelues, as it vvere into their natiue contrey, into the ſoyle of theſe vvorſhippers, as a moſt commodious place, adioyninge to the lake of Marye, in a lovver vale, very fitt, both for the ſecuritye, and temperature of the aëre. Afterwardes deſcribing the maner of their manſions, he writeth thus of the Churches of that region: In euery village there is a religious houſe, vvhich they call Semnion, and a Monaſterye, vvherein they inhabiting, do celebrate the myſteries of honeſt, and holy life, carying thither nothing, nether meate, nor drinke, nether any other thing, neceſſary for the ſuſtentation of the body, but the lavves, and the oracles of the Prophets, Hymnes, and ſuch like (vvherby knovvledge and pietye is encreaſed) there are conſummated. And a litle after, he ſayth: All the ſpace that is from morning to euening, is of them ſpent, in godly exerciſe, for, reading the holy Scriptures, they meditate thereupon, handling allegorically, the diuine philoſophy of their natiue contrey. And they ſuppoſe thoſe types of ſecretye, vvhich by figures are ſignified, to be made manifeſt by the expoſition of the Scriptures. They haue certayne Commentaryes of auncient vvriters, vvho beinge ringleaders of their opinions, haue left vnto their poſteritye, monuments of many thinges Allegorically handeled, vvhiche they vſing as principall types, do imitate the drifte of their trade. Theſe thinges ſeeme to haue bene vttered by this man, as thoughe he had bene an auditor, vnto their expoſition of the Scriptures. It is alſo very like that the Commentaryes (whiche he reporteth to haue bene amonge them) were the Goſpells, and the workes of the Apoſtles, and certayne expoſitions of the auncyent Prophetes, partlye ſuche as that Epiſtle vnto the Hebrevves is, and alſo the other Epiſtles of *Paul* doe contayne. To be ſhorte, that they newely compiled, and collected Pſalmes, thus he writeth: They contemplate not only diuine things, but they make graue canticles, & hymnes vnto God, in a more ſacred ryme, of euery kinde of metre, and verſe. And many more thinges he declareth in that booke, whiche we here mention. But thoſe thinges ſeemed neceſſaryly ſelected of him, which paynte vnto vs the ſure and certayne notes, of their Eccleſiaſticall conuerſation. But if any man ſuppoſe theſe thinges nowe ſpoken of, not properly to appertayne vnto the pollycye of the Goſpell, but to be applyed vnto others, beſydes theſe forementioned worſhippers, let him at leſte wiſe credite that, which out of his wordes we will alleadge, and no doubt if he iudge indifferently, he ſhall finde an infallible teſtimonye. For thus he writeth: Firſt of all, they place continency in the mynde, as a certayne foundation, next, they buylde thereupon, other vertues. Not one eateth, or drinketh before ſunne ſett, adiudging the diuine meditating of vviſedome, to be a vvorke of light, & the curious feeding of the carkaſſe, to be a vvorke of darkenes, geuing vnto the one, the daye, vnto the other, the leſſer parte of the night. Many thinke not vpon meate, no not in vvhole three dayes, beinge rauiſhed vvith a greater deſire of knovvledge, then of foode. Many are ſo delighted, and enamoured vvith the foode of vviſedome, vvhich aboundantly, copiouſly, and plentifully miniſtreth all kinde of learning, that they abſtaine from meate, tvviſe as long, & ſcarſe in ſix dayes, they receaue their neceſſary foode. Theſe wordes of *Philo*, in our opinion, concerne without all contradiction, our men. But if any man as yet ſtifly gaynſaye, and looke to be further perſuaded, let him credite more euident demonſtrations, whiche he ſhall not finde amonge any others, ſaue onely the Chriſtians who religiouſly rule them ſelues, accordinge vnto the Goſpel, for he ſayth: Amonge them of vvhome vve ſpeake, there are vvomen to be found, vvherof diuers are elderly virgines, vovving chaſtitye not by compulſion, or neceſſitye, (as the guyſe and maner is of holy virgines, among the Gentiles) but rather voluntarily, for the zeale, & deſire they haue to vviſedome, vvith vvhoſe company, theſe vvomen acquaintinge them ſelues, deſpiſe corporall luſte, deſirous

Philo of the vvorſhipers in Ægypt.

Manſions. Churches. Religious houſes.

Study of holy Scripture.

Pſalmes and Hymnes.

The continency of the vvorſhipers. Abſtinence.

Virgines.

To compell ſome to vow chaſtity is paganiſme.

Allegoricall interpretations.
Synods.
Conference.
Faſtinges.
Vigils.
Beddes made of leaues, chaffe, and graſſe.
Bread and vvater.
Biſhops.
Deacons.

not of mortall, but immortall children, vvhich ſoly the amiable and godly minde of it ſelfe begetteth. And afterwards he ſetteth forth the ſame more playnly, for the interpretations (ſayth he) of the ſacred Scriptures, are among them Allegoricall, and figuratiue. For vnto theſe men the vvhole Scripture, ſeemeth like a liuing creature, ſo that the externall shevve of vvordes, reſemble the ſuperficyes of the body, and the hidd ſenſe, or vnderſtandinge of the vvordes, ſeeme in place of the ſoule, vvhich their religion began to contemplate, by the behoulding of names, as, it vvere in a glaſſe, obſeruing a paſſing beautye vvith the bright beames of shininge ſentences. What neede we to adde vnto theſe, how that they gathered together, ſeuerally men, and ſeuerally women, haue their conuerſation? and what exerciſe they practiſe among them? which as yet are in vſe among vs, and eſpecially, ſuch as we haue bene accuſtomed to vſe in our faſtinges, vigils, and reading of diuine Scripture about the feſtiuall day of the bleſſed paſſion, which the aforeſayd author hath diligently noted after the ſame maner as they are obſerued among vs, and deliuered it in writing, but eſpecially deſcribing the vigils of that greate feaſte, and the exerciſes thereof, with hymnes, as the maner is among vs. and how that one ſinging in verſe, and the reſte geuing diligent eare, with ſilence, they all cloſe in the ende, and ſing with him, the laſt verſe of the hymne. He hath written alſo, how that in the afore ſayde dayes, they lye vpon greene pallets, taſting at all, neither wine, neither any liuinge creature, but their drinke, cleare water, and their foode, bread with ſalt, and Hyſſope. He writeth moreouer of their gouernment, I ſay of them to whome the Eccleſiaſticall Liturgies are committted, of their Deaconſhippes, and of the preſidency of Biſhopes, placed aboue all. But if any man be deſirous to knowe theſe thinges exactly, let him repayre vnto the hiſtory of the afore ſaid author. Now that *Philo* writing of theſe things, entreated of the firſte preachers of the Goſpell, and the rites deliuered them of the Apoſtles of olde, it is manifeſt to euery man.

CAP. XVIII.

The commendation of Philo, the cataloge of his workes, whereof many are not extant.

This *Philo* flowed in wordes, he was deepe of vnderſtanding, highe, and profounde in the contemplation of holy Scripture, he compiled a diuerous and variable expoſition of the Scriptures, proſecuting after his order and maner, aſwell the tract of the booke of Geneſis, with the Allegoryes thereof, as the ſumme in the chapiters contayned, laying downe the queſtions incident, and ſolutions to the ſame, entitling his booke: the queſtions and ſolutions incident in Geneſis, and Exodus. There are beſides extant, of his, ſeuerall tractes, of his Problemes. Namely, tvvo bookes of Husbandry, ſo many of drunkenes, and certayne others, hauing their proper, and peculiar title, whereof one is: vvhat the ſobre minde prayeth or vovveth? alſo of the confuſion of tongues, of vvandring and finding, of Conuenticles vnto diſcipline. of that: vvho can be heyre of the goods of God? or: vvhat diuiſion can be of equalls and contraryes? of the three vertues, whereof *Moyſes*, with others hath written. Moreouer: of them vvhoſe names are changed, and vvhy they vvere changed, where he witneſſeth him ſelfe to haue written agayne, and againe of teſtaments. There is extant a volume of his: of baniſhment, and of the life of a perfect vviſe mã, according vnto righteouſnes, or: of vnvvrittẽ lavves. Agayne, of Gyaunts, or: that the Godhead is not changed. of dreames, which according vnto *Moyſes* are giuen from aboue, fiue volumes. And thus much of them which he wrote on Geneſis, that came to our handes. We haue alſo knowne vpon Exodus, fiue bookes of queſtions, and of the tabernacle, and of the tenn commaundements, and foure bookes of them vvhich by nature of lavves may be referred, vnto the tenn commaundements. of the ſacrifices of beaſtes, vvhat kindes of ſacrifices there be? of that: vvhat revvardes are ſet forth to the good and godly, in the lavv? vvhat punishmentes, and curſes to the vvicked. There are founde alſo certayne ſeuerall bookes of his, as of Prouidence, and of the Ievves, of Politickes, and of *Alexander*, and concerning that: that brute beaſtes haue reaſon. Agayne: that he is a ſlaue vvhich is vvicked, and there foloweth an other booke: that he is free vvhich is godly. After theſe he wrote of the life contemplatiue, or vvorshippers, whence we borowed thoſe thinges, which we alleadged concerning the Apoſtolike mens liues. the interpretations of the Hebrue names in the lawe, and Prophetes, are attributed vnto his induſtrye. This *Philo* comming to Rome in the time of *Caius*, wrote a booke of the impiety of *Caius*, witte-

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ly cloking it,with the title of vertues,which booke being read before the Romayne Senate,in the tyme of *Claudius*,was ſo well thought of, that his bookes were chayned in the publique library, as famous Monuments.At the ſame tyme,when *Paul* had trauayled in compaſſe,from Ieruſalem to Illyricum,*Claudius* vexed the Ievves,when *Aquila*, & *Priſcilla* with certayne other Ievves were expulſed Rome,and came to Aſia, where they had their conuerſation together with *Paul*, who then confirmed the Churches, whoſe fundations he had lately layed. Whereof the holy Scripture,in the Actes of the Apoſtles,ſufficiently enſtructeth vs.

Act.18.

Anno Chriſti 51.

Cap. xix.

VVhat calamity happened vnto the Iewes in Ieruſalem vpon Eaſter day.

When *Claudius* as yet raygned, ſo great a ſedition,and ſturre was rayſed in Ieruſalem, about the feaſte of Eaſter,that of them onely, which were preſſed in the porches of the temple,cruſhed,and trodden to death vnder foote, there were ſlayne thirty thovvſand Ievves,and that feſtiuall day,was vnto the whole nation,a day of mourning, Lamentation being rayſed throughout al their dwelling places. And this, *Ioſephus* doth write worde,by word: *Claudius* aſſigned *Agrippa* (the ſonne of *Agrippa*) King of the Ievves: When *Felix* was ſent to be Lieuetenante of the whole prouince of Samaria,Galilæa,and the region beyonde Iordane. VVho after he had raygned thirtenth yeares, and eyght moneths, dyed, leauing *Nero* to ſuccede him in the Empire.

The iuſtice of God for contemning his ſonne.

Ioſeph bell. Iud.lib.2.cap 11.

Cap. xx.

VVhat calamity happened at Ieruſalem vnder Nero: the ſedition betweene prieſt, and people. The death of Ionathas the high prieſt.

Vnder *Nero*, *Felix* being procurator of Iudæa, there was then rayſed a ſedition betweene the Prieſtes,which *Ioſephus* in the twentyeth booke of Antiquities deſcribeth,thus: there roſe diſſention betvveene the high prieſtes,and inferior prieſtes,and chiefe of the people at Ieruſalem. Euery one gathering vnto him,a company of Ruffians,and cutters,plaied the captayne,they skirmiſhed among them ſelues, they vexed one another, they ſlynged one at another,but there vvas none to bridle them. And theſe things frely vvere done in the city,as though there had bene no Preſident. So impudent and paſt all ſhame vvere the high prieſtes become, that they ſtucke not to ſende,and take avvay from the barne floores, the tythes due vnto the inferior prieſtes,ſo that in the ende it fell out,that the prieſtes vvere ſeene to periſhe for pouertye. The violence of theſe ſeditious perſons preuayled beyonde all right and reaſon. Agayne the ſame Hiſtoriographer writeth that at Ieruſalem,about that time,there roſe a certayne multitude of theues,or robbers, which ſlewe them by day that mett them in the ſtreetes, and eſpecially on the holy dayes confounding them ſelues with the multitude,and carying weapons couered vnder their garmentes, they wounded the chiefe men, and when the wounded fell downe, they drewe them ſelues to them that were incenſed agaynſt the theeues, and ſo brought to paſſe through the cloking of their prankes,they could not be apprehended. To be briefe he writeth that *Ionathas* the high prieſt was ſlayne of them firſt, and dayly after him many, and the feare to haue bene greater then the calamity it ſelfe,becauſe that euery man,euery houre looked for death as in warre.

Ioſeph Anti. lib.20.cap.13

Ioſeph. Anti. lib.20.cap.11

Cap. xxi.

Of the ſedition that the Ægyptian Sorcerer moued,whereof the Actes make mention.

Conſequently after theſe,he annexeth other thinges, ſaying: vvith a greater plague, did the Ægyptian,being a falſe prophet,afflict the Ievves. VVhen he came vnto thoſe partes, and chalenged vnto him ſelfe (being a ſorcerer) the credit of a Prophet, he gathered together about a thirty thovvſand of ſeduced people, vvhome he guyded from the vvildernes vnto mount Oliuet: vvhence he might make an embuſhment vpon Ieruſalem,and if he obtayned his purpoſe,to exerciſe tyranny,partly vpon the Romayne vvatch, and partly vpon the people. vſinge to his vvicked enterpriſe,the company of headye and vvilfull ſvvaſhebucklers. But *Felix*

Ioſeph.bell. Iud.lib.2.cap 12.

preuenting his violence, mett him vvith armed Romayne ſouldiers, vvith vvhome all the reſt of the people conſpired, ready to reuenge them ſelues of them. After their meeting, and aſſault geuen, the Ægiptian vvith a fevv fledde his vvay, and many of his adhærents, vvere foyled and taken aliue. Thus farre *Ioſephus*, in the ſeconde of his hiſtoryes. I thinke it alſo very expedient, to conferre with theſe, that which is reade in the Actes of the Apoſtles, concerning this Ægiptian, where vnder *Felix* it is ſayd of the tribune of the ſouldiours, that was at Ieruſalem, vnto *Paul*, when the multitude of the Ievves rayſed a tumulte agaynſt him: art thou that Ægiptian, vvhich a fevv dayes agoe, haſt rayſed vvith thee foure thouſand common theeues, & leddeſt them vnto the vvilderneſſe? and ſuch are the thinges that happened vnder *Felix*.

*Act.*21.

Cap. XXII.

The going of Paul vnto Rome, and his pleading there, with his Martyrdome.

*Coloſſ.*4.

*Act.*28.

Whereof reade the 25. cap. of this 2. booke.

2.*Timoth.*4.

FEſtus is ſent by *Nero* to ſucceede *Felix*, vnder whome *Paul* pleading in his owne cauſe, is brought bound to Rome. There was with him *Ariſtarchus*, whome iuſtly in ſome place of his Epiſtles, he calleth his felowe captiue, and *Luke* when he had finiſhed the Actes of the Apoſtles, concluded his hiſtory here, ſaying: that *Paul* liued peaceably at Rome tvvo vvhole yeares, and preached the vvord of God vvithout impediment. The which being expired, fame goeth that the Apoſtle (after accompt made of his doctrine) returned vnto the office of preaching, and afterwardes when he came the ſeconde time vnto the city, vnder the ſame Emperour, to haue bene crowned with martyrdome. Where lying in fetters he wrote the latter Epiſtle vnto *Timothe*, inſtructing him both of the accompt of doctrine that he made in his former captiuity, and alſo of his death approching nigh. Take hereof his owne teſtimony, for thus he writeth. At my former apparance none aſſiſted me, for all forſooke me. I pray God that it be not laide to their charge. But the Lord aſſiſted me, and ſtrengthned me, that by me the preaching ſhould be accompliſhed, and that all nations might heare. And I vvas deliuered out of the Lyons mouth. Playnly he ſheweth by theſe wordes that he was before deliuered out of the lions mouth (meaning as it appeareth *Nero*, becauſe of his cruelty) that the preaching might be ſupplyed by him. Neither afterwardes hath he added the like, for he will deliuer me out of the lions mouth. He ſaw in the ſpirite his death to drawe nigh. Wherfore immediatly he ſayth: I haue bene deliuered out of the Lyons mouth, and the Lord vvill deliuer me from euery euill vvorke, and reſerue me vnto his heauenly kingdome. Noting, his martirdome to draw nigh. The which more euidently he foreſheweth in the ſame Epiſtle, ſaying: For I am novv ready to be offred, & the time of my diſſoluing is at hand. In the latter epiſtle, when he wrote, he declared *Luke* alone to be with him, but in his former apparance, and pleading, not one, no not *Luke* to be with him. Wherefore it is playne that *Luke* wrote the Actes of the Apoſtles vnto that time, knitting vp his hiſtory, with his abſence from *Paul*. Theſe thinges haue we ſpoken to this end, that we may warrant the martyrdome of *Paul*, not to haue bene conſummated when *Luke* finiſhed his hiſtory, that is, when *Paul* came to Rome. It is very like that the apologye of *Paul* for his doctrine, might haue bene at the beginning ſooner accepted, when *Nero* was ſomewhat milder in affection, & dealing. But after that he fell vnto ſuch outragious wilfulneſſe, he was quicke with others for the Apoſtles ſake.

Cap. XXIII.

Of the martyrdome of Iames, called the brother of Chriſt.

Iamesbiſhop of Ieruſalem

THe Ievves, when their purpoſe fayled them in their pretended malice towards *Paul*, after his appellation made vnto *Cæſar*, being ſent from *Feſtus* vnto Rome: they turne themſelues agaynſt *Iames*, the brother of Chriſt, who was placed of the Apoſtles, Biſhop of Ieruſalem. The like they practiſe againſt him, placing him in the middeſt, and requiring of him, that in preſence of all the people, he would renounce the fayth of Chriſt. When as he contrary to their expectation, freely, and with greater audacity then they hoped, in preſence of all the multitude, had confeſſed *Ieſus* to be the ſonne of God, our Sauiour, and Lorde, they could no longer abide his teſtimony, for he was counted of all, moſt iuſt, for his excellent wiſedome, & piety, which he ſhewed in life. Him they ſlewe, hauing gotten opportunitie to the accompliſhing of this haynous

nous fact, by the vacancy of the Regall ſeat. For *Feſtus* gouernour of Iudæa being deade, the prouince wanted a Preſident, or Procurator. But how *Iames* was ſlayne, the teſtimonye of *Clemens* (heretofore of vs alleadged) hath largely declared, that he being throwne downe from a pinacle of the temple, and brayned with a fullers clubb, gaue vp the ghoſt. And *Ægeſippus* who immediatly ſucceeded the Apoſtles, repeateth the circumſtance hereof exquiſitely in his fift booke, after this maner: *Iames* the brother of Chriſt, tooke in hand the gouernment of the Church, after the Apoſtles, termed a iuſt and perfect man of all men, from the tyme of our Sauiour vnto vs. Ægeſippus lib.5. For many vvere called *Iameſes* beſide him, but this man vvas holy from his mothers vvombe. He dranke nether vvine, nor ſtrong drinke, nether eate any liuing creature. He vvas neither shauen, neither anointed, neither did he vſe bathe. Vnto him alone, vvas it lavvfull to enter into the holy places, he vſed no vvollen veſture, but vvore a Syndone, and alone frequented he the temple, ſo that he vvas found proſtrate on his knees, and praying for the ſinnes of the people. His knees vvere after the guiſe of a camels knee, benummed, & bereft of the ſenſe of feeling, by reaſon of his continuall kneeling in ſupplication to God, and petitions for the people. For the excellency of his righteouſneſſe he vvas called *Iuſte*, and *Oblias*, vvhich ſoundeth by interpretatiō: the bulvvarke, or defence of the people in righteouſnes, as prophecies do go of him. VVhen diuers asked him toutching the hereſies among the people vvherof (vve mētioned before) vvhich vvas the gate or dore of Ieſu, he aunſvvered: the ſame to be the Sauiour, by vvhoſe meanes they had beleeue *Ieſus* to be Chriſt. But the aforeſayde hereſies, acknovvledge neyther the reſurrection, nor the comming of any iudge, vvhich shall revvarde to euery one according to his vvorkes. For as many as beleeued, they beleeued by meanes of *Iames*. VVhen many of the Princes vvere perſvvaded, there roſe a tumult of the Ievves, Scribes, and Phariſes, ſaying: It is very dangerous leſt that the vvhole people looke after *Ieſus*, as though he vvere *Chriſt*, and being gathered together they ſaid to *Iames*: vve pray thee refraine this people, for they erre in *Ieſu*, as though he vvere true *Chriſt*. VVe pray thee perſvvade this people, vvhich frequent to this feaſte of the Paſſeouer, concerning *Ieſu*, for vve all obey thee, yea vve, and all the people, teſtifie of thee, that thou art iuſt, and reſpecteſt not the perſon of any man, perſvvade therefore this multitude, that they erre not in *Ieſu*. For the vvhole multitude, and vve, obey thee. ſtand therefore vpon the pinacle of the temple, that thou mayſt be ſeene aloft, and that thy vvord may be perceaued plainly of all the people, for becauſe of this Paſſeouer, all the tribes are mett here, together vvith the Gentiles. The aforeſayd Scribes, and Phariſes placed *Iames* vpon the pinacle of the temple, and shouted vnto him, and ſayd: Thou iuſt man, at vvhoſe commaundement vve all are, in ſo much that this people is ſeduced after *Ieſus*, vvho vvas crucified, declare vnto vs, vvhich is the dore of *Ieſus* crucified. And he aunſvvered vvith a lovvde voyce: vvhy aske ye me of *Ieſus*, the ſonne of man, vvhen as he ſitteth at the right hand of the great povver in heauen, and shal come in the clovvdes of the aëer? VVhen as he had perſvvaded many ſo that they glorified God at the teſtimony of *Iames*, and ſayd: *Hoſanna* in the higheſt to the ſonne of *Dauid*: then the Scribes, and Phariſes, ſaid among them ſelues, vve haue done very il, in cauſing ſuch a teſtimony of *Ieſu* to be brought forth. But let vs clime vp, and take him, to the end the people being ſtroken vvith feare may renounce his faith. And they shouted ſaying O, O, and the iuſt alſo is ſeduced, and they fulfilled the Scripture vvhich ſayth in Eſay: Let vs remoue the iuſt, for he is a ſtumbling blocke vnto vs. *Eſay.* VVherfore they shall gnavve the buddes of their ovvne vvorks. They climed vp, & threvv dovvne headlong *Iuſtus*, ſaying: let vs ſtone *Iames Iuſtus*. And they vvent about him vvith ſtones, for after his fall he vvas not fully dead, but remembring him ſelfe, fell on his knees ſaying: I beſeech thee Lord, God, and Father, forgiue them, for they vvote not vvhat they doe. And as they vvere a ſtoning of him, one of the Prieſtes, the ſonne of *Rechab*, the ſonne of *Charabim* (vvhoſe teſtimony is in Ieremy the Prophet) cryed out: ceaſe, vvhat do you? This iuſt man prayeth for you. And one of them that vvere preſent, taking a fullers clubb (vvith vvhich they pounce, & purge their clothes) ſtroke *Iuſtus* on the heade, and brayned him, & ſo he ſuffred martyrdome, vvhome they buried in that place. his piller, or picture as yet remayneth hard by the temple engrauen thus: This man vvas a true vvitneſſe both to the Ievves, and Gentiles, that *Ieſus* vvas *Chriſt*. And *Veſpaſianus* immediatly hauing ouerrun Iudæa, ſubdued the Ievves. These at larg recorded by *Ægeſippus*, are correſpondent with theſe thinges which *Clemens* wrote. This *Iames* was ſo famous and renowmed among all for his righteouſnes, that the wiſe among the Ievves, imputed the cauſe of this ſodayne beſieging of Ieruſalem after his martyrdome (which no doubt

therfore happened vnto them) to be for the preſumptuous offence, practiſed againſt him. *Ioſephus* ſticked not to teſtifie the ſame in theſe wordes. Theſe thinges happened vnto the Ievves in vvay of reuenging the death of *Iames* the *Iuſt*, vvhich vvas the brother of *Ieſu* vvhome they cal *Chriſt*. For the Ievves ſlevve him vvhen he vvas moſt iuſt. The ſame *Ioſephus* deſcribeth his death in the twentieth booke of Antiquities, ſaying: *Cæſar* hearinge the death of *Feſtus*, ſendeth *Albinus* Preſident into Iudæa. But *Ananus* the yonger, vvhome vve reported before to haue taken vpon him the high prieſthoode, vvas a very preſumptuous and heady cockbrayne, he claue vnto the ſect of the Saduces, vvhich vvere mercyleſſe in iudgment, among all the Ievves, as vve ſignified before. *Ananus* then being ſuch a one, hauing gotten opportunity to his thinking, in ſo much that *Feſtus* vvas deade, and *Albinus* not yet come: called vnto him a counſell, commaundinge the brother of *Ieſu*, called *Chriſt*, vvhoſe name vvas *Iames*, vvith certayne others to be brought forth, accuſing them that they had tranſgreſſed the lavve, and deliuered them to be ſtoned. As many in the city as vvere iuſt and due obſeruers of the lavve, tooke this fact greeuouſly, ſending priuely vnto the King, and beſeeching him to vvrite vnto *Ananus*, that thence forth he attempt not the like, In ſo much that his former fact vvas vnaduiſedly, and impiouſly committed. Certayne of them mett *Albinus* comminge from Alexandria, and enſtructed him hereof, that it vvas not lavvefull for *Ananus* to ſummone a counſell contrary to his commaundement. *Albinus* thus perſvvaded vvrote fumishly vnto *Ananus*, threatning reuengement vpon him, for this fact. And king *Agrippa* vvhen he had gouerned the high prieſthoode three moneths, depriued him, placing in his rovvme *Ieſus* the ſonne of *Damæus*, Thus farre toutching *Iames*, whoſe epiſtle that is reported to be, which is the firſt among the vniuerſall Epiſtles. Yet haue we to vnderſtande that the ſame is not voyde of ſuſpicion, for many of the auncient writers make no mention thereof, like as neyther of that, which is vnder the name of *Iudas*, being one of the ſeuen called vniuerſall, for all this we knowe them to be publickly reade in moſt Churches.

Ioſephus. Antiq. lib. 20. cap. 16.

The tranſlator for the remouing of all ſuſpition, concerning the canonicall Epiſtle of Iames.

TOutching this Iames whoſe Epiſtle hath bene ſuſpected, take this leſſon of Ierome, agaynſt Heluidius: diſce Scripturæ conſuetudinem eundem hominem diuerſis nominibus nuncupari, *learne the maner of the Scripture which calleth one and the ſame man after diuerſe names, he is called in Math. 10. Marke 3. Act. 1. Iacobus Alphæi, and numbred among the 12. Apoſtles. Though Ierome lib. 5. cap. 17. vpon the Prophet Eſay, call him* decimum tertium Apoſtolum, *and Dorotheus Biſhop of Tyrus do terme him one of the 70. Diſciples. He is called* Iacobus frater Domini, *Iames the brother of the Lord, in Math. 13. 27. Marke 6. 15. Galat. 1. and in this preſent hiſtory. but in what ſenſe he might be called his brother, being his mothers ſiſters ſonne, reade Ierome agaynſt Heluidius, which handleth that queſtion purpoſely. He is called Iacobus Iuſtus, and Oblias, in the former chapiter of Euſebius. This hiſtory reporteth him to haue bene placed by the Apoſtles, Biſhop of Ieruſalem, and there to haue gouerned the Church the ſpace of 30. yeares, for oft in the Scriptures he is founde at Ieruſalem, as Act. 1. 15. 21. 1. Corinth. 15. Galat. 1. 2. Concerning his epiſtle, and other parcells of holy Scripture, that they were not generally receaued, no maruell at all, conſidering the malice of the Deuill, in obſcuring thoſe thinges which proceade from the holy Ghoſt. Euſebius writeth, that beſides the Epiſtle of Iames, the Epiſtle of Iude, the latter of Peter, the 2. and 3. of Iohn, with the reuelation, were called into controuerſy, ſo that ſome reiected them, ſome cleaued vnto them,* tanquam certis, & indubitatis Scripturis, *as certayne, and vndoubted Scriptures. Ierome in Catalog. Eccleſ. Scrip, of Iames writeth thus:* vnam tantum ſcripſit epiſtolam, quæ & ipſa, ab alio quodam ſub nomine eius ædita aſſeritur. *he wrote one epiſtle, which is thought to haue bene publiſhed by an other, vnder his name. if this be the whole, no danger at all. The Canons commonly called the Apoſtles, Canone 84. haue decreed this, of the Epiſtle of Iames, together with the other parcells of holy Scripture, that it was to be receaued for Canonicall. ſo hath the councell of Laodicea, vnder Damaſus, cap. 59. about the yeare of our Lord 371. And the third councell of Carthage, vnder Siricius, about the yeare 417. cap. 47. Innocentius the firſt, about the yeare of our Lord 408. in his Epiſtle to Euxperius, cap. 7. and Gelaſius the firſt, about the yeare 494. together with ſeuenty Biſhops, haue receaued them for Canonicall, of this minde is Ierome* ad Paulinum, *Auguſtine* de doctrina Chriſtiana, *lib. 2. cap. 8. ſo that from that tyme vnto this day, they were generally allowed, and receaued for Canonicall Scripture. Thus much I thought good heere to note, leſte that the*

Ierome. Mat. 10. Mark. 3. Act. 1. Dorotheus in Synopſi. Math. 13. 27 Mark. 6. 15. Galat. 1. Act. 1. 15. 21. 1. Corinth. 15. Galat. 1. 2. Euſeb. Eccl. hiſt. lib. 3. cap 21. lib. 3. cap. 22. Ieron. Cata. Eccle. Script. Canon Apo. canon. 84. Concil. Laodic. cap. 59. Concil. Carthag. 3. cap. 47. Innocen. epi. ad Euxperiũ cap. 7. Gela. 1

ſimple

ſimple Reader, ſnared by the ſubtlety of Satan, (which in theſe perillous dayes throweth in bones for the true Chriſtians to gnawe vpon) ſhoulde doubt of any part, or parcell of holy Scripture, that might tende to his confuſion.

Ierome ad Paul. Auguſt de doctrina Chriſt. lib. 2. cap. 8.

Cap. xxiiii.

How that after Marke, Anianus was appoynted Biſhop of Alexandria.

WHen *Nero* had raygned the ſpace of eight yeares, firſt after *Marke* the Apoſtle, and Euangeliſt: *Anianus* tooke the gouernment of the church of Alexandria, a man both vertuous, and renowmed, in all reſpects.

Cap. xxv.

Of the perſecution which happened vnder Nero, when as Peter, and Paul, ſuffred martyrdome at Rome.

NEro now ſetled in his ſeate, fell into abominable factes, and tooke armour agaynſt the ſeruice due vnto the vniuerſall, and almighty God. How deteſtable he was become, it is not for this preſent tyme to declare. for there be many that haue paynted out his willful malice, which may eaſily appeare if we conſider the furious madnes of that man. through the which, after that beyond all reaſon he had deſtroyed an innumerable company, he fell into ſuch a ſucking vayne of ſlaughter, that he abſtayned not from his moſt deare, and familiar friendes. Yea he tormented with diuerſe kindes of death, his owne mother, his brethren, his wife, & many of his neareſt kinsfolkes, as if they had bene enemyes, and deadly foes vnto him. but it behoued vs to note this one thing of him aboue the reſt, that he was counted the firſt enemy of all ẏ Emperours, vnto the ſeruice of God. of him doth *Tertullian* in Romayne letters write thus: reade your authors, there ſhall you finde *Nero*, chiefely to haue firſt perſecuted this doctrine at Rome. vvhen the vvhole Eaſt vvas novv ſubdued, he became cruell vnto all men, vve boaſt and bragge of ſuch a famous perſecutor. for they vvhich knevve him may eaſily perceaue, that this our doctrine had neuer bene condemned by *Nero*, had it not bene paſſing good. This enemy of God (wherein he was firſt eſpied) ſet vp him ſelfe to the deſtruction of the Apoſtles, for they write that *Paule* was beheaded, and *Peter* crucified of him at Rome, and that maketh for the credit of our hiſtory which is commonly reported, that there be churchyardes vnto this day, bearing the name of *Peter* and *Paul*. In like maner *Gaius* a Romayne, and an Eccleſiaſticall perſon, and (after *Zepherinus*,) Biſhop of Rome, writing vnto *Proclus*, captayne of the hereſye which the Cataphrigæans helde, ſpeaketh thus of the tombes wherein the Apoſtles were layde. I (ſayth he) am able to ſhevve the banners of the Apoſtles. for if thou vvilt vvalke vnto Vaticanum, or the vvay Oſtienſis, thou ſhalt finde, their victorius banners, of ſuch as haue builded this Church. And that they were both crowned wͭ martyrdome at ẏ ſame time, *Dionyſius* biſhop of Corinthe affirmeth in his epiſtle vnto the Romaynes. And you obtaining ſo goodly an admonition, haue coupled in one, the buylding of the Romayne, and Corinthian churches, for they both enſtructed vs, vvhen they planted our church of Corinthe.

Tertul. in Apolog.

Here is a fault in tranſlation as appeares by lib. 6. c. 20. and it ſhould be thus, Vnder Zephyrin b. of R; as ſayth Ierom in catalog.

Gaius.

Dionyſ. Biſhop of Corinth.

Cap. xxvi.

How the Iewes were wonderfully vexed at Ieruſalem vnder Florus, and of the ſturre in Syria rayſed agaynſt them.

LIkewiſe ſuch as taught together in Italy, ſuffred martyrdome the ſame tyme, and that this hiſtory may bring with it the more creditt, *Ioſephus* declareth, that after the manifolde miſeries which happened vnto this nation, many, and the ſame innumerable, and of them that were among the Ievves in eſtimation, were ſcorged in the city of Ieruſalem, by the commaundement of *Florus*, and nayled to the tree. He writeth that *Florus* was Liuetenant of Iudæa, when as the warres being begonne of olde, encreaſed the twelfe yeare of the raygne of *Nero*. Agayne, becauſe of the rebellion of the Ievves throughout all Syria, there roſe ſuch a tumulte, that the Gentiles without all compaſſion, as deadely foes deſtroyed the Ievves which inhabited the cities, ſo that the cities were ſeene full of ſepulchres, olde men, and yong men, ſlaine in the ſtreetes, women lying all along, hauing that vncouered, which nature commaunded to be kept in ſecrete, and the whole prouince miſerably afflicted with vnſpeakeable calamityes. and greater was the feare (ſayth he) of that which was like to enſue, then the harme already committed. ſuch was then the ſtate of the Ievves.

The ende of the ſeconde booke.

THE THIRDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

In what contreyes the Apoſtles preached Chriſt.

1.*Pet.*1. Peter the Apoſtle was martyred at Rome Anno Chriſti 70. *Rom.*15. Paul beheaded at Rome vnder Nero. The firſt of the 10 perſecutions, was vnder Nero.

VVhen as the Jewiſh affayres thus did ſtande, the holy Apoſtles and Diſciples of our Sauiour, were diſperſed throughout the worlde. *Thomas* (as by tradition we receaue) choſe Parthia: *Andrew*, Scythia: *Iohn*, Aſia: where he made his abode, and dyed at Epheſus. *Peter* is reported to haue preached to the diſperſed Ievves through out Pontus, Gallacia, Bithynia, Cappadocia, and Aſia, who about his latter time, tarying at Rome, was crucified with his head downewards, which kind of death, he him ſelfe deſired. What ſhall I ſay of *Paul*, which from Ieruſalem to Illyricum, filled all places with the Goſpell of Chriſt. And at the laſt ſuffred martyrdome at Rome vnder *Nero?* Theſe thinges are maniſeſtly, and word by word declared by *Origen*, in the third tome of his Commentaryes vpon Geneſis.

Cap. II.

VVho was the firſt Biſhop of Rome.

Linus Anno Chriſti 70. 2.*Timoth.*4.

L*Inus* firſt, after the martyrdome of *Peter*, and *Paul*, was choſen Biſhop of Rome. *Paul* about the latter end in the ſalutation of the epiſtle which he wrote vnto *Timothe*, from Rome, maketh mention of him, ſaying: *Eubulus* ſaluteth thee, and *Pudens*, and *Linus*, and *Claudia*.

Cap. III.

Of the Epiſtles which the Apoſtles wrote.

2. epiſtles of Peter.

Forged writinges publiſhed vnder the names of the Apoſtles

THe Epiſtle of *Peter* which is in number the firſt, hath bene receaued without controuerſy. The elders of olde without any doubting, haue alleadged this in their workes, but the latter Epiſtle we haue learned, not to be allowed. And yet becauſe it ſeemed profitable, of many it was reade amongeſt the reſt of the Scriptures: but the Actes, which are called *Peters*, and the Goſpell vnder his name, and the preaching of his, publiſhed vnder his name, with the reuelation termed his, are no where receaued, as canonical ſcripture: neither hath any auncient or newe writer alleaged teſtimonies out of them. but in the proceſſe of our hiſtory, we thought good to ſignifie, together with the diligent annotation of ſucceſſions: what eccleſiaſticall writers there floriſhed in their ſeuerall tymes: and what contrary allegations they vſed: and what writinges they lawfully receaued: and what they reiected. But of the writinges attributed to *Peter*, (whereof we acknowledge one Epiſtle lawfully receaued, and neuer doubted of, among the auncient fathers) thus much ſhall ſuffice. fourtene Epiſtles of *Paul*, are maniſeſt and well knowen. but that diuers reiected the Epiſtle which is vnto the Hebrues, alleadging the contradiction of the Churche of Rome, that it was not *Paules*: I thinke it requiſite to knowe, and what our Predeceſſors hereof haue thought: I will lay downe when occaſion ſerueth. The Actes which goe vnder the name of *Paule*, were neuer taken as vndoubted. And becauſe the ſame Apoſtle in his Epiſtle vnto the Romaines, ſaluteth certayne, and amongeſt others Hermes: therefore appoynt they the booke called Paſtor to be his, which hath bene gaynesayd of many, therefore not to be numbred amonge thoſe bookes, which are for certayne. Others thought this booke very neceſſary, eſpecially vnto them that haue neede of an elementall introduction, but we haue knowne him to haue bene publikely reade in the Churche, and alleadged of many auncient writers in their workes. let this much be ſpoken of the holy Scriptures, as well of the generally receaued, as of the doubtfully reiected.

14. epiſtles of Paul. The epiſtle vnto the Hebrewes. The actes of Paul counterfett. *Rom.*16. The booke of Hermes called Paſtor was wont to be reade in ehe Church.

Cap. IIII.
Of the ſucceſſion of the Apoſtles.

That *Paul* preaching vnto the Gentyles, planted the Churches from Ieruſalem, vnto Illyricum, it is manifeſt, both by his owne wordes, and the teſtimony of Luke in the Actes. In what prouinces *Peter* preached vnto them of the circumciſion, and deliuered the doctrine of the newe teſtament, it appeareth by his wordes, and alſo by the Epiſtle whiche of trueth is ſayde to be his, written to the Hebrues, ſcattered throughout Pontus, Gallacia, Cappadocia, Aſia, and Bythinia. But how many, and what ſincere followers haue fedd the Churches planted by the Apoſtles, it can not be affirmed, but as farre forthe as can be gathered out of the wordes of *Paul:* He had many fellowe laborers, and companions as he called them, whereof diuers haue purchaſed immortall memorye, for ſo much as he maketh continuall mention of them in his Epiſtles, and *Luke* in the Actes repeting the moſt famous, remembreth them by name. *Timothe* is reported to be the firſte Biſhop of Epheſus, and *Titus* of the Churches in Creta. *Luke* by lyne of Antioche, by profeſſion a Phiſician, hauinge his conuerſation of purpoſe, for the moſte parte with *Paule*, and the reſte of the Apoſtles: lefte vs proofes of ſkyll, compryſed in two volumes, medicinable for our ſoules healthe, ſought out amonge them. One of the Goſpell, whiche he reporteth to haue publiſhed, accordinge as he receaued of them, whiche from the beginninge were beboulders, and myniſters of this doctrine, ſo that he ſearched all from the originall: the other of the Actes of the Apoſtles, where he compiled not onely the thinges hearde with his eares, but alſo the thinges whiche he ſawe with his eyes. And of *Paule* they ſaye, that he accuſtomed to mention the Goſpell of *Luke* when he ſpake, as of his owne, ſayinge: accordinge vnto my Goſpell. Amonge the other fellowes of *Paule*, *Creſcens* is witneſſed to haue bene ſent by the Apoſtle him ſelfe into Fraunce. Toutchinge *Linus* we ſpake before, that he was the firſte Byſhop of Rome, after *Peter*, whome he remembreth to haue bene with him at Rome, in his latter Epiſtle vnto *Timothe*. And *Clemens* the thirde Byſhop of Rome, is proued by his teſtimonye, to be *Paules* fellovve laborer, and companion. Moreouer *Dionyſius* the Areopagite, whome *Luke* in the Actes reporteth to haue firſte beleued, at the Sermon of *Paule* vnto the Athenians, preached in Areopagus: was the firſte Biſhop of Athens. but an other *Dionyſius* there was, Byſhop of the Churche of Corinthe. In proceſſe of our hiſtory, we will dilate of the ſucceſſors of the Apoſtles, in their ſeuerall tymes ſucceeding, nowe let vs turne vnto that, whiche conſequently dependeth vpon the hiſtorye.

Rom. 15. *Acts from* 14 *vnto* 21. *cap.* 1. *Pet.* 1.

Peter & Paul had many felow laborers.

Timothe the firſt Biſhop of Epheſus. Tit⁹ the firſt Biſhop of Creta.

Luke wrote a goſpell and the Actes of the Apoſtles *Luc.* 1.

2. *Timoth.* 2.

Euſebi⁹ ſayth Creſcens was ſent into Fraunce. S. Paul 2. Tim. 4. ſayth he ſẽt him to Gallacia. hereby we may gather that the epiſtle to the Galathians was writtẽ by S. Paul vnto the Frẽchmẽ

Cap v.
Of the vtter beſieging of the Iewes after the paſſion and reſurrection of Chriſt.

After that *Nero* had raygned thirtene yeares: *Otho* and *Galba* one yeare, and ſix monethes: *Veſpaſianus* was counted a potent Prince in Iudæa, amonge the armyes appoynted againſt the Ievves, and being proclaymed Emperour of the hoaſt that there was, forthe with he is ſent to Rome, committing vnto his ſonne *Titus* the warres, in hande agaynſte the Ievves. therefore after the aſcention of our Sauiour, becauſe the Ievves, beſydes the haynous offence committed agaynſt *Chriſt*, had compaſſed manyfould miſchiefes againſt his Apoſtles: firſte ſtoning *Stephen* to death, next beheading *Iames*, the ſonne of *Zebede*, and the brother of *Iohn* with the ſworde, and aboue all, *Iames* their firſt Biſhop after the aſcention of our Sauiour, with the manner afore mentioned: and draue out of Iudæa. the reſt of the Apoſtles, purſuing them to the deathe with innumerable wyles, when as nowe they were ſent by the power of Chriſt to preache vnto all nations, ſayinge vnto them: goe teache all nations in my name: Yea and the congregation of the faythfull in Ieruſalem forewarned by an oracle, reuealed vnto the beſte approued amonge them, that before the warres beganne, they ſhoulde departe the cytye, and inhabite a village beyonde Iordan, called Pella, into the whiche when the Chriſtians leauing Ieruſalem had entred, and the holy men had forſaken the princely & principall citye of the Ievves, together with all the lande of Iudæa: the heauye hande of God apprehended that wicked generation vtterly to roote them from amonge men, whiche had practyſed ſo preſumptuouſly

Veſpaſian is proclaymed Emperour Anno Do. 72

Stephen ſtoned Act. 7. Iames beheaded. Act. 12. Iames the firſt Biſhop of Ieruſalem martyred. The Apoſtls perſecuted. *Math.* 28.

agaynſt *Chriſt*, and his Apoſtles, howe many miſchiefes haue happened at that tyme vnto this whole nation: and howe they chiefely whiche enhabyted Iudæa, were driuen to extreame myſerye: and how many millions of men throughout euery age, together with women and children, periſhed with the ſworde, with fampne, and with infinite other kindes of deathe: and how many, and what cityes of the Ievves were deſtroyed: to be ſhorte, howe many calamityes, and more then calamityes they ſawe, whiche fledde vnto Ieruſalem, as the Metropolytane and beſt fortyfied citye: Moreouer the ſtate of the whole warres, and the ſeuerall actes thereof: and howe at lengthe the abomination of deſolation foreſhewed by the Prophetes, ſtanding in that famous temple of olde, ſuffered a diuerous deſtruction, and an vtter ouerthrowe by fire: he that liſteth to knowe, let him reade the hiſtorye of *Ioſephus*, where all theſe are diligently deſcribed. I thinke it neceſſarye to note howe *Ioſephus* writeth, that vppon the ſolempne dayes of Eaſter, there were gathered together at Ieruſalem, out of all Iudæa, to the number of three hundred Millions, and there ſhutte vp as it were in priſon, ſaying: It vvas requiſite that deſtruction due for their deſert, dravvinge nighe, by the iuſt iudgement of God, ſhoulde apprehende them vpon thoſe dayes (being as it vvere ſhutte vp in priſon) in the vvhiche they before, had dravvne the Sauiour and benefactor of al men, the anoynted of God, vnto his paſſion. Omiting thoſe thinges whiche particularly happened vnto them, eyther by ſworde, or by other kinde of misfortune: I thinke it expedient to expreſſe their onely calamityes by famine, ſo that the reader may partely hereby coniecture, howe that God, not longe after was reuenged on them, for their impiety practiſed agaynſt *Chriſt*. go to then, hauing our recourſe againe vnto the firſt booke of the hiſtoryes of *Ioſephus*, let vs peruſe their tragicall affayres.

Math.24. Daniel.9.

A million is tenne thouſande.

Ioſephus bel Iud.lib.7.cap 17.ſayth that the iuſt number came to ſeuen &twenty hundred thouſande.

Cap. VI.

Of the greate famine that fell among the Iewes, and their miſerable eſtate.

Ioſephus bel Iud.lib.6.cap 11.

FOr the riche men to abide in the citye (ſayth *Ioſephus*) vvas nothinge but deathe. and vnder pretence of their trayterous flyght vnto the enemy, they vvere ſlayne for their ſubſtance. The vvoodnes of theſe ſeditious men encreaſed together vvith the famine, & both miſchiefes dayly as a double fire vvaxed hott. foode there vvas no vvhere any founde manifeſt. they rushed into the houſes, and made ſearche, if they found any, they beate them vvhich denied it, if they founde none, they tormented them as thoughe they had vvith diligence hidde it from them. the carkaſes of the poore vvretches declared, vvhether they had foode or no. they vvhich vvere of ſtrong bodyes ſeemed to haue aboundance of meate, but ſuch as pined avvay, vvere ouerſkipped, for it vvas iudged an abſurde thing, to ſlay them vvhich vvere ready to dye for vvant of vitayles. Many exchaunged priuely their vvealthe, the richer ſorte for a meaſure of vvheate, the poorer ſorte for a meaſure of barley, then hiding them ſelues in the inner and ſecrete corners of their houſes, ſome for meere pouertye, chevved the vnready graynes of ravve vvheate, ſome other ſodde it, as neceſſitye and feare conſtrayned them. there vvas no vvhere any table couered. the meate as yet ravve, vvas ſnatched from the coales. the meate vvas miſerable, the ſight vvas lamentable, the mightier ſorte abounded, the vveaker ſorte lamented. famyne exceedeth any dolefull paſſion. for nothinge fayleth here ſo much as shamefaſtnes, the thing othervviſe reuerenced is here quit contemned, vviues from their husbandes, children from their parents, & that vvhich vvas moſt miſerable, the mothers ſnatched the meate from their infants mouthes. and vvhen their deareſt friendes pined avvay in their armes, they pitied them not ſo muche, as to permitte them one droppe of drinke to ſaue their lyues. neyther yet eſcaped they thus miſerably feeding. for on euery ſide they vvere beſett vvith ſeditious perſons, greedily bent vppon their ſpoyle, vvhere they eſpied any dore shutt, they coniectured ſtraight, that there vvas meate in preparinge, and forthvvith rushinge in, vvith the breakinge open of the dores, they violently did vvringe out from them, yea (and not onely) the lumpes of breade out of their iavves. the olde men vvere buffeted, if that egerly they endeuored to retayne their vitayles: the vvomen vvere lugged by the heare of the heade, if they hidde ought of that they had in their handes. no compaſſion vvas had on the hore headed, or the tender ſucklinges. the infantes together vvith their nourishment, vvhere at they honge, and helde faſte, vvere lyfted vp, and throvvne to be crushed agaynſt the pauement. tovvardes them

The cruelty of ſeditious perſons together with this famine vexed them ſore.

them vvhiche preuented their aſſaulte, and lauished, (vvhiche vvas preiudiciall to their rauening,) they vſed more crueltye, as if they had bene iniured by them. they inuented cruell kindes of torment, for the ſearchinge out of vitayles. they ſtopped vnto miſerable men, the paſſage of their priuye members, vvith the graynes of the herbe Orobus: and pricked their fundamentes vvith sharpe tvvigges: ſo that horrible thinges to be hearde of, vvere excercyſed, and ſuffered, for the extorting to confeſſion of one loſe of breade, and knovvledge of one handfull of meale. but the tormentors them ſelues taſted not of hunger. That is euer deamed of leſſe crueltye, vvhich commeth to paſſe of neceſſitye. but they thus practiſing their rage, prouided coſtage, or viaticall preparation, agaynſt the dayes folovving: and meeting them vvhich in the night ſeaſon crept out, as farre as the Romayne vvatche, to gather pott herbes, and greene graſſe, novv being eſcaped the enemy, they ſpoyled. and vvhen as they had often made ſupplication, and called the dreadfull name of God to helpe, that at leaſt vviſe they might haue ſome portion of that, vvhich they had gotten vvith daunger: nothinge vvas graunted, ſo that at length it ſeemed gratefull vnto them, that vvere ſpoyled, that they perished not vvith their vitayles. **Unto theſe thinges *Ioſephus* addeth, ſaying:** All hope of ſafety vvas denied the Ievves, together vvith their paſſage excluded, and the famyne encreaſing throughout their houſes, and families, deuoured the people. the houſes vvere full of carkaſes, of vvomen, and children: and the croſſe vvayes repleniſhed vvith the carkaſes of olde men: children, and yonge men that vvandred, vvere brought to the market place, after the likenes of pictures, and euery one fell dovvne, vvhere the fitt tooke him. Euery one being brought lovv, vvas not able to bury his kinsfolkes, & therefore vvaxed faint by reaſon of the multitude of dead men. & becauſe that euery one doubted of his ovvne life, many fell dovvne dead vpon the carkaſes that they buried: many ſeeing no vvay but one, vvent and layd them dovvne vpon the beeres, to vvelcome death. neither vvas their lamentation, or vveping in theſe calamities, for famine ſuppreſſed euery ones paſſion. they vvhiche vvere very loth to dye, beheld vvith drye cheekes, the death of thoſe vvhich haſtened out of this life vnto reſt. The citye vvas in deepe ſilence, the nyght nothinge but deathe, and theeues more intolerable then all theſe myſeryes. They digged vp houſes, and tumbes: they ſpoyled the deade: they tooke of the vvinding sheetes, or coueringes of the deade carkaſes: in a mockage, they tryed the sharpnes of their ſvvordes, vpon the deade bodyes. they launced certaine of them vvhiche laye along, and yet aliue, for the triall of their ſpeares: ſuch as prayed them to exercyſe their myght, and crueltye vpon them, being vveary of their liues: they contemptuouſly reſerued for famine. Euery one yelding vp the ghoſt, beheld the temple vvith immoueable and ſtedy countenance, ſorovving that he left there behinde, ſeditious perſons alyue. they vvhiche firſt by commaundement receiued revvarde out of the publike treaſury to burye the deade: by reaſon of the intollerable ſtinche, and greatnes of the multitude, threvve them into a great trenche or pitt. VVhen *Tytus* paſſing by, ſavve the trenche filled, and the noyſome putrefaction ſtilling, and iſſuing out of the dead carkaſes, and running dovvne the ſinkes, he ſighed, and ſtreatched forth his handes, and called God to vvitnes, that he vvas not the cauſe of this calamitye. **Agayne, after a fewe lynes he addeth, ſaying:** I can not refrayne my ſelfe, but that I breake out, and ſignifie my griefe: If the Romaynes vvere ſlacke in ouercomming vvicked perſons, I thinke veryly that the cytye vvoulde eyther ſincke, at the gapinge of the earthe: or be drovvned vvith a deluge: or after the manner of Sodome, be ouerthrovvne vvith fyre. It brought forthe abroode farre more pernicious, then they are that ſuffer this: and for their impietye, all this people vvallovveth in deſtruction. **And in the ſeuenth booke he writeth thus, of them which periſhed by famine:** the multitude vvas infinite, the afflictions, vvhich did fall on them can not be vttered. In euery houſe vvhere there appeared but a shadovve or shevve of meate, there vvas variance, ſo that the deareſt friendes ſtroue among them ſelues, one ſeely ſoule depriuing an other of his dayly ſuſtenance, and prouiſion. And leſt the dying should be thought to vvant, the theeues ſearched them that vvere ready to dye, leſte peraduenture any had hydd meate in his boſome, & therfore fained him ſelfe to dye. they vvhich greedely gaped by reaſon of their vvant, vvandred and trotted, like madd dogges, falling vpon dores like madd men, rushinge into the ſame houſes, tvvyſe and thryſe in an houre, as men berefte of their vvittes. Neceſſitye made all meate that came to the teethe, ſupplying to be eaten thoſe thinges, vvhiche vvere not commodious, no not for the fylthyeſt brute beaſtes. At lengthe they abſtayned not from gyrdles and shoes, they eate the leathren skynnes that couered their tar-

Ioſeph.bell. Iud.lib.6. cap.14.

O tragicall factes.

Titus ſorow eth at the mi ſerable ſight of the Iewes that were dead.

Ioſeph⁹ with griefe vttered theſe wordes, bell. Iud.lib.6. cap.16.

Lib.7.cap.7.

getts. Many eate chopt haye, or mynced graſſe that vvas vvithered, other ſome gathered ſvvept and ſcraped duſt, & dounge, ſelling the leaſt meaſure thereof for foure pence. But vvhat should I rehearſe, hovve that famyne ſpareth not thinges that haue no life, vnleſſe vvith all I declare this vvorke of her: vvhoſe like vvas neuer reported, to haue bene done amonge the Gentyles, nor Barbarians: horrible to be ſpoken of, but true to the hearer. I of myne ovvne parte vvoulde gladly paſſe this calamitie, vvith ſilence, leſte that I ſeemed to laye forthe monſtrous lyes vnto the vvorlde: Vnleſſe I had infinite vvitneſſes in this behalfe. for othervviſe I should recompence my contrye vvith colde thanke, if I reſtrayned the rehearſall of ſuch thinges, as they ſmarted for. * A certayne vvoman vvhich dvvelled beyond Iordane, called Maria, the daughter of Eleazar, of the village Bathezor, vvhich ſignifieth Hyſſope: of good kindred and great vvealth: fled vvith the reſt of the multitude vnto Ieruſalem, and there vvas beſieged: the reſt of her ſubſtance, vvhich she had procured vnto her, out of the region beyonde Iordane, and cauſed to be caryed into the city, the tyrantes of the contrye, tooke avvay: the reliques that vvere left, and the prouiſion for foode, the catchpoles rushing in dayly, ſnatched avvay. A certayn grieuous indignation inuaded this ſeely vvoman, ſo that often tymes she prouoked againſt her ſelfe, by rayling and ſcolding, the cruell rauenners. VVhen as none either moued vvith pity, or prouoked vvith anger, ſlevve her: & she labored about, ſeeking vittailes, and could no longer finde any: and famine had entred into her bovvels, and inner partes: furious motions more then famine, inflamed her mind ſo, that she being ledd vvith the heat of anger, & pinching or pining neceſſity, offred violence vnto nature. for taking her ſonne in her armes, vvhich vvas a ſuckling, she ſayd: O vvretched infant, for vvhom shall I reſerue thee in theſe vvarres, in this famyne, in this ſeditious conſpiracy? Among the Romaynes, if ſo be that vve shall liue vnder them, there shall be bondage: this bondage hath famyne forgone: theſe ſeditious perſons do afflict vs more grieuouſly then both. Paſſe on, be thou meate vnto me: a fury vnto theſe ſeditious men: a fable vnto the vvorlde: vvhiche yet alone haſt not felt the Ievvish calamities. And immediatly vvith theſe vvordes, she ſlevve her childe, and boyled him: being boyled, she eate halfe, the reſt she ſaued, and hidd ſecretly. Anone, theſe of the conſpiracy come in, ſtamping & ſtaring, threatning preſent death vnto her, vnleſſe vvith ſpeade she bring forth vvhat meate she had prepared. she aunſvvered that she reſerued the better portion for them, bringing forth and shevving vvith all the reliques of her litle childe. A ſodaine horror, and traunce of trembling minde, tooke them, that they vvere aſtonied at the ſight thereof. But she ſayd: this is my naturall ſonne, and this is the vvorke of myne ovvne handes: Eate, for I haue eaten: be not you more tender then a vvoman, or proner to compaſſion then a mother. If you are ſo godly, and miſlike this my ſacrifice: I truely haue eaten in your name, and that vvhiche remayneth, I reſerue for my ſelfe. vvhiche vvhen she had ſayde, they all trembled at this one horrible fact, and ſcarſe leauing this meate for the mother, they departed vvith greate feare. In a vvhile after, this haynous offence vvas bruted ouer the vvhole citye, ſo that euery man behoulding before his eyes this affliction, vvas no leſſe moued, then if the fact had bene committed agaynſt him ſelfe. But they that vvere preſſed vvith famyne, deſired death earneſtly, and happy vvere they accompted, vvhome death ſo preuented, that they neyther hearde nor ſavve the greate miſery that happened. ſuch were the rewardes of iniquity, and impiety committed by the Ievves agaynſt Chriſt and God. It ſhalbe thought well, if we adde the true prophecy of our Sauiour, declaring theſe thinges after this maner to haue come to paſſe.

[Ioſeph. lib. 7. Cap. 8.]

[An horrible hiſtory.]

[A mother ſlayeth her owne childe to eate.]

Cap. VII.

The prophecyes of Chriſt, toutching the deſtruction of Ieruſalem.

[*Matth. 24.*]

WOe be to them vvhich are vvith childe, and geue ſucke in thoſe dayes, (ſayth Chriſt) but praye that your flight be neyther in vvinter, nor on the Saboth daye, for then shall be greate tribulation, ſuche as vvas not from the beginning of the vvorlde, vnto this tyme, neyther shall be. When the Hiſtoriographer had collected the number of them that periſhed by ſword, and famine, he reporteth that it mounted to * a hundred & ten myllions. beſides the ſeditious and theeuiſh rauenners, betrayed on by an other, and ſlayne after the winning of the city: and yonge men of highe ſtature, and comlynes of bodye, that were reſerued for their

[* Ioſep. (bel. Iud. lib. 7. cap 17.) ſaith the number was tenne hũdred thouſande.]

their exerciſe in triumphe, of the reſt of the multitude, as many as paſſed ſeuentene yeare olde, they were ſent bounde to druggerye in Ægypt, many were ſent into the prouinces, that being layde on theatres, ſubiect to the ſworde, and crueltye of beaſtes, ſo they might periſhe. ſuche as were vnder ſeuentene yeare olde, were brought vnto captiuitie, and ſoulde, the number of theſe he reporteth to haue mounted to nyne Myriades, or millions. theſe thinges happened after this manner, in the seconde yeare of the raygne of *Veſpaſian*, * truly, according vnto the foreſhewed prophecye of our Lorde and Sauiour Jeſus Chriſt, which by his diuine power, as if they had bene then preſent, he foreſawe: and with the ſhedding of teares, as the holy Euangeliſtes teſtifie, he bewayled: whiche alleadge theſe his wordes then vttered to Ieruſalem. If thou hadeſt knovvne (ſayth he) theſe thinges vvhiche belong vnto thy peace, euen at this daye, thou vvouldeſt take hede. But novve are they hidde from thine eyes, for the dayes ſhall come vpon thee, that thine enemyes alſo, ſhall caſt a banke about thee, and compaſſe thee rounde, and keepe thee in vvith vexation on euery ſide, and make thee euen vvith the grounde, and thy children alſo. Then ſayth he of the people: there ſhall be greate trouble in the lande, and vvrath ouer all this people, and they ſhall fall through the edge of the ſvvorde, and ſhall be ledde avvay captiue vnto all nations, and Ieruſalem ſhall be troden dovvne of the Gentyles, vntill the tyme of the Gentyles be fulfilled. If any will conferre the wordes of Chriſte with the reſt of thoſe thinges that the Hiſtoriographer hath written concerninge the whole warres: how can he but fall into an admiration, and confeſſe, that the prophecy, and preſcience of our Sauiour was wonderfull, and paſſing naturall reaſon: of thoſe thinges which (after the paſſion of our Sauiour, & there crying, when the whole multitude of the Ievves craued a theefe and a murtherer to be deliuered) happened vnto this whole nation, I thinke it not neceſſary to entreate. But this is needefull to be noted, which commendeth the goodnes of the prouidence of God, in deferring their deſtruction, for the ſpace of forty yeares after their preſumptuous raſhenes agaynſt Chriſt, in the which yeares, many of the Apoſtles and Diſciples, (*Iames* by name, their firſt Biſhop, called the brother of the Lorde) as yet aliue, and abiding in the citye of Ieruſalem: haue endured and continewed as a moſt ſure fortreſſe, for that place, God winking all that while, if peraduenture they woulde repent, to the ende they might be pardoned, and ſaued. And beſides ſo notable a patience, how wonderfull ſignes from aboue were exhibited, to happen vpon the impenitent, which of the aforeſayde Hiſtoriographer are ſett forth to perpetuall memory, and are now to be deliuered of vs, vnto the Readers handes. I will therefore propoſe what he hath publiſhed in his ſeuenth booke of hiſtoryes.

Ioſeph ſaith the number of the captiues was four ſcore and ſeuentene thouſande.

* Anno Domini 73. forty yeares iuſt after the paſſion of Chriſt.

Luk. 19.

Luk. 21.

Luk. 23.

Cap. VIII.

Of the ſignes foreſhewing the warres.

Seducers (ſayth he) and authors of lyes agaynſt God, deceaued at that tyme, that ſeely and vvretched people, ſo that they neither marked thoſe euident ougly ſhapes, forshevving the deſolation to come: nether gaue any credit therunto, but as aſtonied, both blinde & ſenſeleſſe, contemned the demonſtrations of God, ſo that a ſtarre ſtoode ouer the city, like vnto a ſvvorde, and a Commett enduring the ſpace of a vvhole yeare. Agayne, before their rebellion, and vvarlike tumulte, vvhen the people frequented the feaſte of ſvveete breade, the viij. day of the moneth Aprill, in the night, at nyne of the clocke: ſo greate a light ouerſpred the altar, and the temple, that it ſeemed to be cleare daye, continevving the ſpace of halfe an hovvre, vvhich ſight vnto the vnlearned ſeemed good, but vvas numbred of ſuche as exerciſed them ſelues in the holy Scripture, among thinges vvhiche ſhortly ſhoulde happen. At the ſame feaſte, a covve ledde by the high prieſt to ſacrifice, calued a lambe, in the middeſt of the temple. Moreouer the Eaſt gate of the inner temple, though of braſſe, and moſt ſtronge, ſo that in the euening, tvventy men coulde ſcarſe shutt it, being boulted vvith iron barres, and ſtrengthened vvith longe poſtes, and pillers: in the night tyme, about the ſixt houre, vvas ſeene to haue opened voluntarily, of it ſelfe. A fevve dayes after the feaſte, the xxj. daye of Maye, there vvas ſeene the figure, and ſhape of the deuill, almoſte incredible. ſome vvoulde thinke that I vvent about to reporte, a monſtrous lye, vnleſſe it had bene reported by them, that ſavve it: and the afflictions vvhiche folovved, vvere correſpondent vnto the ſignes. For before ſunne ſett, there vvere ſeene in the aëre, throughout the contrye, charettes, and armed ſouldiers,

Ioſeph. bell. Iud. lib. 7. cap. 12.

A ſtarre like a ſworde.

A Commet.

A light in the temple in the night time.

A cowe calued a lambe.

A great gate opening it ſelfe.

A deuill in the forme of man.

An army of ſouldiers in the cloudes. A cōmotion in the aëre. A voyce heard in the temple, Let vs go hence. One Ieſus the ſonne of Ananias, 4. yeres before the warres, cryed continually woe, woe, all about Ieruſalem.

marching in the cloudes, and compaſſing the citye. In the feaſte of Pentecoſt, vvhen the prieſtes after their maner, vvent into the temple, in the night ſeaſon to offer ſacrifice, they reported to haue hearde a commotion, and a ratling ſounde, vvith this voyce folovving: Let vs goe hence. And that vvhich vvas more terrible on *Ieſus*, the ſonne of *Ananias*, a rude, and a contrey fellovv, came vnto the feaſte, in the vvhich the lavve geuen by God, vvas deliuered vnto all, as in the tyme of their tents, foure yeares before the vvarres, vvhen the citye vvas in peace, and proſperitie, and ſodainly about the temple cryed out, and ſayd: A voyce from the Eaſt: a voyce from the VVeſt: a voyce from the foure vvindes: a voyce vpon Ieruſalem, and the temple: a voyce vpon the bridegrome, and nevve maried vvife: a voyce vpon all this people. this, day, and night, cryed he out, in the croſſe vvayes of the ſtreates, Many of the chiefe of the people, not pleaſed vvith this infortunate voyce, vvere throughly moued, ſo that they chaſtized, and ſcourged him, vvith many, and grieuous ſtripes: he of the contrary, ſaying not a vvorde for him ſelfe, ceaſed not to cry ſeuerally, vnto them that vvere preſent, the ſame ſonge. The magiſtrates ſuppoſing him to be poſſeſſed of a fanaticall ſpirite, as it vvas in deede, brought him vnto the Romayne preſident, vvhere he vvas ſcourged, from top to toe, ſo that the bare bones might be ſeene, yet neuer entreated he for him ſelfe, nor ſhedd a teare, but as much as in him laye, lifted his voyce vnto lamentation, ſounding at euery ſtripe, vvoe, vvoe, vnto Ieruſalem.

An oracle to be vnderſtoode of Chriſt.

An other thing yet more ſtraunge, the ſame Hiſtoriographer writeth, that a certayne oracle was found in the holy Scriptures, contayning in it this ſenſe: ỷ there ſhould one riſe out of their owne region, which ſhoulde rule the worlde, which *Ioſephus* vnderſtandeth to haue bene ment by *Veſpaſian*. yet ruled he not the whole worlde, but the Romayne Empire. This oracle may better be referred vnto Chriſt, vnto whome it was ſayd of the Father: Aske of me, and I vvill geue thee the Gentiles, for thyne inheritance, and the endes of the earth, for thy poſſeſſion, the ſound of vvhoſe Apoſtles, vvent at the very ſame tyme, throughout the earth, and their vvordes to the endes of the vvorlde.

Pſal. 2.
Pſal. 19.

The tranſlator vnto the Reader, touching the infinite number of Iewes, which periſhed in all the warres, betwene the Romaynes, and the Iewes, diligently gathered out of Ioſephus.

I *thinke it not amiſſe (gentle Reader) to note here vnto thee the infinite number of Iewes which periſhed, from the beginning of the warres, betwene the Romaynes, and the Iewes, that is from the* 12. *yere of Nero, and the* 2. *of the Lieuetenantſhip of Florus, Anno Chriſti* 68. *(out of Ioſephus a Iewe, which was preſent in the warres) vnto the ouerthrowe of Ieruſalem, and the burning of the temple by Titus, the which Euſebius, in theſe former chapiters, hath partly mentioned, and partly omitted. to the ende we may beholde eyther the long ſuffring, and goodnes of God, for the amendement of our liues, by repentance, which winked ſo long at the wickedneſſe of theſe Iewes, to prouoke vs: or els the ire, wrathe, and heauy hand of God, ouer impenitent perſons, to terrifie vs to feare his name, and tremble at his plagues. The land of Sodome for their abominable ſinne was ouerthrowne, with fire, and brimſtone from heauen. The Lord him ſelfe ſayd: (Geneſ. 18.)* that their ſinne vvas exceeding grieuous. *Abraham pleading with the Angell of God (which came to deſtroy them) for pardon, could not finde tenne iuſt perſons, no not in fiue cities. if they could haue bene founde, all the reſt had bene pardoned for their ſakes. Ioſephus writeth of Sodome thus: (bell. Iud. lib. 5. cap. 5.)* Terra Sodomitica olim tam fructibus, quàm ſubſtantia ciuitatum fortunata, nunc autem omnis exuſta, atque habitatorum impietate, fulminibus conflagraſſe memoratur. denique adhuc in ea Diuini reliquias ignis, & oppidorum quinque videre licet imagines, & renaſcentes in fructibus cineres, qui colore quidem ſunt edulibus ſimiles, carpentium vero manibus in fumum diſſoluuntur, & cinerem. The land of Sodome is knovven of olde to haue bene fortunate, both for frute and vvelth of cities, but novv to lye all parched, and to haue bene burnt vvith lightnings, for the ſinne of the inhabitants. to be ſhort, as yet a man may there ſee reliques of the fire, vvhich God ſent, and tokens of the fiue cities, and aſhes to ſpring agayne, and grovve in the frute, vvhich in color are like vnto the eateable frute, but being plucked dovvne in the hande of the gatherer, they are diſſolued into ſmoke, and aſhes. *The tenne plagues of Ægypt were very grieuous, yet was the hart of Pharao, and of the Ægyptians, ſo hardened, that they could not repent. ſo that in ſteede of*

Ioſephus. lib 5. cap. 5.

the

the ſalt teares of repentance, which ſhould haue trickled downe their cheekes, to the waſhing away of their ſinnes: the redd ſea was fayne to open, & to wipe away ſuch monſters, from of the face of the earth. God ouerthrewe infinite nations, before the face of his owne people (I meane the Iewes) to make a way, for them into the land of promiſe. Yet forgat they all his goodnes, and benefites beſtowed vpon them. how ſhamefull a thing is it for the ſonne to diſobey his father, for the ſeruant to diſhonour his Lorde and mayſter, for the pacient to caſt of the phiſicion, for the choſen people to forſake their proper, and peculiar God? this haue the Iewes done, wherefore beholde what happened vnto them. Ioſephus writeth (bell. Iud. lib. 2. cap. 13.) that in the 12. yeare of the raygne of Nero, the 17. yeare of the raygne of King Agrippa, in the moneth of May, and the 2. yeare of the Lieuetenantſhip of Florus, the Iewes beganne to rebell, and to take armour agaynſt the Romaynes, reiecting the ſolemnitie done in the temple, to the honour of Cæſar. The chiefe cauſe that moued them thereunto, was the cruelty of Florus. VVherefore this Florus, to geue the Iewes a taſte of his authority, for diſpleaſure conceaued agaynſt ſome which reuiled him, cauſed ſuch a ſlaughter at Ieruſalem, that the number of the ſlayne, mounted to ſix hundred and thirty perſons. Ioſephus bello Iudaico, lib. 2. cap. 14. Agayne through wiles, and deceate, this Florus rayſed a great commotion at Ieruſalem, to the ſlaughter of many. cap. 14. The inhabitors of Cæſarea, ſlewe in one day all the Iewes which dwelled there, aboue tvventy thouſande in number, all that fled, Florus tooke, and impriſoned. the Iewes ſeeing this, thought to reuenge them ſelues, vpon the Syrians, in which skirmiſhe there were ſlayne thirtene thouſand Ievves, & all their ſubſtance taken for ſpoyle. bell. Iud. li. 2. cap. 19. Other contreyes in like ſorte, ſet vpon the Iewes: the Aſcalonites ſlewe tvvo thouſande. the inhabitants alſo of Ptolemais deſtroyed tvvo thouſande. The Tyrians impriſoned a great many, & ſlewe very many. The Hippinæi and Gadarits ſet packing the ſtouteſt of them, and watched the reſt very narowely. Varus the procurator of King Agrippa, ſlewe ſeuenty of the nobleleſt, and ſageſt Iewes, being ſent as Legates vnto him. lib. 2. cap. 20. The people of Alexandria, ſlewe fifty thouſande Ievves, cap. 21. Ceſtius gathered an hoaſt, went into Iudæa, he burned Zabulon, he tooke Ioppe, he deſtroyed eyght thouſand, and forty perſons. cap. 22. Cæſennius Gallus, ouerrunneth Galilee, he deſtroyed in Aſamon, tvvo thovvſande. cap. 23. The inhabitantes of Damaſcus, deſtroyed tenn thovvſande Ievves, which dwelt among them. lib. 2. cap. 25. The Romayne ſouldiers vnder Antonius their captayne, tooke Aſcalon, and deſtroyed tenn thovvſande Ievves, immediatly at an other skirmiſhe, in the ſame place aboue eyght thouſande. bell. Iud. lib. 3. cap. 1. Veſpaſian is ſent from Nero into Iudæa, he inuadeth Galilee, he taketh Gadara, he burneth the citye, and the villages rounde about. lib. 3. cap. 5. 6. The city Aphaca was taken by Titus, the 25. day of Iune, there were ſlayne fiftene thouſande Ievves, and tvvo thouſand, a hundred, and thirty perſones taken captiues. lib. 3. cap. 11. Veſpaſian tooke Samaria, the 27. daye of Iune, and ſlewe eleuen thouſande, and ſix hundred. lib. 3. cap, 12. Veſpaſian tooke Iotapata, ſett all the caſtels afire, the 13. yeare of Nero, the firſt of the Calendes of Iuly, he ſlewe forty thouſande, he tooke a thouſand, and tvvo hundred captiue. lib. 3. cap. 13. Veſpaſian tooke Ioppe, the ſecond time, the Iewes ſeeing no way but one, ſlewe them ſelues, and fell hedlong into the ſea, ſo that the ſea was imbrued with blood, the number of dead bodyes which the ſea threwe vp, was foure thouſande and tvvo hundred. the reſt otherwiſe ſlayne, there remayned not one to bring tydinges thereof into Ieruſalem. lib. 3. cap. 15. Veſpaſian beſieged the Taricheans, he ſlewe in their citie ſix thouſande, and fiue hundred, he tooke many aliue, whereof he commaunded a thouſande, and tvvo hundred of the nobleleſt, and elder ſorte of them to be ſlayne, he ſent ſix thouſande of the luſtier to Nero, vnto Iſtmon. he ſolde thirty thouſande and foure hundred perſons, beſides thoſe which he gaue to King Agrippa, this was done, the ſixt of the Ides of September. Ioſep. bell. Iud. lib. 3. cap. 19. The citie of Gamala, beganne to rebel, the 21. of September, the citie was taken, the 23. of October, there were ſlayne therein, foure thouſande, beſides theſe, there were founde other fiue thouſande, which had caſt them ſelues headlonge, and broke their neckes, not one of the whole city left aliue, but only 2. women. lib. 4. cap. 3. Titus tooke the city Gaſcala, the inhabitantes fledd to Ieruſalem, they were ouertaken, tvvo thouſande ſlayne, and three thouſande taken captiue. and thus was all Galilee ouerrunne, and now to Iudæa. lib. 4. cap. 4. In Ieruſalem there was ſuch a ſedition, and conſpiracy among them ſelues, which opened a gappe for the enemy to come vpon them, that euen in the firſt bickering. there were founde dead eyght thouſande, & fiue hundred Ievves. lib. 4. cap. 7. againe the ſeditious perſons among them, called Zelotæ, by the helpe of the Idumæans, ſlewe tvvelue thouſande of the chiefe of the Iewes. lib. 5. cap. 1. Veſpaſian tooke Gadara, and ſlew thirty thouſande, beſides theſe, the number was infinite that drowned them ſelues, the number of the captiues came to tvvo thouſand, and tvvo hundred. lib. 5. cap. 3. Veſpaſian tooke Geraſion, & ſlewe a thouſande yong men, which had not fledd. lib. 5. cap. 6. Veſpaſian now at length, after the death of Ne-

ro,Galba,Otho,and Vitellius the Emperours:is choſen Emperour, and goeth to Rome, he committeth the warres in Iudæa to his ſonne Titus.li.5.cap.vlt. The miſery of the Iewes in Ieruſalem waxed ſo great, that the ſedition afore tyme but one,was now become three folde,euery one hauing their captayne.Titus layeth ſiege to the city.Ioſep.bell.Iud.lib.6.cap.1.2.Their eſtate was miſerable, the famyne lamentable, the ſlaughter out of all meaſure.ſuch as came out of the city, were hanged on gibbetts: ſuch as fledde away,were taken:of the fugitiues tvvo thouſand *had their bowels ript,to ſee whether they had ſwalowed vp any golde.lib.6.cap.15.report came vnto Titus,that from the 14. of Aprill, vntill the 14.of Iune, there were brought out at one gate of the city,* fiftene thouſande, one hundred and foure ſcore Ievves,*which dyed of famine.bell.Iud.lib.6.cap.vlt.The temple is ſett on fire,the prieſtes,the women, and children,with other people which hid them ſelues in vautts,in walls,and in corners of the temple, which alſo were burnt to aſhes:came to* ſix thouſande.*lib,7.cap.11.Titus tooke the citye,the ſouldiours killed, vntill they were weary.Titus commaunded all that wore armour to be ſlayne. ſuch as were olde,weake, and feeble,the ſouldiours diſpatched.the yong,the luſty,and profitable,they ſhutt vp in a certayne place of the temple,for further conſideration. Many were ſolde for a ſmale price, there were many to be ſolde, but few to bye.all the theeues,robbers,and ſeditious perſons within the city, he commaunded forth with to be diſpatched.the choſen yong men of goodly bodyes,and tall ſtature, he reſerued for triumphe:*ſeuentene thouſand *of elderly yeares,he ſent bound to Ægypt,for ſlauery,& druggery.many others through out the prouinces,he allotted for ſpectacles,and teeth of wild beaſtes.as many as were vnder ſixtene yeres of age,were ſolde.of ſuch as were ſhutt vp in the temple,for further conſideration,during the time of this deliberation,and diſpoſed order:there dyed* tvvelue thouſande *of famine. Ioſep.bell. Iud.lib.7.cap.15. 16.The number of the captiues,during the tyme of the warres,mounted to* foure ſcore and ſeuentene thouſande.*The number of all that dyed,during the ſiedge within Ieruſalem, came to* tenne hundred thouſande.*no maruell at all,that the city could compriſe ſo many.for at the feaſt of the Paſſeouer, Ceſtius being Lieuetenant of Iudæa,ſent Nero worde, that the high prieſtes had numbred, at his requeſt, all that came to offer,which came to* ſeuen and tvventy hundred thouſande. *lib.7.cap.17. and ſuche was the wofull,and miſerable ende of the Iewes. Ioſephus moreouer (lib.7.bell. Iud.cap.18.) writeth of Ieruſalem,that it was taken at ſondry tymes before, his wordes be theſe:* Ieruſalem vvas taken the 2. yeare of the raigne of *Veſpaſian*,the 8.day of September,it vvas taken fiue tymes before,& then agayne deſtroyed.*Aſochæus* King of the Ægyptians:after him *Antiochus:*then *Pompeius:*& after theſe,*Herode* and *Soſius* tooke the city, and kept it.and before that tyme the King of Babylon, by conqueſt deſtroyed it,a thouſande three hundred three ſcore yeares,eyght moneths, and ſix dayes after the building thereof.The firſt founder of this city,vvas the moſt potent Prince of the Chananits,called after his contrey language The iuſt king.for ſuch a one he vvas in deede.therfore he firſt ordayned a prieſthood vnto God,and hauing firſt buylded the temple :he termed the city Ieruſalem,vvhich afore vvas called *Solyma*. *Leobius* King of the Ievves, hauing vanquiſhed the Chananits,deliuered the city to be inhabited of his ovvne people, the vvhich vvas ouerthrovvne by the Babylonians, foure hundred, three ſcore, foure yeares, and three monethes after.From *Leobius* the King, vvhich vvas the firſt Ievve that raygned in it,vnto the ouerthrovv vnder Titus,there vvere one thouſande,one hundred,ſeuenty,and ſeuen yeares. *Yet for all that, neyther did antiquity preuayle, neyther great riches profit, neyther the fame diſperſed throughout the whole worlde,fauour them,neyther the great glory they put in their religion,helpe them at all,that the city ſhoulde not periſhe.*

Ioſephus.lib 7.bell.Iud. cap.18.

Diſcite iuſtitiam moniti non temnere Chriſtum.

Cap. IX.

Of Ioſephus,and his commentaries,in the ninth and tenth chapiters folowing.

Ioſephus of him ſelfe Antiq.lib.16.cap 7.bel.Iud.lib 2.cap.25.lib. 1.contra Apionem.

Beſides all this,I thinke it good, not to be ignorant of *Ioſephus* him ſelfe, that hath ſtoode vs in ſo great ſteade,for the furniſhing of this our preſent hiſtorye,whence,and of what kindred he came,which circumſtance he him ſelfe ſheweth, ſaying thus: *Ioſephus* the ſonne of *Mattathias*,a prieſt,of Ieruſalem,vvhich him ſelfe alſo at the firſt impugned the Romaynes,and vvas neceſſarily preſent,at the finall ende of their vvofull miſeryes, becauſe of the Ievves of that tyme. This man was famous,not onely among his owne nation,but alſo among the Romaynes, ſo that at Rome,he was thought worthy the honor of a grauen picture,and the bookes which diligently he wrote,were thought worthy of the publike librarye.He wrote tvventy bookes of Iudaicall

daicall Antiquities.he teſtifieth him ſelfe,therefore worthy of creditt, that he gathered in ſeuen bookes the Romayne vvarres of his tyme,and publiſhed it both in the Greeke,and Hebrewe tongues.Certayne others worthy the reading,paſſe vnder his name,for example: Tvvo volumes of the Antiquitie of the Ievvish nation,where he aunſwereth *Apion Grammaticus*, and certayne others:which at that tyme impugned the Ievves,and endeuored to diſgrace the natiue lawe, of the Jewiſhe nation.In the firſt he layeth downe the number of the bookes of the olde teſtament, deliuered by tradition,and receaued without gainſaying,of the Ievves,ſaying as foloweth:

Cap. x.

How Ioſephus mentioned the bookes of the old teſtament,and diuers of his owne.

THe bookes of the holy Scripture(ſayth he)are not innumerable amongſt vs, diſagreeing, Ioſep.lib.1.
& diſſenting one from an other,but only xxij.contayning the circumſtances of all times, contra Apiõ.
and vvorthy of creditt.fiue of theſe are *Moſes* vvorkes,contayning the lavves, & the ſtate The Iewes
of man,continevved vnto his death.the tyme of them contayneth litle leſſe,then three thouſand acknowledg
yeares.The Prophetes vvhich liued after *Moſes*,compriſed in thirtene bookes,the famous actes 22.bookes.
of their tymes,from the death of *Moſes*,to *Artaxerxes*,vvho after the death of *Xerxes*,vvas king 5.Bookes of
of Perſia.The other foure,containe Hymnes vnto God,and admonitions for the amendment of Moſes.
mans life.From *Artaxerxes* vnto our tymes,there are continuall bookes,yet not of ſuch creditt 13.Bookes of
as the former,in ſo much there is not diligently layd dovvne a continuall ſucceſſion of the Pro- the Prophets
phets.It is very apparent,vvhat affection vve beare vnto our Scriptures,becauſe there is novv ſo 4.Bookes of
much time paſt,and yet none of vs dare preſume,either to adde any thinge thereto: or to dimi- pſalmes and
nish any thing therefro: or to alter any thinge thereof.this is engraſſed in the Ievves, from their admonitions
youth vp,that they perſvvade them ſelues,this doctrine to be the vvritinges of God,and to perſeuere in the ſame,and vvillingly,if neceſſity ſo conſtrayne,to dye in the quarrell. theſe wordes I haue thought commodiouſly to haue bene by vs alleadged out of his commentaryes.this writer hath publiſhed one other,and no ſimple volume of the rule of reaſon,whiche ſome haue fathered vppon the Machabees,becauſe it contayneth the combats of the Hebrues,ſo termed in the bookes of the Machabees,manfully fighting in the defence of their pietye towardes God. And about the ende of the twentieth booke of Iudaicall Antiquities, *Ioſephus* him ſelfe ſignifieth, that he wrote foure bookes,of the proper opinions of the Ievves.of God.of his eſſence.of the lavves. and vvhy according vnto them,certayne thinges are lavvfull, and certayne forbidden. He mentioneth in his workes other treatyes of his. it ſhall ſeeme agreable with order, if we recite thoſe thinges, which he wrote about the ende of his Iudaicall Antiquities: that our allegations may the better be confirmed,for he endeuoring to confute *Iuſtus Tyberianus*, (who writinge the hiſtorye of that tyme,reported many vntruthes,)among others, of his confutations,thus he ſayth: I feared not thy cenſure ſo much of my vvritings,but that I exhibited my bookes vnto the Emperours themſelues,vvhen the dedes done,vvere novv fresh in memory,my conſcience bare me vvitnes, that I erred not,but deliuered the trueth,hauing obtayned their teſtimonies vvhich I hoped for. And to diuers others, I offred my hiſtorye,vvhereof ſome vvere encombred vvith the vvarres,as king *Agrippa*,and diuers of his kinsfolkes. And the Emperour *Tytus* him ſelfe vvoulde haue the certayne knovvledge of theſe vvarres,deliuered vnto the vvorlde,by my bookes onely,commaunding them to be published,vvith the priuiledge of his ovvne hande.King *Agrippa* vvrote threeſcore,& tvvo epiſtles,vvherin he teſtifieth of the true hiſtory deliuered by me.Two of theſe epiſtles he alleadgeth.but ſo farre concerning *Ioſephus*,now we wil proceede to that which foloweth.

This is foũd in Ioſephus firſt booke againſt Apion.

Cap. xi.

How after Iames the Iuſt,Simeon was Biſhop of Ieruſalem.

AFter the martyrdome of *Iames*,and the captiuity of Ieruſalem now ended, the reporte goeth,that the Apoſtles and Diſciples of our Lorde, which then were aliue (whereof many yet remayned)gathered them ſelues from euery where, vnto one place,together with the kinſmen of the Lorde,according to the fleſhe,there to haue conſulted,who was thought beſt worthy to ſucceede *Iames*:ſo that all,with one voyce,iudged worthy of the ſeae of Ieruſalem, *Simeon* the ſonne of *Cleopas*,mentioned in the Goſpell,and called the coſin of Chriſt,for *Egeſippus* writeth that *Cleopas* was the brother of *Ioſeph*.

CAP. XII.

How Veſpaſian commaunded the poſteritie of Dauid diligently to be ſought out, in the Churche of Ieruſalem.

MOreouer, he declareth that *Veſpaſian* after the ſiege of Ieruſalem, cauſed enquirie to be made, of ſuch as were of the lyne of *Dauid*: leſt that any remayned yet among the Ievves, of the royall bloude, ſo that thereby agayne, there was rayſed a great perſecution among the Ievves.

CAP. XIII.

After Veſpaſian, and Titus: Domitian raigned. vnder Titus: Linus, and Anacletus were Biſhops of Rome. vnder Domitianus: Anianus, and Abilius, were Biſhops of Alexandria.

Titus created Emperour Anno Domini 81. Linus. Anacletus. Domitiā created Emperour Anno Domini 83. Anianus. Abilius.

WHen *Veſpaſian* had raigned tenne yeares, *Titus* his ſonne, ſucceeded him in the empire, in the ſeconde yeare of whoſe raygne, *Linus* after he had bene Byſhop of Rome, the ſpace of xii. yeares, deceaſed, and him ſucceeded *Anacletus*. When *Titus* had raygned two yeares and two monethes, his brother *Domitian* tooke the imperiall crowne. In the fourth yeare of the raigne of *Domitian*: *Anianus* the firſt Biſhop of Alexandria, (hauing continued there xxii. yeares) dyed. the ſeconde after him that ſucceeded, was *Abilius*.

CAP. XIIII.

Of Clemens, his Biſhoprike, his teſtimony, his epiſtle.

The 2. of the tenne perſecutions was raiſed by this Emperour Domitian. Clemens. * Cap.15. after the greke *Philip.4.* * Cap.16. after the greke The epiſtle of Clemens vnto the Corinthians reade in the Churche.

IN the twelfe yeare of the raygne of *Domitian*, when as *Anacletus* had bene Biſhop of Rome twelue yeares: *Clemens* ſucceeded, whome *S. Paul* wryting to the Philippians, calleth his felovv laborer, when he ſayth: * vvith *Clemens*, and the reſt of my felovv laborers, vvhoſe names are vvritten in the booke of life. * one vndoubted epiſtle there is of his, extant, both worthy & notable, ẏ which he wrote from Rome, vnto Corinthe, when ſedition was rayſed among the Corinthians: the ſame Epiſtle we haue knowne to haue bene reade openly, & publikely, in many churches, both of olde, and amongeſt vs alſo. that at that tyme there was rayſed a ſedition amongeſt the Corinthians, *Ægeſippus* is a witnes of creditt.

CAP. XV.

Of the perſecution, and ende of Domitian, warring agaynſt God.

* Cap.17. after the greke Domitian dyed Anno Domini 98.

DOmitian, when he had executed much cruelty agaynſt many, and put to death no ſmal multitude of the Nobles of Rome, and notable men, beyond all rightfull iudgement: and puniſhed an infinite company of famous men, with the hurtful exile & loſſe of their ſubſtance, dyeth: and appoynteth him ſelfe ſucceſſor of the hatred owed to *Nero*, & of the warre againſt God. this man ſecondarily rayſed perſecution agaynſt vs, although his father *Veſpaſian* practyſed no preſumptuous Lordlynes towards vs.

CAP. XVI.

Cap.18. after the greeke.

VVhen Iohn the Euangeliſt was baniſhed into Patmos.

Iohn being exiled into Patmos An. Domini 97. wrote the reuelation. Irenæus lib. 5

ABout this time, *Iohn* ẏ Apoſtle, & Euangeliſt, is ſayd to haue bene baniſhed into ẏ Iſle Patmos, for the teſtimony of the worde of God. *Irenæus* in his fift booke agaynſt the hereſies, wryting of the epitheton of Antichriſt, layde downe in the reuelation of *S. Iohn*, ſayth thus, word by word of *Iohn*: If his name ought publikely to haue bene preached, at that preſent tyme: by him veryly it vvas preached vvhich vvrote the reuelation. for it vvas not ſeene a long time after, but vvelnigh in this our age, about the ende of the raygne of *Domitian*. Our religion ſo floriſhed in the forſayd times, that the heathen writers, noting exactly the tymes: voutchſafed to publiſh in their hiſtoryes, this perſecution, and the martyrdomes ſuffred in the ſame.

CAP. XVII.

Cap.19. after the greeke.

Of Flauia Domicilla, a noble gentlewoman, baniſhed into the Ile Pontia: and the edict of Domitian, for the deſtroying of the poſteritie of Dauid.

They

They haue written that in the fiftenth yeare of *Domitian*, one *Flauia*, deſcending of the ſiſter of *Flauius Clemens*, which then was of the Romayne Conſuls, was exiled with many others vnto the Ile Pontia, for the teſtimony of Chriſt. When *Domitian* commaunded ſuch as lynealy deſcended out of *Dauid* to be ſlayne, the old report goeth, that certayne of this opinion, were accuſed to haue come out of the auncetors of *Iudas*, who was the brother of Chriſt, according vnto the fleſhe, as if by this meanes they were of the ſtocke of *Dauid*, and the kinſmen of Chriſt. this *Ægeſippus* declareth, ſaying: * there ſuruiued as yet certayne of the kindred of the Lorde, nephevves of *Iudas*, called his brother, according vnto the flesh, vvhom they brought forth, as being of the line of *Dauid*. theſe *Iocatus* doth bring before the Emperour *Domitian*, for he feared the comming of Chriſt, euen as *Herode* did, and demaunded of them, vvhether they vvere of the ſtocke of *Dauid*. vvhich vvhen they had acknovvledged, he demaunded againe, vvhat poſſeſſions they enioyed, and vvhat money they had. They aunſvvered: both vve haue onely ix. thouſande pence, ſo that halfe that ſumme ſufficeth either of vs, yet this ſumme haue vve not in money, but in vallovved land contayning not aboue xxxix. acres, out of the vvhich vve pay tribute, and relieue our ſelues through our labour, and induſtry. Then shevved they him their hands, for teſtimony that they labored them ſelues, and the hardnes of their bodies, and the hard bravvne of their handes grovven by continuall labour. and vvhen as they vvere asked of Chriſt, and his kingdome, vvhat maner, vvhen, and vvhere, it should appeare, they aunſvvered: that his kingedome, vvas neither vvorldly, nor earthly, but cæleſtiall and Angelicall, and that it shoulde be at the conſummation of the vvorlde, vvhen that he comming in glory, shall iudge the quicke and the dead, and revvarde euery man according vnto his vvorkes. After they had thus aunſvvered, the report goeth, that *Domitian* condemned them not, but deſpiſed them, as vile, and baſe creatures, & let them goe free, & ſtayed by his edict, the perſecution then rayſed againſt the church. VVhen they vvere gone, it is ſayde, that they vvere rulers ouer Churches, in ſo much that in the ende they vvere martyres, and of the line of our Lorde, and aftervvardes peace enſuing, the report goeth, that they liued vntill the raigne of *Traian*. So farre *Ægeſippus*. *Tertullian* alſo reporteth the like of *Domitian*. *Domitian* (ſayth he) ſome time aſſayed the like practiſe, being a portion of *Neroes* cruelty. but he hauing ſome humane ſenſe, (as I ſuppoſe) forthvvith relented, calling home agayne ſuch as he had exiled.

* Cap. 20. after the greke Ægeſippus.

The kinſmē of Chriſt according vnto the fleſhe, make an acompte of their fayth, before Domitian the Emperour.

Tertullian.

Cap. XVIII.

Nerua ſucceedeth Domitian, and Traian ſucceedeth Nerua in the empire. Cerdo ſucceedeth Abilius, in the Churche of Alexandria.

Cap. 21. after the greeke.

After that *Domitianus* had raygned fiftene yeares, and *Nerua* had ſucceeded him: the hiſtoriographers of that tyme do write, that the Romayne Senate decreed, that the honors exhibited vnto *Domitian* ſhoulde ceaſe, and ſuch as were iniuriouſly exiled, ſhoulde returne vnto their natiue ſoyle, and receaue their ſubſtance agayne. it is alſo amonge the auncient traditions, that then *Iohn* the Apoſtle returned from baniſhment, and dwelt agayne at Epheſus. When *Nerua* had raigned a litle aboue a yeare: *Traian* ſucceeded him. In the firſt yeare of whoſe raigne, *Cerdo* ſucceeded *Abilius*, which was Biſhop of Alexandria, the ſpace of thirtene yeares. This is the thirde after *Anianus* of that Churche.

Nerua created Emperour Anno Domini 99. Traian created Emperour Anno Domini 100. The 3. perſecution of the 10. famous perſecutions was vnder this Traian. Cerdo.

Cap. XIX.

The ſucceſſion of the firſt Biſhops in three Churches, Rome, Antioch, Alexandria.

At that tyme *Clemens* ruled the Churche of Rome, beinge the thirde Biſhop after *Paul*, & *Peter*. the firſt was *Linus*. the ſeconde *Anacletus*. And of them which gouerned the church of Antioche, the firſt was knowne to be *Euodius*. the ſecond *Ignatius*. likewiſe *Simeon* at the ſame tyme, the ſeconde after the brother of our Sauiour, gouerned the churche of Ieruſalem.

Cap. 22. after the greeke. Peter. Linus. Anacletus. Clemens. Euodius. Ignatius. Simeon.

Cap. XX.

An hiſtory of Iohn the Apoſtle, and a yong theefe conuerted by him.

Cap. 23. after the Greeke.

As yet the Apoſtle and Euangeliſt, whome the Lorde loued, remayned aliue in Aſia, who after the death of *Domitian*, being returned from the Ile Patmos, gouerned the Churches there in Aſia. And that he liued at that time, the confirmation of two witneſſes ſhall ſuffice.

They are worthy of creditt,ſuch as haue gouerned the Churche with ſounde doctrine. Theſe are *Irenæus* and *Clemens Alexandrinus*.the former in his ſeconde booke agaynſt the hereſies, writeth thus: All the Elders beare vvitnes,vvhich liued together vvith *Iohn*,the Diſciple of our Sauiour in Aſia:that he deliuered theſe thinges.he endured vvith them vnto the tyme of *Traian*. alſo in the thirde of his ſayde argument, he declareth the ſame in theſe wordes: The churche of the Epheſians planted by *Paul*,confirmed by *Iohn*, vvhich remayned there vntill the tyme of *Traian*, is a true teſtimony of this Apoſtolicke tradition. *Clemens* with all,ſignifieth the tyme, and alſo a very neceſſary hiſtorye is by him adioyned, for ſuche as are recreated with honeſt and profitable thinges.whereof alſo one *Sozomenus* in his hiſtory hath made mention, at large in his commentaryes,if thou reade it,thou ſhalt finde thus written. Heare a fable, and yet no fable, but a true tale reported of *Iohn* the Apoſtle:deliuered vnto vs and committed to memory after the deſeaſe of the tyrant.VVhen he had returned to Epheſus, out of the Ile Patmos,being requeſted,vvent vnto the contreyes adioyning,partly to conſecrate Bishops, partly to ſet in order vvhole Churches, and partly to chuſe by lott, vnto the Eccleſiaſticall function, of them vvhome the holy Ghoſt had aſſigned.VVhen he vvas come vnto a certayn city not farre diſtant (the name vvher of diuers doe expreſſe) and among other thinges had recreated the brethren: beholding a yong man of a goodly bodye, a gracious face, and feruente minde, he turned his face vnto him, that vvas appointed chiefe ouer all the Bishops,and ſayd: I commend this yonge man vnto thy cuſtody,vvith an earneſt deſire,as Chriſt,and the Churche,beare me vvitnes.VVhen he had receaued his charge,and promiſed diligence therein: he ſpake and proteſted vnto him, the ſelfe ſame,the ſecond time.Aftervvardes he returned to Epheſus.but the elder taking the yong man, that vvas deliuered vnto him,brought him vp at home, ceaſed not, cheriſhed him ſtill, and in proceſſe of time baptized him.he came at length to be ſo diligent & ſeruiceable, that he made him a liuery garment or ſcrole,ſigned vvith his maſters ſeale of Armes. but this yonge man became diſſolute out of ſeaſon,pernicioully accompanyed him ſelfe vvith them,of his ovvne yeares,idle,diſſolute,and acquainted vvith ill behauiour. firſt they bringe him to ſumptuous banquetts:next they guyde him in the night to ſteale, and to robbe: after this they require that he conſent vnto the committing of a greater offence.but he acquainting him ſelfe by a litle, and a litle,through the greatnes of his capacitye,much like a horſe of a hardned mouth,fierce,ſtrong, and hardy,forſaking the right vvay,vvith the biting of the bridle,bringeth him ſelfe vnto a bottomleſſe pitt,of all miſorder and outrage. At length deſpayring of the ſaluation that commeth of God,being paſt all hope of grace,he practiſed no toye nor trifle, once being ouer the shoes, he proceeded forvvardes,and tooke the like lott vvith the reſte of his companions.takinge vnto him companions,and a rout of theues being gathered together,he became a moſt violent captayne of theeues,vvholy bent to ſlaughter,& murther,& extreame cruelty.In the meane vvhile, neceſſitye ſo conſtrayning,the Bishops ſent for *Iohn*: he vvhen he had ended, and finished the cauſe of his comming,goe to(ſayth he)O Byshop: reſtore vnto vs thy charge, vvhiche I, and Chriſt haue committed vnto thy cuſtody,the churche vvhereof thou art heade,bearing vvitnes. the Byshop at the firſt vvas amazed,ſuppoſing ſome deceite to be vvrought toutching money, vvhich he had not receaued,yet vvas he not able to aunſvvere them,for that he had it not, neyther to miſtruſt *Iohn*.but vvhen *Iohn* had ſayd: I requre the yong man,and the ſoule of our brother,then the elder looking dovvne,vvith a heauy countenance,ſobbing and ſighing, ſayde: he is deade: to vvhome *Iohn* ſpake, hovve? and vvhat kinde of death? vvhich aunſvvered: he is dead to God.for he is become vvicked, and pernicious,and to be short,a theefe. for he keepeth this mountayne ouer againſt the church,together vvith his aſſociates. the Apoſtle then renting his garment,and beating his heade vvith greate ſorrovv,ſayde: I haue left a vviſe keeper of our brothers ſoule: prepare me a horſe, and let me haue a guyde.he haſtened out of the churche, & rode in poſt,being come vnto the place appoynted,he is ſtraight vvayes taken of the theeuishe vvatch,he neither flyeth,neither reſiſteth,but exclameth: for this purpoſe came I hither,bringe me vnto your captaine,vvho in the meane ſpace as he vvas armed,behelde him comminge. but eftſones vvhen he ſavve his pace, and knevve that it vvas *Iohn*, he vvas ſtroken vvith shame,and fledd avvay.the olde man forgetfull of his yeares, vvith might purſueth him flying, and cryeth: My ſonne,vvhy flyeſt thou from me thy father,vnarmed and olde? O ſonne tender my caſe, be not afrayde,as yet there remayneth hope of ſaluation, I vvill vndertake for thee vvith Chriſte, I vvill dye for thee,if neede be,as Chriſt did for vs.I vvill hazard my ſoule for thine,truſt to me,

Chriſt

Irenęus lib.2 cap.39.

Irenęus lib.3 cap.3.

Sozomenus an Hiſtoriographer is crept into this greeke coppy,I wot not how,he liued an hundred and odd yeares after Euſebius,& dedicated his hiſtory vnto Theodoſius iunior,the autor therefore of this hiſtory toutching Iohn, was Clemens as Euſebius writeth before & after,

The wordes of Iohn the Euangeliſt vnto the theefe

Chriſt ſent me. but he hearing this, firſt ſtoode ſtill, turning his countenance to the ground, next ſhoke of his armour, anone trembled for feare, and vvept bitterly. He embraced the olde man, comming vnto him, aunſvvering as vvell as he coulde for vveeping, ſo that agayne he ſeemed to be baptized vvith teares, the ſhaking of the hande onely omitted. The Apoſtle vvhen he had promiſed and proteſted to procure for him pardon of our Sauiour, and prayed, and fallen vpon his knees, and alſo kiſſed his right hande, novve clenſed through repentance, brought him vnto the Churche agayne. VVhen that alſo he had povvred forth often tymes prayers for him, and ſtrougled vvith him in continuall faſtinges, and mollified his minde vvith diuers and ſundry ſermons, and confirmed him: departed not (as the reporte goeth) before he had fully reſtored him vnto the Churche, and exhibited a greate example of true repentance, a greate tryall of nevve birth, and a ſingular token of the viſible reſurrection. this haue I taken out of *Clemens*, partly for the hiſtory, and partly alſo for the profitt of the Reader.

Tokens of true repentance.

Cap.24. after the Greeke.

Cap. xxi.

Of the order of the Goſpells.

NOw we will forwardes, and entreate of the vndoubted wrytinges of this Apoſtle. And firſte let there be no ſtaggering at his Goſpell, which is well knowne of all the Churches vnder heauen. Why it was of olde placed the fourthe, after the other three, it ſhall thus appeare. The diuine & holy men, namely the Apoſtles of Chriſt, leading a paſſing pure life, hauing their mindes bedecked with euery kinde of vertue, vſed, rude and ſimple ſpeache, yet of a diuine and forcible power, which they had receaued of Chriſt, neither knewe they, nether endeuored they to publiſh the doctrine of their maiſter, with curious paynting of wordes: but vſing the demonſtration of the holy ſpirite which wrought with them, and the onely power of Chriſt, which brought miracles to perfection, they ſhewed the knowledge of the kingdome of heauen to the whole worlde, being nothing carefull at all for the writinge of bookes. And this they brought to paſſe being occupied with a greater worke, and in maner exceeding the ſtrength of man. *Paul* the mightieſt of all the reſt, in the ſetling of wordes, and beſt armed with the power of perfect ſenſes, wrote but very ſhort epiſtles, whereas he might haue layd downe infinite thinges, yea and ſecretes, being rapt vnto the thirde heauen, and behoulding celeſtiall things, yea brought into paradyſe it ſelfe, and there thought worthy to heare ſecrete myſteries. neyther were the reſt of the Diſciples of our Sauiour, namely the tvvelue Apoſtles, and the ſeuenty, with other innumerable, ignorant and vnſkilful herein. And yet of al theſe the Diſciples of our Sauiour, *Matthew*, & *Iohn*, wrote goſpels. Who (as report goeth) were conſtrained therunto. for *Matthew*, when he had firſt preached vnto the Hebrevves, & now paſſing vnto other people, wrote his Goſpell in his contrey language, ſupplying by writing in his abſence, ẏ which was deſired in his preſence. When *Mark* and *Luke* had publiſhed their goſpels, *Iohn* (ſay they) in all ẏ ſpace preached without writing, but at length was moued to write for this cauſe. It is reported that when the bookes of the three Euangeliſtes were throughout the worlde, and come into his handes, he allowed them, and yelded of them a true teſtimonye, wiſhing that the declaration of ſuch thinges had bene printed in their bookes, which were done at the firſt preaching of Chriſt. the Reader may perceaue theſe three Euangeliſtes to haue onely ſett forth the doinges of our Sauiour, one yeare, after the impryſonment, and captiuitye of *Iohn* the *Baptiſt*, which may be gathered by the beginning of their hiſtories. for after the xl. dayes faſting, and the annexed temptation, *Matthewe* ſheweth the time of the beginning of his hiſtorye, ſaying: VVhen he had hearde that *Iohn* vvas taken, he returned from Iudæa into Galilee And *Marke* likewiſe: after that (ſayth he) *Iohn* vvas taken, *Ieſus* came into Galilee. And *Luke* alſo before he had mentioned the doings of *Ieſu*, obſeruing the ſame maner: *Herode* (ſaythe he) proceeding in his haynous offences, ſhutt vp *Iohn* in priſon. *Iohn* the Apoſtle beinge for theſe cauſes entreated, wrote the tyme paſſed ouer of the former Euangeliſtes with ſylence, and therein the Actes of our Sauiour, namely which went before the impriſonment of *Iohn*, which he partly ſignified, writing thus: this vvas the firſt of the miracles vvhich *Ieſus* did: partly withall mentioning the doinges of *Iohn* the *Baptiſt*, who as then baptized in Ænon, by Salem. which is euident, when he ſayth: for as yet *Iohn* vvas not caſt into priſon. *Iohn* then in his Goſpell, delivereth ſuch thinges as were done of Chriſt, before the committing of *Iohn*. the other three, beginne with the mention of *Iohns* impryſonment. vnto him that reconcyleth

The Goſpell of Iohn.

The Apoſtls in their preaching vſed no curious eloquence.

2.Corinth.12.

The Goſpell after Matthewe writtẽ in Hebrewe. Why Iohn the Apoſtle wrote a Goſpell.

Matth.4.

Marck.1.

Luke 3.

Iohn.2.

Iohn.3.

the Euangeliſtes thus they ſhall not ſeeme diſcrepant, in ſo much that the Goſpell of *John* contayneth the former doinges of Chriſte, the other, the latter, laſtinge vnto the ende. therefore not without cauſe *John* paſſeth ouer with ſilence, the genealogye of our Sauiour accordinge vnto the fleſhe, being afore amply layde downe by *Matthewe*, and *Luke*, and beginneth with his diuinitie, reſerued of the holy Ghoſt for him, as the mightier. thus much ſhall ſuffice concerning the Goſpell written by *Sainct John*. The cauſe why *Marke* wrote his Goſpell we haue declared before. *Luke* in the beginninge of his hiſtorye, ſheweth the occaſion of his writing, ſignifying that diuers nowe already had imployed their diligent care, to the ſetting forthe of ſuch thinges, as he was fully perſwaded of, deliuering vs very neceſſarily from their doubtful opinion, whyleſt that he by his Goſpell, declareth vnto vs the ſure, and certaine narration, of ſuch thinges whereof he had receaued the truthe ſufficiently, partely by the company, and conuerſation of *Paul*, partely alſo throughe the familiaritie had with the reſt of the Apoſtles. but of theſe thinges thus farre. for hereafter more properly in place conuenient, we will mention what the fathers of olde hereof haue written. Among the reſt of *Iohns* writinges, his firſt epiſtle hath bene generally of olde, and late wryters receaued, without any ſtaggering. the two latter, haue bene gaineſayed. toutching his Reuelation as yet among many, there is a variable opinion, ſome allowing, and ſome diſalowing of it. likewiſe of this hereafter, what the Elders haue thought ſhalbe entreated.

Why Luke wrote a Goſpell.

Cap.25.after the Greeke.

Cap. XXII.

The bookes of the newe Teſtament, canonicall, and Apocrypha.

4. Euangeliſts. The Actes of the Apoſtles. The epiſtles of Paule. The 1. epiſtle of Iohn. The 1. epiſtle of Peter. The reuelation of S. Iohn. The epiſtle of Iames. The epiſtle of Iude. The 2. of Peter. The 2. and 3. of Iohn. Acts of Paul. Paſtor. Reuelation of Peter. epiſtle of Barnabas. Doctrine of the Apoſtles. The Goſpell vnto the Hebrewes. Alſo of Peter, Thomas, Mathias, Andrewe, &c.

IT ſhall ſeeme conuenient if in this place we collect briefely, the bookes of the newe Teſtament. In the firſt place we muſt ſett the fourefolde vvritinges of the Euangeliſtes: next the Actes of the Apoſtles: then the Epiſtles of *Paul* are to be added: after theſe the firſt of *Iohn*: and that of *Peter* which is autenticke: laſtly, if ye pleaſe the Reuelation of *Iohn*. of the which what is to be thought ſhall followe hereafter, all theſe are receaued for vndoubted. the bookes which are gayneſayde, thoughe well knowne vnto many, are theſe: the Epiſtle of *Iames*: the Epiſtle of *Iude*: the latter of *Peter*: the ſeconde and thirde of *Iohn*, whether they were *Iohn* the Euangeliſtes, or ſome others of the ſame name. take theſe which followe for forged workes: the Actes of *Paul*. the booke called Paſtor. the Reuelation of *Peter*. moreouer the Epiſtle fathered vppon *Barnabas*, and the Doctrine called the Apoſtles, and the Reuelation of *Iohn* (if it ſo pleaſe you) which (as I haue ſayde before) ſome diſalowe, ſome other receaue as an vndoubted true doctrine. diuers doe number amonge theſe the Goſpell vnto the Hebrevves, vſed ſpecially of them, which receaued Chriſt of the Hebrevves. theſe writinges are they which commonly of all others are impugned. I ſuppoſe that neceſſaryly we made rehearſall hereof, to the ende we may diſcerne and ſeuer the vnfayned, the vndoubted, the true writinges, according vnto the Eccleſiaſticall tradition: from the vnlawfull wrytinges of the newe Teſtament, from ſuch as are impugned, and yet dayly read of diuers Eccleſiaſticall perſones, that we may knowe them and ſuch as vnder the name of the Apoſtles, as of *Peter*, of *Thomas*, or *Matthias*, & beſides, the Goſpells of others, as of *Andrewe*, of *Iohn*, contayning the Actes of the other Apoſtles: are publiſhed by Heretickes, whereof not one Eccleſiaſticall writer hath with reuerence alleadged in his Commentaries. moreouer the forme of the phraſe, varieth from the manner of the Apoſtles: their ſentence: their drifte in diſcourſe diſagreeth very much with the trueth of the tryed doctrine. for nowe being conuinced, they plainely expreſſe the fond figments of hereticall perſons. In fine they are not to be placed as forged, but altogether to be reiected as abſurde and impious. but let vs proceede vnto that which followeth.

Cap.26.after the greeke.

Cap. XXIII.

Of Menander the Sorcerer.

Menāder the Sorcerer calleth him ſelf a Sauiour.

MEnander ſucceeding *Simon* the Sorcerer, is found nothing inferior vnto him for deueliſh operation, for inuention, and behauiour. he was alſo a Samaritane, and preuailed no leſſe in the blinde miſteryes of magicall artes, then his maiſter. yea rather added vnto theſe monſtrous fayned illuſions, ſomewhat of his owne, terming him ſelfe now a Sauiour, ſent downe

from

from aboue of the inuiſible worldes for the ſaluation of mankinde, teachinge withall, that none was otherwiſe able to ſubdue the Angels, workers of this worlde, then firſt of all by his magicall experience, deliuered for the purpoſe, and by the Baptiſme receaued of him, the which as many as doe accept of it, they purchaſe vnto them ſelues, ſempiternall immortalitie, yea in this preſent lyfe, ſo that they dye no more, but continually remayne amonge them ſelues, without wrinckled olde age, and become immortall. theſe thinges out of *Irenæus* may eaſily appeare. and *Iuſtinus* likewiſe making mention of *Simon*, remembreth alſo this *Menander*, ſaying: vve haue knovvne one *Menander*, and the ſame a Samarytane, of the village Caparattæa, the Diſciple of *Simon*, throughly moued of deuils, and abyding at Antioche, to haue bevvitched many vvith magicall artes, perſvvading his follovvers, that they ſhoulde not dye. And as yet there be diuers which can teſtifie the ſame of him. it was the drifte of the deuill by the meanes of ſuch Sorcerers, cloked vnder the name of Chriſtians, to defame by magicke the greate miſtery of godlineſſe, and by them to choke the Eccleſiaſticall doctrine, which concerned the immortalitie of the ſoule, and the reſurrection of the deade. but ſuch as embraced theſe Sauiours, haue loſt the ſauing healthe of their ſoules. When the ſpyte of Satan coulde not ſeuer vnto him ſelfe ſuch as ſyncerely bare affection towards Chriſt, he linked vnto him ſelfe the wauering and wandring turnecoates.

Iuſtinus Martyr Apolog. 2 pro Chriſt.

The craſt of the deuill.

Cap. xxiiii.

The hereſie of the Ebionites.

Cap. 27. after the greeke.

These the Elders properly called Ebionites, that is poore men. for they were poore and abiectes in deliuering the doctrine which concerned Chriſt, they iudged him a ſimple and a common man, and for his perfection of manners founde iuſtified as man onely, borne by reaſon of the company of man, and his mother *Marie*. againe they thought the obſeruation of the lawe to be neceſſarye, as thoughe ſaluation were not by faythe alone in Chriſt, and conuerſation of lyfe correſpondent vnto the ſame. Other ſome of the ſame name haue auoyded the fowle abſurditie of the wordes, not denying the Lorde to haue bene borne of the virgine, and the holy Ghoſte: yet when they confeſſe him to be God, the worde and wiſedome to haue bene before the natiuitie of the fleſhe they ſincke in the ſame ſinne, with their former felowes, eſpecially when as they buſily goe aboute to ſette vp the corporall obſeruation of the lawe. theſe Heretickes all doe reiecte the epiſtles of the Apoſtle *Paul*, accuſinge him that he felle from the lawe. they vſe onely the Goſpell whiche is after the Hebrevves, other they paſſe not for. the Iewiſhe Sabothe, and other their ceremonyes, they obſerue a like, with the Ievves. they celebrate the Sonnedayes, as we doe, in remembrance of the reſurrection of our Sauiour. for hence it came to paſſe by reaſon of theſe their fancies, that they allotted vnto them ſelues the name of Ebionites, ſignifyinge their pouertie. for by this name or title poore men are called of the Hebrevves. About the ſame tyme, we learne there was one *Cerinthus*, an author of an other hereſie. *Gaius* whoſe wordes we haue before alleadged, in the controuerſie carped about vnder his name, writeth thus of him.

Ebionites.

The hereſie of the Ebionites, which thought that fayth alone did not iuſtifie.

Ebionites what it ſignifieth.

Cap. xxv.

Of Cerinthus the Hereticke.

Cap. 28. after the greeke.

Cerinthus alſo by reuelations vvritten, as of a greate Apoſtle, brought vnto vs certayne monſtrous thinges, fayning them to haue bene reuealed vnto him by Angels. that the kingdome of Chriſt after the reſurrection ſhoulde become earthly: that in Ieruſalem our fleshe agayne ſhoulde ſerue the concupiſcence and luſt of the flesh: and being ſet vvholy to ſeduce, as enemy vnto the vvorde of God, he ſayd there ſhoulde be the terme of a Millenarie feaſte allotted for mariage. *Dionyſius* alſo Biſhop of Alexandria, in his ſeconde booke, after he had remembred the reuelation of *Sainct Iohn*, receaued by tradition of olde, he reporteth of this man, thus: *Cerinthus* vvhiche founde the Cerinthian hereſie gaue his figment a name for the further creditt thereof. his kinde of doctrine vvas this: he dreamed the kingdome of Chriſt ſhoulde become earthly, and ſett vppon thoſe thinges vvhich he luſted after, novv being couered vvith his fleſhe, and compaſſed in his ſkinne, that is: the ſatisfying of the belly, and the

Gaiꝰ writeth thus of Cerinthus the Hereticke.

Dionyſius biſhop of Alexandria lib. 2.

thinges vnder the belly: vvith meate, vvith drinke, vvith mariage, and that he might the more tolerably bring his deuelish deuices to paſſe, he dedicated thereunto holy dayes, oblations, and ſlaughter for ſacrifices. ſo farre *Dionyſius*. but *Irenæus* in his firſt booke againſt the hereſies, layeth downe certayne more deteſtable opinions of his. And in his thirde booke he reporteth a hiſtorye worthy the memorye, as receaued by tradition of *Polycarpus*, ſaying: that *Iohn* the Apoſtle on a certayne time to bayne him ſelfe, entred into a bathe, and vnderſtandinge that *Cerinthus* there vvithin bayned him ſelfe alſo, ſtarted a ſide, and departed forthe, not abiding any tariance vvith him vnder the ſame rouffe, ſignifying the ſame to his company, and ſaying: let vs ſpeedely goe hence, leſt that the bathe come to ruyne, vvherein *Cerinthus* the enemy of the truth baineth him ſelfe.

Irenæus lib. 3. cap. 3.

Cap. XXVI.

Cap. 29. after the Greeke.

Of Nicolas, and ſuch as of him are called Nicolaïtes.

Apocalypſ. 2. Nicolas the 7. Deacon. *Act.* 6. Clemens Biſhop of Alexandria.

At the ſame time the hereſie of the *Nicolaïtes* ſpronge, whiche laſted not longe after, wherof the reuelation of *S. Iohn* made mention. they boaſt, that he was one of the Deacons, ordayned together with *Stephen*, of the Apoſtles, to miniſter vnto the poore. *Clemens Alexandrinus* in his thirde booke of ſtromatôn reporteth thus of him. This *Nicolas* (ſayth he) hauing a beautifull vvoman to his vvife, after the aſcention of our Sauiour, vvas accuſed of ielouſie, and to cleare him ſelfe of that cryme, brought forth his vvife, and permitted him that lyſted to marye her. but his follovvers ſay, that their doing is agreable vvith that ſaying, that is: the fleshe is to be brydled: and ſo follovving that doing and ſaying vvithout all diſcretion, they ſinne vvithout all shame, in filthy fornication. but I heare that *Nicolas* accompanied with none other, then his proper wife, allotted vnto him by wedlocke: and of his children, his Daughters to haue endured virginity: his ſonne to haue remained vncorrupt. the caſe being thus, in ẏ he brought forth his wife (for ielouſie ouer the which he was accuſed) into the middeſt of the Apoſtles, it was to cleare him of the cryme layde to his charge, and to teache the brydling of the fleſhe, by contayning and refrayning voluptuous luſt and pleaſure. He woulde not (as I ſuppoſe) accordinge vnto the precept: ſerue two maſters, luſt, and the Lorde. they ſay that *Mathias* after this maner, commaunded by inſtruction, the fleſhe to be ouercome, and tamed, yelding vnto it not one iote which might tende vnto pleaſure, and that the ſoule hereby ſhoulde take encreaſe by fayth, and knowledge. Thus much ſhall ſeeme ſufficiently ſpoken, toutching them which then depraued the truth, and ſodainely came to naught.

Euſebius excuſeth this Nicolas whoſe followers the holy Ghoſt in the reuelation abhorreth. Mathias.

Cap. XXVII.

Cap. 30. after the greeke.

Of the Apoſtles which liued in wedlocke.

Clemens Alexandrinus. Peter. Philip. Paul was maried. Philip. 4.

Clemens whoſe wordes lately we alleadged, after the premiſes, againſt them which reiect and rebuke mariage, reciteth the Apoſtles which liued in wedlocke, ſaying: VVhat doe they condemne the Apoſtles? for *Peter*, and *Philip*, employed their induſtry, to the bringing vp of their children. *Philip* alſo gaue his Daughters to mariage. And *Paul* in a certaine epiſtle ſticked not to ſalute his vvife, vvhiche therefore he ledd not aboute, that he might be the redier vnto the miniſtation. In ſo much then that we haue made mention hereof, it will not ſeeme tedious if we alleadge an other hiſtorye worthy the notinge, which he wrote in his ſeuenth booke after this manner: they ſay that *Sainct Peter* going to his houſe, and ſeeing his vvife ledd to be executed, reioyced greatly becauſe of the calling, and cryed out vnto her vehemently, exhorting and comforting her, calling her by her name, and ſaying: O vvoman remember the Lorde. ſuch vvas the mariage of the godly, and the entire affection of faithfull friendes. And thus muche as pertinent to my purpoſe hereof, I thought good here to alleadge.

Clemens Alexandrinus.

The wordes of Peter vnto his wife whẽ she went to mattyrdome

Cap. XXVIII.

Of the death of Iohn, and Philip the Apoſtles.

Cap. 31. after the Greeke.

Of the deathe of *Paule*, and Peter, the tyme eke, and the manner, their reſting place alſo after their departure hence, we haue ſpoken of before, and of *Iohn* toutchinge his appoynted tyme, we haue tolde before, but of his reſting place, or tombe, we are enſtructed

cted by *Polycrates* his epiſtle, (this *Polycrates* was Biſhop of Epheſus) whiche he wrote vnto *Victor* Biſhop of Rome, where he remembreth alſo *Philip* the Apoſtle, and his Daughters after this maner: for in Aſia (ſayth he) greate pleadges of Chriſtian religion reſted them ſelues, vvhiche shall riſe the laſte daye at the comming of the Lorde, vvhen he shall come from heauen vvith glorye, to ſeeke out all the Sainctes. *Philip* one of the tvvelue Apoſtles, reſteth in the duſt of the earthe at Hierapolis, and tvvo of his Daughters vvhiche ledd their vvhole lyfe in virginitye. the thirde vvhoſe conuerſation vvas directed by the holy Ghoſte, reſteth at Epheſus. And *Iohn* (vvhiche leaned on the breaſte of our Sauiour, vvho beinge alſo a Prieſt, vvore the garment petalum, A martyre and a doctor,) reſted at Epheſus. thus much of their endes. In the Dialogue of *Gaius* mentioned before, *Proclus*, (agaynſt whom he propoſed the queſtion) teſtifieth agreeable vnto that before, of the death of *Philip*, and his Daughters, ſaying: After this the foure Prophetiſſes, the Daughters of *Philip* vvere at Hierapolis in Aſia, their ſepulchre is there to be ſeene, and their fathers alſo: ſo farre he. *Luke* in the Actes of the Apoſtles, maketh mention of the Daughters of *Philip*, dwelling at Cæſarea, in Iudæa, with their father, which were endued with the gift of prophecye, ſaying: VVe came to Cæſarea, and entred into the houſe of *Philip* the Euangeliſt, vvhiche vvas one of the ſeuen, and there made our abode. this *Philip* had iiij. Daughters vvhiche vvere virgines, and Prophetiſſes. thus much of the Apoſtles, and apoſtolicke tymes: and the thinges deliuered vnto vs by holy Scriptures: of the canonicall, and diſalowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apoſtolicall rule, as farre forth as we could learne. Now to that which followeth.

Policrates Biſhop of Epheſus, vnto Victor Biſhop of Rome.

Iohn the Apoſtle called a Prieſt, he vvore a Biſhops atyre called Petalū ergo miniſters had thē peculiar apparell.

Act. 21.

Cap. xxix.

The martyrdome of Symeon Biſhop of Ieruſalem.

Cap. 32. after the Greeke.

After *Nero*, and *Domitian*, vnder that Emperour, whereof we minde now to entreate, the rumor went euery where throughout the cityes, that perſecution was rayſed agaynſt vs Chriſtians, through populare ſeditions, in the which we learned that *Symeon* the ſonne of *Cleopas*, the ſeconde Biſhop of Ieruſalem, ended his life with martyrdome. hereof is *Ægeſippus* a witneſſe, whoſe wordes we haue oft alleadged. for he writing of certayne Hereticks geueth vs to vnderſtand, how that the afore ſayd *Symeon* was then diuerſly by them accuſed to be a Chriſtian, for the ſpace of many dayes he was ſcourged, ſo that the Iudge, and his company, was marueilouſly amazed, and in the ende he dyed a deathe agreeable with the paſſion of Chriſte. but let vs heare the Hiſtoriographers owne wordes. Certayne (ſayth he) of the Heretickes accuſed *Symeon* the ſonne of *Cleopas*, that he linealy deſcended of the ſtocke of *Dauid*, and that he vvas a Chriſtian. he ſuffered martyrdome being a hundreth, and tvventy yeare olde, vnder *Traian* the Emperour, and *Atticus* the Conſul. The ſame *Ægeſippus* reporteth, how that his accuſers (enquiry being then made of ſuch as came of the royall bloude among the Ievves) were founde to haue their originall, of the Regall Iewiſh trybe. whoſoeuer wayeth this, with him ſelfe, he will confeſſe, that this *Symeon* was of them, whiche both hearde, and ſawe the Lorde, in that he liued ſo long a tyme, and in that the Goſpell maketh mention of *Marie Cleopas*, whoſe ſonne we haue ſayde this *Symeon* to haue bene before. Agayne the ſame Hiſtoriographer writeth, how that certayne others of the poſterity, of ſome one of them, called the brethren of our Lorde, namely *Iude*, were alyue, vntil the ſame tyme, yea after the teſtimony of them whiche vnder *Domitian* were tried, for the true faythe of Chriſte. for thus he writeth: they come and gouerne vvhole Churches, as martyrs, being alſo of the kindred of Chriſt. VVhen peace novve had poſſeſſed the Churches, they remayne aliue vnto the tyme of *Traian* the Emperour, vntil the afore ſayd *Symeon* the Lords coſingermaine, the ſonne of *Cleopas*, vvas il entreated of Heretickes, accuſed vnder *Atticus* the Conſul, often ſcourged, tollerated ſuch martyrdome, that all vvondred, & the Conſul him ſelf marueiled, hovv that he, being a hundred, & xx. yeares old, vvas able to endure that bitter torment. to be ſhort, in the end he vvas by commaundement crucified. Unto the afore ſaid the ſame Hiſtoriographer annecteth this: vnto thoſe tymes the Church of God remained a pure & an vncorrupted virgin. for ſuch as endeuored to corrupt the ſound rule & the right preaching of the vvord (if then there vvere any ſuch) hidd them ſelues vnto that time in ſome thicke miſte, or dongeon of darkenes, but after that the ſacred company of the Apoſtles, vvas vvorne, and come to an end, & that, that generation vvas vvholy ſpent, vvhich by ſpecial fauour had heard

Ægeſippus writeth thus of Symeons martyrdome Symeon the 2. Biſhop of Ieruſalem was crucified Anno Dom. 110. being a hundred and twenty yeare olde.

Ægeſippus writeth of the kinſmen of Chriſt.

The Church of God was a pure virgin 110. yeares after Chriſt.

vvith their eares, the heauenly vviſedome of the ſonne of God: then the deteſtable error of conſpiracy, through deceate of ſuch as deliuered ſtraung doctrine, tooke rooting, and becauſe that not one of the Apoſtles ſuruiued, they publish boldely, vvith all might poſſible, the doctrine of falſehoode, and impugne the open, manifeſt, and knovvne trueth. Thus of theſe thinges, hath this Hiſtoriograher written. Now to that which by order of hiſtory we are bound vnto.

Cap xxx.

Cap. 33. after the greeke.

How Traian cauſed to ceaſe the inquiſition for Chriſtians.

Plinius ſecundus wrote vnto the Emperour Traian in the behalf of the Chriſtians.

SO greate a perſecution was rayſed agaynſt vs in ſundry places, that *Plinius ſecundus* a notable Preſident, made relation thereof vnto the Emperour, being very much moued with the number of martyrs, which ſuffred death for the teſtimony of their fayth, ſignifying withall, that they committed no haynous offence, that they tranſgreſſed no law, ſauing that they roſe before day, and celebrated Chriſt with hymnes, as God, forbidding adulteryes, & ſlaughter, with ſuch other like abominable factes, conforming all thinges agreable vnto the lawes. After which reporte, it is written that *Traian* commaunded by edicte, that the Chriſtian nation ſhoulde not be enquired for, but if happily they were founde, they ought to be puniſhed. by which edicte, the vehement heate of that greuous perſecution was ſomewhat delayed, yet neuertheleſſe, there was ſcope enough left for ſuch as were willing to afflicte vs. ſo that in one place the people, in an other place the Princes, and rulers of the regions, layde wayte for our men, whereby ſeuerall perſons, ſuffred martyrdome in their prouinces, and ſundry of the faithful, ſundry kindes of death, without open, or manifeſt perſecution. which hiſtory we haue ſelected out of the latine Apollogye of *Tertullian*, whereof we haue alleadged before, by interpretation thus: Although vve haue knovvne the inquiſition directed for vs to be inhibited, it vvas by reaſon of *Plinius ſecundus* Preſident of the prouince, vvhich hauing condemned ſome of the Chriſtians, and depriued ſome others of their dignities, vvas moued vvith the greatnes of the multitude, and doubted vvhat vvas beſt to be done. he made the Emperour *Traian* priuy thereof, ſaying: that he founde nothinge in them that vvas impious, but that they refuſed the vvorshippinge of Idoles. ſignifyinge this vvithall, that the maner of the Chriſtians vvas to ryſe before daye, to celebrate Chriſte in Pſalmes as God: and to the ende their diſcipline might ſtraitly be obſerued, to forbid shedding of bloude, adultery, fraude, trayterous dealing, & ſuch like. for aunſvvere hereunto, *Traian* vvrote againe: that there shoulde be no inquiſition for the Chriſtians, but if they vvere mett vvith, to be puniſhed. And thus went the affayres of the Chriſtians then.

Tertullian.

Cap. xxxi.

Cap. 34. after the greeke.

Of Euareſtus the fourth Biſhop of Rome.

Euareſtus.

AMonge the Biſhops of Rome, when as the afore ſayd Emperour had raigned three yeares, *Clemens* committed the miniſtery vnto *Euareſtus*, and finiſhed his mortall race, when he had gouerned the Churche, and preached the worde of God, the ſpace of ix. yeares.

Cap. xxxii.

Cap. 35. after the greeke.

How after Symeon, Iuſtus ſucceeded, the thirde Biſhop of Ieruſalem. and of the famous Biſhops then liuing: Polycarpus, Papias, Ignatius, and his Epiſtles.

Iuſtus Biſhop of Ieruſalem

Polycarpus Biſhop of Smyrna.

Papias Biſhop of Hierapolis.

Ignatius Biſhop of Antioche.

AFter *Symeon* had ſuch an ende, as before we haue reported, a certayne Ievve, called *Iuſtus*, one of that infinite number, which of the circumciſion beleued in Chriſt, was placed in the Biſhops ſeae of Ieruſalem. And vnto that time *Polycarpus* a Diſciple of the Apoſtles, liued in Aſia, beinge placed Biſhop of the Churche of Smyrna, by ſuche as ſawe the Lorde, and miniſtred vnto him. the ſame time floriſhed *Papias*, Biſhop of Hierapolis, a man paſſing eloquent; & expert in the Scriptures. And *Ignatius* likewiſe vnto this daye, amongeſt moſt men famous, the ſeconde Biſhop by ſucceſſion after *Peter*, of the Churche of Antioch. the reporte goeth, that this *Ignatius* was ſent from Syria to Rome, for the confeſſion of his faith, to be foode for wilde beaſtes, who paſſing through Aſia, and curiouſly garded with a greate troope of keepers, confirmed the

congregations throughout euery citye where he came, with preaching of the worde of God,and
wholſome exhortations,and ſpecially geuing charge to auoide the hereſies lately ſprong, and at
that time ouerflowing,and to cleaue ſtedfaſtly vnto the traditions of the Apoſtles,which for the a-
uoyding of error,and corruption,he thought very neceſſary to be diligently written.And being at
Smyrna where *Polycarpus* was Biſhop,he wrote an epiſtle vnto the Church of Epheſus,making
mention of *Oneſimus* their Paſtor.An other vnto the Church of Magneſia,lying on the riuer Me-
ander,making mention of *Dama* their Biſhop.An other vnto the Church of Trallis,whoſe ouer-
ſeer then was *Polybius*,and beſides theſe epiſtles,he wrote vnto the Churche of Rome, prefixing
an exhortation,leſt that they refuſing martyrdome, ſhoulde be depriued of the hope layde vp for
them.but it may ſeeme needefull,that we alleadg thence ſome part of the wordes for proofe here-
of,for thus he writeth: * from Syria(ſayth he)vnto Rome,I ſtriue vvith beaſtes, by ſea, by land, * Cap.36.after the greke Ignati9 epiſt. ad Rom.
nightes,and nightes,fettered among tenne Leopardes,that is a bande of ſouldiers,& the more
benefit they receaue,the vvorſe they become.I thus exerciſed vvith their iniuries, am the more
inſtructed,yet hereby am not I iuſtified.I deſire to enioy the beaſtes prepared for me,vvhiche I
vviſhe to fall vppon me vvith fierce violence, yea I vvill allure them forthvvith to deuoure me,
that they abſtayne not from me, as they haue left ſome for feare vntouched. If they as vnvvil-
ling vvill not.I vvill compell them to fall vpon me. pardon me. I vvott vvell vvhat this ſhall a-
uaile me.Novv doe I beginne to be a Diſciple, I vvay neither viſible, nor inuiſible thinges, ſo
that I gaine Chriſt let fire,gallovves,violence of beaſtes, bruyſing of the bones, racking of the
members,ſtamping of the vvhole body,and all the plagues inuented by the miſchiefe of Satan
light vpon me,ſo that I vvinne Chriſt Ieſu.this he wrote from the aforeſaid city, vnto the Chur-
ches before named. And beinge beyonde Smyrna, he wrote vnto the Churches of Phila-
delphia, and Smyrna, and ſeuerally to *Polycarpus* their Biſhop, whome he knewe for a
right Apoſtolike man, commending as a ſyncere and right Paſtor ought to doe, the congrega-
tion of Antioche,praying him to be carefull of the buſines there, namely about the election of a
Biſhop in his rowme.this *Ignatius* writing vnto the Church of Smyrna, reporteth certaine wor- Ignati9 epiſt. ad Smyrnenſes.
des vttered by Chriſt, which he founde I wott not where: I knovve and beleue that he vvas in
the fleshe,after the reſurrection,for comming vnto them vvhich vvere vvith Peter, he ſayde vn-
to them.Come,feele me,and knovve that I am not a ſpirite vvithout body, and anone they felt
him,and beleued.*Irenæus* alſo knewe his martyrdome,& remembred his epiſtles, writing thus: Irenæus lib.5
Euen as one of our men condemned vnto the beaſtes,for the confeſſion of his fayth ſayde: In ſo
much that I am the vvheate of God,I am to be grinded vvith the teeth of beaſtes, that I may be
founde pure breade,or fine manchet.And *Polycarpus* maketh mention hereof in the epiſtle vnder Polycarpus epiſt.ad Philip.
his name vnto the Philippians,writing thus: I beſeeche you all,that you be obedient,and exer-
ciſe patience,vvhich you haue throughly ſeene,not only in bleſſed *Ignatius, Rufus*,and *Zoſimus*,
but in diuers of your ſelues,and in *Paul*,vvith the reſt of the Apoſtles, being perſvvaded for cer-
taine,that all theſe ranne not in vayne,but in fayth,and righteouſnes, novve reſting them vvith
the Lorde,in the place appointed,due for their deſerts, vvith vvhom they ſuffred together. they
loued not this preſent vvorlde, but him that dyed for our ſinnes, and roſe agayne for our ſakes.
agayne he addeth: both you,and *Ignatius*,vvrote vnto me,that if any did trauell vnto Syria, he
might conuey thither your letters,of vvhich I vvill be careful,if fitt opportunity be offred,vvhe-
ther I my ſelfe goe,or ſend,that your buſines there,may be diſpatched. according vnto your re-
queſt,I haue ſent you the epiſtles of *Ignatius*,both vnto vs vvritten, and the others in my cuſto-
dy,annexed vnto this epiſtle,vvhere you may gayne much profitt,they contayne fayth, and pa- Heros.
tience, and all maner of edifying in the Lorde.thus much concerning *Ignatius*,whom *Heros* ſuc-
ceeded in the Biſhopricke of Antioche.

Cap.37.after the greeke.

Cap. XXXIII.

Of the Euangeliſtes then floriſhing.

AMong them which were then famous,was *Quadratus*,whome they ſay together with the Quadratus.
Daughters of *Philip*,to haue bene endued with the gift of prophecying, and many others
alſo at the ſame tyme floriſhed, which obtayning the firſt ſtepp of Apoſtolicall ſucceſſion,
and being as deuine Diſciples of the chiefe and principall men, buylded the Churches euery
where,planted by the Apoſtles:preaching,and ſowing the celeſtial ſeede of the kingdome of hea-
uen,throughout the worlde, filled the barnes of God with encreaſe. for the greater parte of the

diſciples then liuing, affected with greate zeale towards the worde of God, firſt fullfilling the heauenly commaundement, diſtributed their ſubſtance vnto the poore: next taking their iourney, fullfilled the worke, & office of Euangeliſtes, that is they preached Chriſt, vnto them which as yet heard not of the doctrine of fayth, and publiſhed earneſtly the doctrine of the holy Goſpell. Theſe men hauing planted the fayth in ſundry newe, and ſtraunge places, ordained there other paſtors, committing vnto them the tillage of the newe ground, & they lately conuerted vnto the fayth, paſſing them ſelues vnto other people, and contries, holpen there vnto by the grace of God which wrought with them, for as yet by the power of the holy Ghoſt they wrought miraculouſly ſo that an innumerable multitude of men, embraced, yea at the firſt hearing, with prompte and willing mindes, the Religion of the Almighty God. In ſomuch that it is impoſſible to rehearſe all by name, when, and who were paſtors, and Euangeliſtes, in the firſt ſucceſſion after the Apoſtles, in the Churches ſcatered throughout the worlde: it ſhall ſeeme ſufficiente onely to commit in writing to memorie, the names of ſuch as are recorded vnto vs by tradition, from the Apoſtles them ſelues, as of *Ignatius* in the epiſtles before alleadged, and of *Clemens* mentioned in the epiſtle which for vndoubted he wrote vnto the *Corinthians*, in the perſon of the *Romayne* churche, where he imitating very much the epiſtle wrytten vnto the * Hebrewes, and alleadging thereof whole ſentences worde by worde, manifeſtly proueth, that this epiſtle vnto the Hebrewes, was nether newe, nether of late founde: wherefore it ſemed good to number it among the reſt of the Apoſtles writings. whē as *Paul* wrote vnto the Hebrevves in his mothers tonge, ſome affirme that *Luke* the Euangeliſt: ſome other (which ſeemeth more aggreable) that *Clemens* traſlated it, for bothe the Epiſtle of *Clemens*, and that vnto the Hebrevves, vſe the like manner of ſpeach, and differ not much in ſenſe.

* The epiſtle vnto the Hebrewes vndoubted is Pauls, writtē by him in Hebrewe, but traſlated into greeke, by Clemens biſhop of Rome, or by the reporte of Clemens biſhop of Alexandria, (as Euſeb. lib. 6. cap. 13. wryteth) tranſlated by Luke the Euangeliſt.

cap. 38. after the greeke

Cap. xxxiiii.

Of the Epiſtle of Clemens, and other wrytinges forged vnder his name, and fathered vpon him.

WE haue to learne that there is a ſeconde epiſtle of *Clemens*, yet not ſo notable, and famous as the former, and we knowe that the elders did nether vſe, nether alleadge it. Now diuerſe haue thruſt out in his name, certaine babling, and tedious comentaries, containing the dialogues of *Peter*, and *Apion*, which none at all of the elders haue mentioned, nether doe they obſerue the ſincere forme, and rule of the Apoſtolicke doctrine.

Cap. 39. after the greeke.

Cap. xxxv.

Of the writinges and workes of Papias.

The workes of Papias.

THe vndoubted wrytinges of *Clemens* are apparent, we haue ſpoken likewiſe of the wrytinges of *Ignatius*, and *Polycarpus*. The wrytinges of *Papias*, are ſayde to be fiue bookes entituled the expoſition of the Lordes ſermons. Of theſe *Irenæus* reporteth, as wrytten alone by this man, ſaying thus: This truely *Papias*, the auditor of Iohn, the companion of *Polycarpus*, teſtifieth in the fourth booke of his vvrytinges, for he vvrote fiue. Thus farre *Irenæus*. *Papias* him ſelfe in the preface to his bookes ſignifyeth that he nether heard, nether ſawe the Apoſtles, but receiued the vndoubted doctrine of fayth, of their familiars, and diſciples, When he ſayth: It shall not ſeeme greuous vnto me if that I compile in vvriting, and commit to memorie, the thinges vvhich I learned of the elders, and remember as yet very vvell, vvith there expoſitions hauing fully tryed already the trueth thereof. Nether am I pleaſed vvith ſuch as ſay many thinges (as many are accuſtomed to doe) but vvith ſuch as teach true thinges: nether vvith ſuch as repeate ſtraunge precepts, but vvith ſuch as alleadge, the thinges deliuered of the Lorde, for the inſtruction of our fayth, proceding from the trueth it ſelfe. if any came in place vvhich vvas a follovver of the Apoſtles, forthvvith I demaunded the vvordes of the elders. VVhat *Andrewe*, vvhat *Peter*, vvhat *Philip*, vvvhat *Thomas*, or *Iames*, or *Iohn*, or *Matthewe*, or any other of the Lordes diſciples: vvhat *Ariſtion*, and the elder *Iohn*, diſciples of the Lord had ſayd. I beleued verely not to profit my ſelf ſo much by their vvrytinges, or bookes, as by the authoritie of the perſons, and the liuely voice of the reporters, making relation thereof. It may ſeeme worth the notinge, that by theſe wordes wee marke the name of *Iohn*, to bee twiſe repeated

Irenæus.

Papias in the proēm to his bookes.

John the Euangeliſt.

repeated. The firſt numbred with *Peter, Iames, Matthewe*, and the reſt of the Apoſtles, ſignifying *Iohn*, the Euangeliſt: the ſecond with a different terme, without the cataloge of the Apoſtles, ioyning him with *Ariſtion*, & playnly calling him the Elder: that hereby the truth of the hiſtory may appeare, which declareth two of the ſame name, to haue bene in Aſia, and two ſeueral monuments of them both, to be at Epheſus, whereof both as yet beare the name of *Iohn*, which may not lightly be paſſed ouer of vs. for it is very like, that the ſeconde (vnleſſe ye are pleaſed with the firſt) ſaw that reuelation, which beareth the name of *Iohn*. *Papias* then (of whom we ſpake before) confeſſeth him ſelfe to haue hearde the wordes of the Apoſtles, of them which were their followers, namely of *Ariſtion*, and *Iohn* the elder. for often tymes by mentioning them, he alleadgeth their traditions in his bookes. I ſuppoſe theſe thinges to haue bene ſpoken to good purpoſe. agayne, to that which hath bene already ſpoken, I thinke it not amiſſe to adde out of the bookes of *Papias*, things very ſtraung, which he reporteth to haue receaued by tradition. before we haue written how that *Philip* the Apoſtle, together with his Daughters, had his abode at Hierapolis, nowe we haue to ſignifie how that *Papias* remayning amongeſt them, reporteth a certayne hiſtory tolde him by the Daughters of *Philip*. he writeth that a deade man roſe to life againe, and moreouer an other miraculous thinge to haue happened to *Iuſtus*, whoſe ſyrname was *Barſabas*, that he dronke deadly poyſon, and tooke therby no harme, the godnes of God preſeruing him. The hiſtory of the Actes declareth of this *Iuſtus*, how that after the aſcention of our Sauiour, the holy Apoſtles ſeuered him together with *Mathias*, praying ouer them, that eareother of them might be allotted in the place of *Iudas* the traytor, to the complete number of the Apoſtles: They appointed tvvo, *Ioſeph* called *Barſabas*, by ſyrname *Iuſtus*, and *Mathias*. Certayne other thinges the ſame writer reporteth, of the which ſome he receaued for tradition, by worde of mouthe: alſo certayne ſtraunge parables of our Sauiour, mixt with fabulous doctrine, where he dreameth that the kingdome of Chriſt ſhall corporally here vppon earth, laſte, the ſpace of one thouſande yeares, after the reſurrection from the deade. which error (as I ſuppoſe) grewe hereof, in that he receaued not rightly the true, and myſticall meaning of the Apoſtles, neither deepely wayed the thinges deliuered of them, by familiar examples. for he was a man of ſmale iudgement, as by his bookes playnly appeareth. yet hereby he gaue vnto diuers Eccleſiaſtical perſons, occaſion of error, which reſpected his Antiquity. namely vnto *Irenaus*, and others, if there be any founde like minded. other traditions he alleadgeth of *Ariſtion*, and the Elder *Iohn*, vnto the which we referre the ſtudious reader, yet one thinge toutching *Marke* the Euangeliſt, the whiche he reporteth, we may not omitt, for thus he writeth: The Elder (meaning *Iohn*) ſayd: *Marke* the interpreter of *Peter*, looke vvhat he remembred, that diligently he vvrote, not in that order, in the vvhich the Lorde ſpake, and did them. neither vvas he the hearer, or follovver of the Lorde, but of *Peter*, vvho deliuered his doctrine not by vvay of expoſition, but as neceſſity conſtrayned, ſo that *Marke* offended nothing, in that he vvrote as he had before committed to memory. of this one thinge vvas he carefull, in omitting nothinge of that he had hearde, and in deliuering nothing vvhiche vvas falſe. ſo farre of *Mark*. concerning *Matthewe* he writeth thus: *Matthewe* vvrote his booke in the hebrevv tongue, vvhich euery one after his ſkill interpreted by allegations. *Papias* alleadged teſtimonies out of the firſt epiſtle of *Iohn*, & of *Peter*. he expounded a certayne hiſtorye of a woman accuſed before Chriſt of many crymes, written in the Goſpell after the Hebrevves, of theſe thinges thus much we ſuppoſe to haue bene neceſſarily ſpoken, and added vnto that which went before.

[Margin notes: Iohn the Elder. — *Act*. 1. — Papias was of the hereſy of the Chiliaſts. traditiō and not the truth ledde him thereunto. — Irenæ⁹ a Chiliaſt. — Papias reporteth of Mark the Euangeliſt. — *Mathevve*.]

The ende of the thirde booke.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

VVhat byſhops were of Rome, and Alexandria, in the time of Traian the Emperour.

Anno Chriſti.111. Primus. Alexander. ABout the twelfe yere of the Raygne of *Traian* after the death of the Byſhop of *Alexandria* before mentioned: *Primus* was placed the fourth byſhop, after the Apoſtles. The ſame time *Alexander* (when *Euareſtus* had gouerned full eight yeares) was the eight byſhop of the Church of Rome, after *Peter* and *Paul.*

Cap. II.

VVhat calamities the Iewes ſuffred in the time of Traian.

THe doctrine of our Sauiour, & the Church of Chriſt, ſo floriſhed, that dayly it encreaſed, and was more and more furthered. But the calamities of the Ievves, grewe ſo great that one miſchief enſued vpon an other. When the Emperour was nowe come to the eigh-

The rebelliō and tumultes of the Ievves in Ægypt Anno Chriſti.117. tenth yere of his raygne, the rage of the Ievves was ſo ſtirred that a greate multitude of their nation was deſtroyed. for at *Alexandria*, and throughout the reſt of Ægypt, and Cyren, the ievves (as if they were poſſeſſed of a raging, ſeditious, and fanaticall ſpirite) ſo beſtirred them ſelues, that they made an vprore among the Gentiles where they abode, & kindled ſuch a fyrye ſedition, that the yere folowing, they waged no ſmall battaile. *Lupus* then being preſident throughout Ægypt, In the firſt battaile the Ievves had the victorie. Then the Gentiles fled to *Alexandria*, and as many Ievves, as they founde there they tooke & executed. The Ievves which wandred throughout Cyren, a region of Ægypt being deſtitute of ayde, ſpoyled the countrey of corne and cattell, hauing one *Lucas* to their captaine, againſt whome the Emperour ſent *Marcus Turbo*, with a great power of footemen and horſemen by lande, and a nauye by ſea, who nether in ſhorte ſpace, nether without long & cruell warres ſlewe many millions of the Ievves, not onely of them of Cyrene, but alſo of the Ægyptians, which ayded their King, & captaine *Lucas.* The Emperour alſo ſuſpecting

The calamities of the Iewes in Meſopotamia. the Ievves, which inhabited *Meſopotamia* leſt that they traiterouſly ſhoulde ioyne with the other, commaunded *Lucius Quintius*, to baniſh them the prouince, who hauing gathered an hoaſte, marched towardes them, and ioyning with them, ſlewe a greate multitude of the Ievves there abiding, for the which facte he was appointed by the Emperour, preſident of Iudæa These thinges haue the Heathen hiſtoriographers then liuing paynted for the knowledge of the poſteritie folowinge.

Cap. III.

Of them which in the raigne of Adrian, publiſhed Apologies, in the defence of the fayth.

Traian raigned 19. yeres and ſix monethes. him ſucceded Adrian Anno Domini.119. Quadratus. Apolog. WHen *Traian* had raigned twentie yeares, ſix moneths excepted, *Ælius Adrianus* ſucceded him in the Empire. Unto whome *Quadratus* dedicated a booke, intitled an Apologie of the Chriſtian fayth. for certain ſpitefull, and malicious mē, went about to moleſt the Chriſtians. This booke is as yet extant among diuerſe of the brethren, & a coppye thereof remayneth with vs. By the which we may perceaue, & vnderſtande, the markes of this man, to be according vnto the true vnderſtanding, and the right rule of the Apoſtolicke doctrine. That he was of the auncient elders it may be gathered by his owne teſtimony, where he writeth thus: The vvorkes of our Sauiour vvere manifeſt, and open, for they vvere true. ſuch as vvere healed, &

rayſed

rayſed from the dead, vvere not onely healed, and rayſed in ſight, and outvvarde shevve, but they continually, & conſtantly remayned ſuch in deede. Nether liued they onely the tyme our Sauiour had his abode here on earth, but a longe time after his aſcention, yea and a numbre of them, vnto our time. Suche a man was *Quadratus*. *Ariſtides* likewiſe, a faythfull man, one that laboured for the furtherance of godlines, publiſhed an Apologie (as *Quadratus* did before) of the Chriſtian fayth, with a dedicatorie epiſtle vnto *Adrian* the Emperour, which booke of his, is read in many handes at this daye.

Ariſtides an Athenian philoſopher, wrote an Apologie of the chriſtian fayth.

Cap. IIII.

Of the Biſhoppes of Rome, and Alexandria, vnder Adrian.

The third yere of this Emperours raygne, *Alexander* biſhop of Rome, after that he had gouerned tenne yeres, departed this life, whome *Xyſtus* succeded. And about that time *Primus* byſhop of Alexandria, when he had preached there, twelue yeres, dyed: after whome *Iuſtus* ſucceeded.

Anno domini. 122. Xyſtus. b. of Rome. Iuſtus. b. of Alexandria.

Cap. V.

The number, and the names of the Biſhops of Ieruſalem, from our Sauiour vnto the 18. yere of Adrian.

The yeares of the biſhopes of Ieruſalem, I find wrytten no where. It is ſayd they liued a ſhorte time. Onely out of certaine bookes, I haue learned that vntill the deſtruction of the Ievves vnder *Adrian*, there were fifteene byſhops of Ieruſalem, ſucceſſiuely, all which they ſay by auncient lyne, to haue bene Hebrevves, and ſincerely to haue embraced the word of God and there to haue bene thought worthy to rule, by ſuch as then could well diſcerne ſuch thinges. The church then ſtoode, & flouriſhed through the faithfull Hebrevves, which continued from the Apoſtles vnto ỳ Calamity, in the which the Ievves rebelling againe vnder the Romaines with no ſmall warres were ouerthrowne. because that then the byſhops of ỳ circumciſion fayled: I thinke it neceſſary to name them from the originall. The firſt was *Iames*, called the brother of the Lord: the ſecond, *Symeon*: the third, *Iuſtus*: the fourth, *Zacheus*: the fift, *Tobias*: ỳ ſixt, *Beniamin*: the ſeuenth *Iohn*: the eight, *Matthias*: ỳ ninth, *Philip*: the tēth, *Sennecas*: the eleuenth, *Iuſtus*: the twelfe, *Leui*: the thirteneth, *Ephrem*: the fourteneth, *Ioſeph*: the fifteneth, & laſt of all, *Iudas*. So many biſhops were there of Ieruſalem, from the Apoſtles tymes, vnto the ſayd *Iudas*, & all of the circumciſion. In the twelf yeare of the raigne of *Adrian*, after that *Xyſtus* had ben biſhop of Rome tenne yeares *Teleſphorus* ſucceded him, being the ſeuenth from the Apoſtles. After a yeare, & fewe moneths *Eumenes* was choſen byſhop of Alexandria, the ſixt by ſucceſſion, when as his predeceſſour had gouerned that church, eleuen yeares.

15. Biſhopes of Ieruſalem from the Apoſtles vnto the 18. yeare of Adrian all Hebrewes. Teleſphorus b. of Rome. Eumenes b. of Alexādria.

Cap. VI.

The laſt beſieging of the Iewes in the time of Adrian.

When as the Iewiſh rebellion waxed vehement, and greuous, *Ruffus* Liuetenant of Iudæa, being ſente with a great power from the Emperour, fiercely withſtood their furie. And forthwith, ſlewe an innumerable multitude, of men, women, & children, deſtroping (as by law of armes it was lawfull) their regiōs, & contries. The Ievves thē had to their capitain one called *Barchochebas* which be interpretation is a ſtarre, a man otherwiſe giuē to murther & theft. Which alluding to his name, lyed ſhamefully ſaying ỳ he was come frō heauen, as a light, to ſhine comfortably, in the face of the Ievves, now oppreſſed with ſlauery, and bondage, & afflicted to death. When the warres, in the eighteneth yeare of the emperour *Adrian*, waxed hott about the towne Beththera (well fortifyed, neither farre diſtant, & belonging to Ieruſalem) & the ſiege laſting longer then was looked for, and the raſh rayſers of ſedition, by reaſon of famine, were redy to yelde vp the laſt gaſpe, and the guide of this vngodly dealing had receaued due vnto his deſert (as *Ariſtion Pellæus* writteth) this whole nation was baniſhed that towne, and generally, the whole contrey of Ieruſalem, by the lawes, decrees, and ſpecially, the conſtitutions of *Adrian*, ſo that by his commaundement it was not lawfull for theſe ſeely ſoules, to behould their natiue ſoyle, no not through the leaſt chinke of the dore. This citie then at the vtter ruyne of the Iewiſh nation, and the manifold ouerthrowe of auncient inhabitours, being brought to confuſion

Ruffus procurator of Iudæa. Barchochebas the Iewes captayne.

The Iewes being foyled, Ieruſalē was ouerthrowē

and called after the emperours name Ælia.
Marke of the Gentiles the firſt byſhop of Ieruſalē.
when perſecution fayled then hereſies ſprang.
Menander
Saturninus of Antioch.
Baſilides of Alexandria
Irenæus lib. 1.cap. 22.23.

began to be inhabited of ſtraunge nations, and after that it was ſubdued to the Romaine empire, the name was quite changed, for vnto ẏ honour of the conquerour *Ælius Adrianus*, it was called Ælia. And the church being gathered there of the Gentiles, *Marke* was firſt byſhop there, after them, of the circumciſion. When as the churches of God now ſhined as ſtarres throughout the world, and the faith of our Lord, and Sauiour *Chriſt Ieſu*, flouriſhed: Sathan enimie to all honeſty as a ſworne aduerſary to the trueth, and mans health and ſaluation, impugneth the churche with all meanes poſſible, arming himſelf againſt hir with outward perſecution, then depriued of that vſed the ayde of ſubtle ſorcerers, and ſleyghty iuglers, as fitt inſtrumēts, and authors of peditiō, to the deſtruction of ſeely ſoules. Which ſorcerers, & iuglers bearing the ſame name, & title, and in ſhewe profeſſinge the ſame doctrine with vs (by his ſubtle inuention) might the ſooner ſnare the faythfull, in the ſlipery way of perdition, & vnder pretence of reducing them to the fayth, to ouerwhelme them, in the whirpoole, & deepe dungeon of damnation. Out of *Menander* therefore (whome before we termed the ſucceſſor of *Simon*) there budded out, a doubtfull, a viperous, & a twofolde hereſie, by the meanes of Sathan, hauing two heades or captaynes, varying among themſelues: *Saturninus* of Antioch, and *Baſilides* of Alexādria, whereof the one throughout Syria, the other throughout Ægypt, publiſhed hereticall, and deteſtable doctrine. *Irenæus* ſayth that *Saturninus* for the moſte parte, dreamed the ſame with *Menander*: and that *Baſilides* vnder pretence of more myſticall matters, enlarged his deuiſe into infinitie, inuenting monſtrous fables to the furtherance of his Hereſie.

Cap vii.

VVhat heretickes, and eccleſiaſticall wryters lyued then.

Agryppa Caſtor confuted Baſilides.
Barcabus.
Barcoph.
Irenæus lib. 1.cap.24.
The opiniōs of Gnoſtici whoſe father was Carpocrates.
The hereticks were a ſclaūder vnto chriſtian religion.
Falſehood vaniſheth away the trueth remaineth ſtill.

When as many eccleſiaſticall perſons in thoſe dayes, ſtriued in the behalf of the trueth, and contended with ſure, and certaine reaſons, for the Apoſtolicke, and Eccleſiaſticall doctrine: ſome alſo as forefencers, haue exhibited inſtruction to the poſterity, by their commentaries, leuealing at the aforeſayd hereſies, of which number one *Agrippa Caſtor*, a ſtout champion, and a famous wryter of thoſe times, publiſhed a confutation of *Baſilides*, diſcloſing all his Satanicall iugling. hauing diſplaied his ſecrety, he reporteth that *Baſilides* wrote foure and twenty bookes vpon the goſpell, fayning vnto him ſelf prophets, whome he calleth *Barcabus*, and *Barcoph*, and certaine others neuer heard of before: Inuenting thoſe barbarous names, to amaze the hearers withall: teaching that indifferently thinges offred to Idols may be eaten: that in time of perſecution, the fayth with periury may be renounced: cōmaunding ſilence after the manner of *Pythagoras*, for the ſpace of fiue yeares. And ſuch like hereſies of *Baſilides*, the ſayd writer hathe plainely confuted. *Irenæus* wryteth, that in the time of theſe two: *Carpocrates* liued, ẏ father of that hereſie, which the *Gnoſtici* hould, who thought good, not to publiſh the ſorcery of *Simon* priuely, after his manner, but openly. Glorying of charmed loue drinkes: of diueliſh, & dronken dreames: of aſſiſtent, and aſſociate ſpirites: with other like illuſions. They teach farther, that who ſo will attaine vnto the perfection of their myſteries, or rather abhominable deuiſes, muſt worke ſuch factes, by they neuer ſo filthy, otherwiſe can they not ouercome (as they terme them, the ſecular potentates, vnleſſe euery one play his parte, after the ſame ſecret operation. So it came to paſſe that Sathan reioycing in his deueliſh ſubtlety, ſeduced many of thē thus already ſnared, whome he led to perdition, by the meanes of ſuch wicked miniſters, & gaue hereby great occaſion to ẏ infidels, of blaſphemy agaynſt the diuine doctrine, and ſpred a great ſlaunder in that the fame of them was bruted abrode throughout chriſtendome. By this meanes it fell out often that the infidels of thoſe times conceaued a wicked, abſurde, and ſhamefull opinion of vs, that that we vſed the vnlawfull company, of Mothers, & ſiſters: that we fed vpon the tender infantes & ſucklinges. But theſe reports preuailed not long for the trueth tride it ſelf, & in tyme folowing ſhined as the ſonne beames. for the ſleyghts, and ſubtleties of the aduerſaries turned to their owne confuſion, whileſt that new hereſies dayly ſprong, creeping one vpon an other, the latter taking place, the former vaniſhed away, & encreaſing into diuerouſe, & manifold ſectes chaunging now this way, anone that waye, they were deſtroyed. The brightnes of the catholicke, and onely true churche, continuing alwayes the ſame, encreaſed, & enlarged dayly the boundes thereof, that the grauitie ſinceritie, liberty, and temperancy of Godly conuerſation, and chriſtian philoſophie, ſhined and floriſhed among all the nations, both of the Grecians, and Barbarians. Thus the ſlaunder ſlyded

away

away with the time, and the doctrine famous among vs, and furthered of all men, ſpecially for the pietie, and modeſtie, for the diuine, and myſticall doctrine thereof, tooke place: ſo that from that time vnto this day, none durſt note ỷ ſame of any haynous crime, or infamy, as they durſt before, which conſpired agaynſt vs, and the Chriſtian fayth. But the trueth brought forth, many in thoſe dayes which contended and dealt with theſe Heretickes, ſome with inuincible arguments, without the Scriptures: ſome with manifeſt proofes, and authorities of Scripture, confuting their hereticall opinions.

Cap. viii.

VVhat notable writers liued then.

Of this number was *Ægeſippus*, whome we haue before oftentymes alleadged, one of the Apoſtles tyme, who in fiue bookes wrote the ſyncere tradition of the Apoſtles preaching, ſignifying his owne time, and making mention of ſuch as in former times, erected Idols, where he writeth thus: To vvhome they erected Idols, and monuments, and halovved temples, it is vvell knovvne. *Antinous* the ſeruant of *Adrianus Cæſar*, had a feſtiual triumphe decreed vnto him, called after his name *Antinous* vvraſtling, celebrated in our daies. They buylded him a city after his name Antinoia, they conſecrated Prieſtes, they appoynted Prophets. At the ſame tyme *Iuſtinus Martyr*, an embracer of the true philoſophy, well ſtudied, and exerciſed in the doctrine of the Gentiles, maketh mention of the ſame man, in his Apologie vnto *Antoninus*, writing thus: It ſhall not ſeeme impertinent, if that vve propoſe vnto you, the remembrance of *Antinous*, and of that vvhich they celebrate in his name. VVhome all doe vvorſhip as it vvere for feare, vvhen as they knovv vvell inough vvho, and vvhence he vvas. The ſame *Iuſtinus* maketh mention of the warres, helde againſt the Ievves, ſaying thus: In the Iudaical vvarres freſh before your eyes, *Barchochebas* a captayne of the Ievviſh rebellion, commaunded the Chriſtians only to be greuouſly puniſhed, vnleſſe they renoũced Chriſt, & blaſphemed God. In the ſame place he declareth, how that not raſhly, but after good aduiſement taken, he left paganiſme, and embraced the true, and onely piety. For I my ſelf (ſayth he) delighted vvith the doctrine of *Plato*, hearing the Chriſtians led captiues, nether fearing death, nether all the torments moſt terrible: thought it could not be, that this kinde of men, vvas ſubiect vnto malice, & ſet on pleaſure. For vvhat voluptuous perſon, or intemperate, or delighted vvith deuouring of mans fleſh: can ſo embrace death, that he be depriued of his deſire, & not rather endeuour, that this life may alvvayes laſte, that he be able to deceaue Princes, & not betray him ſelf to the death? Moreouer this *Iuſtinus* writeth, how that *Adrianus*, receauing letters of *Serenius Granianus*, a noble Preſident, ſignifying in the behalf of the Chriſtians, that it was very iniurious for no crime, but onely at the outcry of the people, they ſhould be brought forth, and executed: wrote agayne vnto *Minutius Fundanus*, Proconſul of Aſia, and commaunded that none, without greeuous crime, and iuſt accuſation, ſhoulde dye the death. The copy whereof, obſeruing the Latine phraſe, as much as in him lay, he added, prefixing theſe fewe wordes: And vvhen as vve might iuſtly require, by vertue of the epiſtle, of the moſt victorious, & noble *Cæſar Adrian*, your father, that as he graciouſly commaunded, ſo ſentence ſhould be giuen: yet vve require not this as commaunded by *Adrian*, but in as much as you knovve, that at the requeſt of the people, iuſtice is to be craued. vve haue annexed the copy of *Adrianus* his epiſtle, to the ende you may vnderſtand, vve tell nothinge but that vvhich is true. for thus he vvrote.

Ægeſippus.

Iuſtinus Apolog. pro Chriſtianis.

Cap. ix.

The epiſtle of Adrian the Emperour, that no Chriſtian be accuſed, neither ſuffer, without iuſt cauſe.

VNto *Minutius Fundanus*, Proconſul of Aſia, *Adrian* ſendeth greeting: I receaued an Epiſtle from *Serenius Granianus* that right vvorthy man, and thy predeceſſor, the occaſion vvherof I can not vvith ſilence leaue vntoutched, leſt that thereby, men be troubled, & a gappe left open, to the malice of Sycophants. VVherfore if your prouincialls can proue ought againſt the Chriſtians, vvhereof they charge them, and iuſtifie it before the barre, let them proceede on, & not appeach them only for the name, nether craue vvith outcries againſt thẽ. for it is very expedient, that if any be diſpoſed to accuſe, the accuſation be throughly knovvne of you, and ſifted. Therefore if any accuſe the Chriſtians, that they tranſgreſſed the lavves, ſee that you

Adrian the Emperour writeth in the behalfe of the Chriſtians.

iudge and puniſh according to the qualitie of the offence, but in playne vvordes, if any vpon ſpyte, or malice, comenſe or cauill againſt them, ſee you chaſtice him for his malice, and puniſh him vvith reuengement. This was the epiſtle of *Adrian.*

CAP. X.

VVhat Biſhops there were of Rome, and Alexandria, in the tyme of Antoninus.

Adrian the Emperour died Anno Domini 140. him ſucceeded Antoninus Pius. Hyginus b. of Rome. Irenæus lib. 3 cap. 3.

AFter that *Adrian*, ruling in the regall ſcepter, the ſpace of one and twenty yeares, had runne the race of his naturall life: *Antoninus* called *Pius*, ſucceeded him in the empyre. In the firſt yeare of whoſe raygne, *Teleſphorus* hauing gouerned the Eccleſiaſticall ſeae, eleuen yeares, departed this life, whome *Hyginus* ſucceeded. *Irenæus* writeth that this *Teleſphorus* was crowned at his death, with martyrdome, and ſignifieth withall, that in the tyme of the ſayde *Hyginus*: *Valentinus*, the inuentor of his owne hereſy, and *Cerdon*, author of that error which *Marcion* afterwardes ſucked, were manifeſtly knowne at Rome. For thus he writeth.

CAP. XI.

The report of Irenæus, toutching the graund herétickes of that tyme, with the ſucceſſion of the Biſhops of Rome, and Alexandria.

Irenęus lib. 3 cap. 4. Valentinus. Cerdon.

VAlentinus came to Rome, in the tyme of *Hyginus*, he flouriſhed vnder *Pius*, and continued vnto *Anicetus*. *Cerdon* likevviſe (vvhome *Marcion* ſucceeded) came vnder *Hyginus* the nynth Biſhop from the Apoſtles. vvho hauing proteſted his fayth, one vvhile perſeuered: an other vvhile taught priuely: aftervvardes confeſſed his error: Agayne being reprehended for the doctrine, vvhich he had corruptly taught, refrayned the company of the brethren. This he wrote in his third booke, againſt the hereſies. *Cerdon* alſo ſucking error of ſuch as vvere *Simons* adhærents, abiding at Rome vnder *Hyginus*, (the nynth by ſucceſſion from the Apoſtles) taught * that God, preached of the lavv, and Prophets, vvas not the father of our Lorde Ieſus Chriſt. He ſaid moreouer that Chriſt vvas knovvne, the father of Chriſt, vnknovven: Chriſt vvas iuſt, the father good. After him ſucceeded one *Marcion* of Pontus, a ſhameles blaſphemer, vvhich encreaſed this doctrine. *Irenæus* dilating that infinite profundity of matter, inuented by *Valentinus*, ſubiect to many errors, diſcloſeth openly the malice of the Hereticke, being cloked and concealed, as it were a ſerpent, hid in his denne. After this he remembreth one *Marke* by name, moſt expert in magical artes, to haue bene in that time. for he reuealing their prophane ceremonies, and deteſtable myſteries, writeth thus: Some prepare their vvedding chamber, and accompliſh the ſeruice to be ſayd ouer them that are to be conſecrated, vvith charmed vvordes: and hauing thus done, they call it a ſpiritual mariage, conformable to the celeſtial copulation. Some bring them to the vvater, & in baptizing ſay thus: In the name of the vnknovven father of all thinges, in the truth mother of all thinges, and in him vvhich deſcended vpon Ieſus. Some other pronounce hebrevv vvords, to the end the yong conuerts, might thervvith be the more amazed. But omitting theſe things, after that the fourth yeare of *Hyginus* was expired: *Pius* tooke the publicke miniſtery of ye church of Rome. At Alexandria *Marke* is choſen their ſhepherde, when *Eumenes* had continued there Biſhop, thirteene yeares. After *Marke* had bene Biſhop ten yeares: *Celadion* ſucceeded him in ye church of Alexandria. And at Rome, after ye death of *Pius*, which departed the fiftenth yeare: *Anicetus* was placed miniſter, vnder whom *Egeſippus* ſayth of him ſelf yt he came to Rome, where he remained vnto the time of *Eleutherius*. But ſpecially *Iuſtinus* at that time, diſpoſing the heauenly doctrine, in a Philoſophers atyre, contending by his commentaryes for the faith which he embraced: Wrote a booke againſt *Marcion*, who at ye preſent time liued, & was wel knowne, for theſe are his wordes. *Marcion* of *Pontus* at this preſent, teacheth ſuch as harken vnto him, to beleue in a certaine God, greater then the maker of all things, vvho among all ſortes of men, (ayded by the ſubtiltie of Satan) hath ſeduced many, to blaſpheme, and to deny the maker of all thinges to be the father of Chriſt, and to confeſſe ſome other that ſhould be greater then he. as many as come of him are called Chriſtians, euen as it fareth vvith Philoſophers, though they be not addicted to the ſame precepts in philoſophie: yet the name of a Philoſopher is common to all. To theſe he addeth: VVe haue vvritten a booke againſt the hereſies novv raigning if you pleaſe you may reade it. The ſame *Iuſtinus* hath valiantly encountred with the Gentiles, & dedicated Apologies in

Irenæus lib. 1 cap. 28. 29.
* This hereſy is cõfuted by Origen, περὶ ἀρχῶν. lib 2. cap. 4. 5.
Marcion of Pontus.

Irenæus lib. 1. cap. 18.

Pius biſh. of Rome.
Marcus b. of Alexandria.
Celadion b. of Alexãdria.
Anicetus b. of Rome.
Ægeſippus.

Iuſtinus Martyr.

in the defence of our fayth unto *Antoninus*, by ſyrname *Pius*, and to the Senate of Rome, for he dwelled at Rome, and declareth who, and whence he was, in his Apologie writing thus.

Cap. XII.

The beginning of Iuſtinus Martyrs Apologie, for the Chriſtian faith.

VNto the Emperour *Titus Ælius. Adrianus* vnto *Antoninus Pius*, moſt noble *Cæſar*, and vnto *Veriſſimus* his adopted ſonne and true Philoſopher, vnto *Lucius* ſonne of the Philoſopher *Cæſar*, and adopted of *Pius*, fauourer of learninge, and vnto the ſacred Senate, vvith all the people of Rome, in their behalfe, vvhich among all ſortes of men, are vniuſtly hated, and reprochfully dealt vvithall: *Iuſtinus* the ſonne of *Priſcus Bacchius*, borne in Flauia, a nevve city of Syria in Palæſtina, one of them, and one for them all, doe make this requeſt, &c. The ſame Emperour receauing a ſupplication of others, in the behalfe of the brethren in Aſia, which were greeued with all kinde of contumelyes practiſed uppon them by their prouincialls: graciouſly ſent unto the commonaltye of Aſia, this conſtitution.

Iuſtinꝰ Martyrs Apolog. Antoninus was called T. Ælius Adrianus becauſe he was adopted of T. Ælius Adrianus the Emperour.

Cap. XIII.

The epiſtle of Antoninus Pius, vnto the commons of Aſia, in the behalfe of the Chriſtians, not to be perſecuted.

THe Emperour *Cæſar, Marcus, Aurelius, Antoninus, Auguſtus, Armenicus, Pontifex maximus* fiftene times tribune, thryſe Conſul, vnto the communalty of Aſia, ſendeth greeting. I am ſure the Gods are not ſo ſecure, but that they diſcloſe hurtfull perſons. For theſe men puniſhe ſuch as vvil not vvorship the Gods, more greuouſly then you doe, vvhich thus vexe them, and confirme the opinion vvhich they conceaue of you, to be Atheiſts, or godleſſe men. It is their deſire in Gods quarell, rather to dye, then to lyue. ſo that they become conquerers, yeldinge their liues vnto the deathe, rather then they obey your edictes. It shall ſeeme very neceſſarye to admonishe you of the earthquakes, vvhich haue and doe happen among vs, that being thervvith moued, ye may compare our eſtate, vvith theirs. They haue more confidence godvvardes, then you haue. you during the tyme of your ignorance, deſpiſe other Gods: contemne the religion of the immortal God: banish the Chriſtians vvhich vvorship him, & perſecute them vnto the death. In the behalfe of theſe men, many of the prouinciall Preſidentes haue vvritten heretofore vnto our father, of famous memory, vvhome he aunſvvered in vvriting againe, that they vvere not to be longer moleſted, vnleſſe they had practiſed treaſon, agaynſt the Romayne empire. & many haue giuen notice vnto vs of the ſame matter, vvhom vve aunſvvered as our father did before vs. If any therefore hereafter be founde thus buſied in other mens affayres: vve commaund that the accuſed be abſolute, & free, though he be founde ſuch a one, I meane faulty, and that the accuſer be greeuouſly punished. This edict was proclaymed at Epheſus, in the hearing of the greate aſſembly of Aſia, witneſſe hereof is *Meliton*, Biſhop of Sardis, (which floriſhed at ÿ time) in his profitable Apologie for our doctrine, deliuered unto the Emperour *Verus*.

Antoninus the Emperour, vnto the commõs of Aſia.

Melitõ wrot an Apology.

Cap. XIIII.

Of Polycarpus Biſhop of Smyrna.

IRenæus reporteth that while *Anicetus* was Biſhop of Rome, *Polycarpus* as yet liued, and came to Rome, and queſtioned with *Anicetus*, concerning the day of Eaſter. An other thinge yet, he reporteth of *Polycarpus*, in his thirde booke againſt hereſies, which needefully muſt here be annexed. *Polycarpus* (ſayth he) vvas not only inſtructed by the Apoſtles, and conuerſant vvith many vvhich ſavve Chriſt: but alſo of the Apoſtles ordayned Bishop of Smyrna in Aſia, vvhome vve in our youthe haue alſo ſeene, for he lyued long, and vvas very olde, and at lengthe finished this lyfe vvith moſte glorious, and renovvned Martyrdome, vvhen he had continually taught that he learned of the Apoſtles vvhich the Churche at this daye deliuereth for vndoubted trueth. All the Churches of Aſia, and as many vnto this daye as ſucceeded him in that ſeae beare vvitneſſe that *Polycarpus* vvas vvorthier of credit, then *Valentinus*, & *Marcion*, & then the vvhole rabble of peruerſe people. For he being at Rome, in conference vvith *Anicetus*, con-

Ireneus lib. 3 cap. 3. Polycarpus the Diſciple of S. Iohn being olde was ſeene of Irenæus being yonge.

uerted many of the foreſayd Heretickes, vnto the Church of God,preaching the one, and onely trueth, receaued of the Apoſtles, and deliuered by the Churche. There be yet aliue vvhich hearde him reporting, hovve that *Iohn* the Diſciple of Chriſt, entring into a bath at Epheſus, to bayne him ſelfe, and ſpying vvithin the Hereticke *Cerinthus*, departed the bath vnbayned, and ſayd: Let vs departe hence,leſt the bath fall,vvherein *Cerinthus*, the ſvvorne enemy of the trueth bayneth him ſelfe. And *Polycarpus* on a tyme meeting *Marcion* face to face, vvhich ſayd vnto him, knovve vs, aunſvvered: I knovve thee for the firſte begotten ſonne of Satan. So zelous vvere the Apoſtles,and their Diſciples,that they communicated not in vvorde,vvith the

Tit.3.

corrupters of the trueth,according vnto that of *Paul:* eſchevv him that is an Heretické,after the firſt and ſeconde admonition,knovving that ſuch a one is peruerſe,and condemned a ſinner by the teſtimony of his ovvne conſcience. There is extant an epiſtle of *Polycarpus* vnto the Philippians,very profitable for ſuch as are carefull of their ſaluation,vvhere they may knovve the true character of fayth, and the right rule of doctrine. So farre *Irenæus*. *Polycarpus* in the foreſayde Epiſtle vnto the Philippians (at this daye extant) alleadgeth teſtimonyes out of the former Epiſtle of *Peter*. When that *Antoninus* ſyrnamed *Pius*,had ended twenty and two yeares, in the Romayne Empire: *Marcus Aurelius Verus*,and *Antoninus* his ſonne,togither with *Lucius* his brother,ſucceeded him.

Antoninꝰ Pius died Ann. Domi.163. & him ſucceded Marcus Aurelius Verus,vnder this Verꝰ the 4.of the tēne perſecutions was rayſed. Lucius being the ſonne of Verꝰ was called the brother of Antoninꝰ becauſe he vvas adopted togither with him.

Cap. xv.

The martyrdome of Polycarpus, and diuers other Saincles in Smyrna,vnder Verus the Emperour.

WHen Aſia was viſited with greate perſecution, *Polycarpus* was crowned with martyrdome. I ſuppoſe it neceſſary, to penne in this our hiſtorye, his ende, which at this daye is publiſhed in writing. The Epiſtle is in the perſon of the Churche where he was Preſident, vnto the Pariſhes throughout Pontus, ſignifying the circumſtance about *Polycarpus*, in this ſorte:

The epiſtle of the churche of Smyrna whereof Polycarpus was Biſhop.

The Church of God which is at Smyrna,vnto the Church at Philomilium,and vnto all the congregations of the holy Catholicke Church throughout Pontus,mercy to you,peace,and the loue of God the Father,& of our Lorde Ieſus Chriſt be multiplyed.

VVe haue vvritten vnto you brethren,of ſuch as ſuffred martyrdome,and of bleſſed *Polycarpus*,vvho ſigned,and ſealed this perſecution vvith his ovvne bloud. And before they make relation of *Polycarpus*,they rehearſe the conſtancy,and pacience of other Martyrs,ſaying: The behoulders vvere amazed,ſeeing the fleſh of the Martyrs rent vvith ſcurges, euen into the inner vaynes and ſinovves,ſo that the moſt ſecret entrayles of their bodies,their bovvels,& invvard priuityes vvere piteouſly to be ſeene. Behoulding againe the ſharpe ſhells of ſea fiſhe, & pimple ſtones ſtravved vnder the Martyrs backes,and bruſed bodies,vvith euery kinde of torment,that could be deuiſed. Laſt of all throvvn to be torne in peeces,and deuoured of vvilde beaſtes. Specially they wrote of *Germanicus*, that he valiantly endured and ouercame through the grace of God that corporall feare of death, graffed in the frayle nature of man. For when as the Proconſull exhorted him to relent, admoniſhed him of his tender yeares, prayed him to pitye his owne caſe, being nowe in the flowre of his youth: He without intermiſſion, entyced the beaſte to deuoure him, yea conſtrayned, and compelled, that with ſpeede, he might be diſpatched of this wrongfull, and wicked life. Which pacience and conſtancye of the bleſſed Martyr, and of the whole Chriſtian nation,the multitude of Infidels behoulding,ſodainly began to ſhoute: Remoue the vvicked,ſeeke out *Polycarpus*. And when there was a great tumulte rayſed, by reaſon of this clamor,a certaine Phrygian,by name *Quintus*, lately come out of Phrygia, trembled at the fierce rage of the terrible beaſts,and ſhrinked at the ſight of their grimme viſage,and betrayd his owne ſafety,with his ſlacknes of courage. For the ſame epiſtle teſtifieth of him, that he perſonally appeared together with the reſt before the barre, more of raſhnes, then of any religion, and being taken,he publickly proteſted: that none ought to intrude him ſelfe, amonge ſuch men, without good deuotion, neither intermedle in matters wherewith he hath not to doe. But of theſe men thus

Germanicus torne in peeces of wilde beaſtes.

Quintus vnconſtant in perſecution.

thus much. Toutching the renowned *Polycarpus*, they write, that he hearing the report of this cruell perſecution, was nothing therewith moued, but retayned the immoueable tranquilitye of his minde, continued ſtill in the city, vntill at length he was perſwaded through the petitions of ſuch as prayed him, to goe aſide for a ſeaſon, and to get him to a certayne farme place, not farre from the city, where he abode with a fewe, occupied day and night onely in prayer, making humble ſupplications after his vſuall manner: for the tranquillitye, and peace of all congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen a ſleepe, he ſawe in a viſion by night, the pillowe vnder his heade ſet a fire, and ſodainly conſumed to aſhes, when he waked, forthwith he enterpreted this viſion vnto them that were then preſent, playnly prognoſticating, that it ſhoulde come to paſſe, that his life ſhoulde be ended, that his bodye ſhoulde be burned for the teſtimonye of Chriſt. They write further, that when the ſearchers were nowe at hande, at the inſtant, and earneſt entreaty of his friendes, he fleeted thence vnto an other village, where incontinently the purſuers came, which tooke two boyes of that place, and ſcourged them vntill that one of them confeſſed the circumſtance, and ledde them vnto the lodginge of *Polycarpus*. When they had entred in, they founde him lying in an vpper chamber, where he might haue eſcaped, if that it had pleaſed him. But he ſayde: The vvill of the Lorde be fulfilled. for he vnderſtandinge of their pretence, as the reporte goeth, came downe, commoned with them pleaſantly, and chearefully, ſo that they which knewe him not before, ſtedfaſtly eyed his comely age, his graue, and conſtant countenance, marueyling that ſuch a doe was made, ſo much labour ſpent, and that a man of ſuch yeares ſhoulde be taken. He commaunded the table forthwith to be couered, meate to be layde on, requeſted them to make meary, craued of them the ſpace of one houre for prayer, that being graunted, he roſe vp, went to prayer, ſo repleniſhed with the grace of God, that ſuch as were preſent, and prayed, hearing his deuotion, were rauiſhed, and many ſorowed, that ſo honeſt, and godly a father, ſhoulde dye. After theſe thinges the Epiſtle contayneth in manner theſe wordes following: VVhen that he had novv ended his prayer, vvith the remembrance of all ſuch thinges, as euer befell him, vvhether they vvere ſmall, or great, famous, or infamous, and alſo of the vniuerſall, and Catholike Churche, and the houre novve fully ended: they ſett him vppon an aſſe, and brought him to the citye, being on the greate Sabbaoth daye. There mett him *Herode* the iuſtice of peace, and his father *Nicetes*, vvho receauing him into their chariott, perſvvaded him, ſaying: VVhat harme is it to ſaye: Lorde *Cæſar*, to ſacrifice and ſo be ſaued? at the firſte he aunſvvered nothinge, but vvhen they vrged him, he ſayde: I vvill not condeſcende vnto your counſayle, they perceauing he vvoulde not be perſvvaded, gaue him very roughe language, and tumbled him dovvne out of the vvaggon, to the bruſing of his ſhinnes. But he as thoughe he had bene nothinge hurte, neyther iniuried at all, vvent bolte vprighte, chearefull, and apace tovvardes the Theatre. VVhen he vvas come vppon the Theatre or ſtage, a voyce came dovvne from heauen (vvhiche by reaſon of the greate tumulte vvas hearde of fevve) Be of good cheare ô *Polycarpus*, and play the man. The ſpeaker no man ſavve, but the voyce vvas hearde of many of vs. In the meane tyme the multitude vvas in a rage, ſeeing *Polycarpus* brought forthe. The Proconſul demaundeth of him, vvhether he vvere that *Polycarpus*, beckning that he ſhoulde denye it, and ſaying: tender thine yeares, vvith ſuch like perſvvaſions, ſvveare by the fortune of *Cæſar*, repent thee of that is paſt, ſay, remoue the vvicked. But *Polycarpus* behoulding vvith vnmoueable countenance, the multitude rounde about the ſtage, poynting vvith the hande, and ſighing, and looking vp vnto heauen, ſayde: remoue ô Lorde the vvicked. VVhen the Proconſul vrged, and ſayd: ſvveare, and I vvill let thee goe: Blaſpheme, and defie Chriſt, *Polycarpus* aunſvvered: foure ſcore, and ſixe yeares, haue I ſerued him, neyther hath he euer offended me in any thinge, and hovv can I reuile my Kinge, vvhich hath thus kept mee? The Proconſul ſtill vrged, and ſayde: ſvveare by the fortune of Cæſar. To vvhome *Polycarpus*: If thou requireſt this vayne glorye, that I proteſt the fortune of *Cæſar*, as thou ſayeſt, faynning thou knovveſt me not, Here freely I am a Chriſtian. If thou deſyre to knovve the doctrine of Chriſtianitie, apoynte the daye, and thou ſhalt heare. VVhen the Proconſul ſayd, perſvvade this people, *Polycarpus* aunſvvered: I haue voutchſafed to conferre vvith thee. For vve are commaunded to giue to Princes, and Potentates their due honour, ordained of God, nether preiudiciall to our religion, but as for this furious multitude, I vvill not deale vvith them. I iudge them vnvvorthy hearers of my purgation. To this the Proconſul ſayde: I haue vvilde

Polycarpus is forewarned by a viſion of his martyrdome.

The epiſtle of the Churche of Smyrna.

beaſtes to deuoure thee, vnleſſe thou take a better vvaye. *Polycarpus* aunſvvered: bring them forthe, for it is determined amongeſt vs, not to paſſe from the better vnto the vvorſe by repentance: But vve recount it a thinge commendable, to turne from the thinge that is euill, to that vvhich is good and iuſte. Agayne the Proconſul ſayd: I vvill ſtyll thee vvith fire, if thou vvaye not the beaſtes, neyther repent. VVhome *Polycarpus* aunſvvered: Thou threatneſt fyre for an houre, vvhich laſteth a vvhyle, and quickly is quenched, but thou art ignorant of the euerlaſting fyre, at the day of iudgement, and endleſſe torments reſerued for the vvicked. But vvhat lingereſt thou, diſpatche as it pleaſeth thee. Vttering theſe, and the like vvordes, he vvas conſtant, and chearful, his countenance ſo gracious, that he notvvithſtanding vvas nothing moued thervvith, but of the contrary the Proconſul being amazed, commaunded the bedle, in the middeſt of the theatre, thryſe to cry: *Polycarpus* confeſſeth him ſelf a Chriſtian. At vvhich ſaying, the multitude both of Ievves, and Gentiles, inhabiting Smyrna, shouted vvith a great rage: this is that Doctor of Aſia, the father of the Chriſtians, the ouerthrovver of our Gods, vvho inſtructed many, that our Gods are not to be adored. To this they added an other clamor, crauing of *Philip* Preſident of Aſia, that he vvoulde lett looſe a lyon to deuoure him, vvho aunſvvered: That this vvas not lavvefull, in ſo much that the game or ſtage ſtryuing of beaſtes vvas then finished. Then they cryed vvith one voyce that *Polycarpus* shoulde be burned quicke. It behoued that the viſion shoulde be fulfilled vvhiche he ſavve on his pillovve, and prophecyed of, to ſuch as prayed vvith him at that preſent, ſayinge: I muſt be burned quicke, vvhiche vvas as ſoone done as ſpoken. For the multitude forthvvith caryed logges of vvoode, and ſtickes out of their shoppes, and bathes. but ſpecially the Ievves, ſerued promptly (after their vvonted manner) for that purpoſe. The fyery pyle being prepared, he vnapparelled him ſelfe, looſed his girdle, endeuored to pull of his shoes, vvhich before he did not, for that the faythfull contended among them ſelues vvho coulde ſooneſt touch his bodye, at their farevvell. for his good, and godly conuerſation, yea, before his graye heare grevve, he vvas honoured of all men. In a shorte vvhyle all thinges neceſſarily required for the execution, vvere applyed. And vvhen as they vvoulde haue nayled him to the ſtake, he ſayde: naye ſuffer me euen as I am. For he that gaue me pacience to abyde this fyre, vvill geue me alſo an immoueable mynde, to perſeuer vvithin this fyery pyle, vvithout your prouiſion, in pryntinge my bodye vvith nayles. VVhen they had hearde that, they ceaſe from naylinge, and fall a byndinge of him. His handes then being bounde to his backe, he like a notable ramme, picked out of a greate flocke, fitte for an acceptable burnte ſacrifice vnto Almightye God, is offered, ſaying: O Father of thy vvelbeloued, and bleſſed ſonne *Ieſus Chriſt*, through vvhome vve haue knovvne thee: O God of the Angels, and povvers, and of euery liuing creature, and of all ſortes of iuſt men, vvhiche liue in thy preſence: I thanke thee that thou haſt gracioușlye voutchſafed this daye, and this houre, to allotte me a porcion, amonge the numbre of Martyres, amonge the people of Chriſte, vnto the reſurrection of the euerlaſtinge lyfe, both of body, and ſoule, in the incorruption of the holy Ghoſt, amonge vvhom I shall be receaued in thy ſight this daye, as a frutefull, and acceptable ſacrifice, as thou haſt heretofore prepared, often reuealed, and novv fulfilled, moſt faithfull God vvhich canſt not lye. VVherefore for all thinges I prayſe thee, I bleſſe thee, I glorifye thee, throughe the euerlaſtinge highe Prieſte *Ieſus Chriſt*, thy vvelbeloued ſonne, to vvhome vvith thee, and the holy Ghoſt, be all glory vvorld vvithout ende, Amen. VVhen that he had pronounced this Amen, and finished his prayer, the executioners ſette the pyle a fyre. The flame vehemently flashed about, terrible to the ſight, shevved no doubt of purpoſe to ſuche as vvere preſerued to publishe the ſame to the poſteritie. For the flamye fire, framing it ſelfe after the forme of a vault, or the ſayle of a shippe, vvith the bluſtring blaſtes of vvinde, compaſſed the filling bodye of the Martyr vvithin placed, as vvith a vval, and that vvhich vvas in the middes of the ſame, vvas not as firye, ſkorched, or burned fleshe, but as golde or ſiluer tryed in the fornace. For it ſeemed to our ſenſes, a fragrant, & ſvveete ſmell, as of frankenſenſe, or ſome ſuch like precious perfume. At length vvhen the cruel perſecutors perceaued the fire not to conſume his body, they called for a tormẽtor, and gaue him charge, to launce him in the ſide vvith a ſpeare, vvhich vvhen he had done, ſuch a ſtreame of bloude iſſued out of his body, that the fire vvas therevvith quenched, ſo that the vvhole multitude maruailed, ſuch a preheminence to be graunted (in reſpect of the Infidels) among the faythfull and elect people of God, of vvhich number this *Polycarpus* vvas one, a right Apoſto-

The prayer of Polycarp⁹ at his Martyr dome.

Polycarpus burned.

Apoſtolicke, and propheticall doctor of our tyme byſhop, of the Catholicke church of Smyrna, for all that he ſpake, either is alreadye, or ſhalbe hereafter fullfilled. But the enuiouſe, ſubtle and maliciouſe aduerſarye of iuſt men, ſeeinge the glorye of this Martyr ſo greate, and his vnblamable conuerſation from the beginninge to be crovvned vvith incorruption, and to receaue an incomparable revvarde: procured that his bodye should periſhe from amonge vs, for there vvere manye that endeuored and fullye purpoſed to haue bene partakers of his bleſſed bodye by buriall, many pricked forvvardes *Nicetes*, the father of Herode, and his brother *Dalces*, to moue the proconſull, not to deliuer vnto the Chriſtians his body leaſt that (ſayth he) they leauinge Chriſt, fall a vvorshippinge of him. This they ſayd, vvhen the Ievves egged, and vrged them forevvardes, vvhich continually vvatched vs leaſt that vvee ſnatched him out of the fyre, beinge ignorant of this, that vve can neuer forſake Chriſt, vvhich dyed for the ſaluation of the vvhole vvorlde: that vve can vvorshippe none other. for vve vvorshippe Chriſt as the ſonne of God, the Martyrs vve loue, as diſciples, and followers of the Lorde, and that vvorthely for the inuincible good loue they beare, to their Kinge, and maiſter, vvhoſe companions and diſciples vve deſire to be. vvhen the Centurion perceaued the ſedition of the Ievves he cauſed the body to be layd in the middes after theyr accuſtomed manner, to be burned. So vve gathered his bones, more precious then pearles, and better tryde then golde, and buryed them in the place that vvas fitte for the purpoſe, vvhere god vvilling, vve beinge gathered together, the Lorde vvill graunte that vvith ioye and gladneſſe, vve may celebrate the byrth day of his martyr, both for the remembrance of ſuche as haue bene crovvned before, and alſo to the preparation, and ſtirringe vp of ſuche as hereafter shall ſtriue. Thus it happened vnto *Polycarpus* that vvas martyred at Smyrna, together vvith tvvelue others out of Philadelphia, vvho onely among all the reſt is ſo remembred, that the Gentiles euery vvhere ſpredd his fame farre and nighe. Such was the end of the bleſſed Apoſtolicke *Polycarpus*, publiſhed in wrytinge by the brethren of the Church of Smyrna in the aforeſayde Epiſtle, where is alſo contayned the martyrdome of ſundrye others, that ſuffred then with *Polycarpus*, whereof one *Metrodorus* ſuſpected of the hereſie of *Marcion* was burned with fire, and conſumed to aſhes. And amonge the Martyrs of that tyme, there was one *Pionius*, very famous, who for his proteſtations and liberty of ſpeache and Apologies for the fayth bothe in the preſence of the people and Magiſtrates: for his godly ſermons, and comfortinge perſwaſions of ſuch as faynted in perſecution: for his conſolation vnto ſuche as were impriſoned: for his exhortations vnto the brethren reſorting vnto him: for his conſtancye in his manyfolde, and greeuous torments and afflictions: for his pacience in the firye pyle flaſhing about: and laſt of all for his quiet death: is highly commended, and publiſhed to the prayſe of God, in that booke of ours which contayneth his Martyrdome, Whereunto I referre the reader. Alſo there are extant other monuments of certayne Martyrs that ſuffred at Pergamus, a Citie of Aſia. As of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confeſſions, ſuffred gloriouſe Martyrdome.

The Chriſtians worſhip God & reuerẽce his Martyrs.

Why the paſſions of martyrs are celebrated.

Metrodorus burned.

Pionius burned.

Euſebius wrot a book of Martyrs which is not extant.

Carpus, Papylus, Agathonica, martyrs.

Cap. xvi.

Of the martyrdome of Iuſtinus a Chriſtian philoſopher.

At that time *Iuſtinus* of whome we made mention before, when he had dedicated a booke in the defence of our doctrine, to the foreſayd Emperours was crowned with martyrdome by the maliciouſe meanes of *Creſcens* the philoſopher, profeſſing in life and learninge the ſect of Cynickes, for *Iuſtinus* in open diſputations, and publicke conference had with this philoſopher, bare away the bell which tended to the ſhortning of his life, and the haſteninge of his ende. This thinge did this famous philoſopher in his foreſayd Apologie foreſee and ſignifie in theſe words, I looke for no other thinge then this, but that I be betrayed of ſome one of thẽ called philoſophers, or knockt in the head vvith a clubbe by *Creſcens*, no philoſopher in deed, but a ſtately iangler. It is not requiſite that vve call him a philoſopher, vvhich of ignorance reporteth that the Chriſtians are impious and irreligious, to the ende he may pleaſe and flatter ſuch as are ouershadovved vvith the miſte of error and darkeneſſe. For either he impugneth the doctrine of the Chriſtians vvhich he hath neither readd nor knovven, then is he full of malice & farre vvorſe then *Idiotes* that alvvayes bevvare they reaſon not of vnknovven matters, leaſt they beare falſe vvitneſſe: or els he readeth them, but vnderſtandeth not the myſtery and maieſticall meaning

Iuſtinus martyr Apolog. 2

thereof, or if he vnderſtande, he dothe it that he be not taken for ſuche a one, then is he agayne farre more vvicked, and ſpitefull, the bondſlaue of vaynegloryе, and brutishe feare: for I vvoulde haue you vvell to vnderſtande, and to recount my tale for trueth, that I haue propoſed certayne queſtions, and demaunded certayne interrogatoryes of him, vvherein I haue founde and knovve rightvvell that he knovveth nothing. If that theſe conferences haue bene neyther bruted, neyther blaſed in your hearing: I am ready agayne to rehearſe the ſame vnto you. This vvill be a Princely parte and a vvorthye vvorke, for your honour to heare. If you knevve bothe vvhat I demaunded, and vvhat he aunſvvered: you vvoulde ſoone gyue ſentence, that he is altogether ignorant in our doctrine. Or if he knovveth it, he dareth not vtter it for feare of his auditours, and hereby to be proued (as I ſayde before) no philoſopher, but a atterer, contemninge that vvhich *Socrates* highly eſteemed. No mans fonde, vayne, or foolish humor vvith flatterye to be fedde. Thus farre *Iuſtinus*. And that he periſhed through the practiſe of *Creſcens*, *Tatianus* a man inſtructed from his youth vp in prophane literature, and prayſed very much for the profit he tooke therein, teſtifieth in his booke

Tatianus lib. contra gentes.

againſt the Gentiles wryting thus: The famous philoſopher *Iuſtinus* ſayd very vvell, that the philoſophers then vvere to be likened to theeues. A litle after he ſayth: *Creſcens* being nevvly come vnto that great Citie paſſed all men, in that vnnaturall, and shamefull ſinne of Sodom, defiling himſelf vvith mankind, inferior to no mã in couetouſnes, taught, that death vvas not to be feared, yet he vvas ſo feareful of it that he procured *Iuſtinus* death for a great miſchiefe, pouring out the poyſon of his malice, bycauſe that he preachinge the trueth reprehended the philoſophers, for gluttonous and deceitfull perſons. ſuch was the cauſe of *Iuſtinus* martyrdome.

Cap. XVII.

Of the Martyrs mentioned in the Apologie of Iuſtinus.

Iuſtinus in his Apology reporteth a certaine hiſtory of a mã & his vvife.

The ſame *Iuſtinus* before he ſuffred, remembred in his Apologie, ſuch as were martyred before him, very pertinent for this our purpoſe, wryting thus: A certain vvoman there vvas maryed vnto an husbande vvholy giuen vnto laſciuious life and leudnes, vvhereunto she hir ſelf vvas in times paſt addicted, vvho vvhen she had learned the doctrine of Chriſt repented hir of hir former life, and embraced chaſtitie, and exhorted hir husbande likvviſe to repẽt, expounding vnto him the doctrine vvhich threatned vnto intemperate, and beaſtly liuers euerlaſting punishment, of endleſſe fyre. But he neuertheleſſe altogether ſet vpõ the ſame levvdneſſe, ſeparateth by his vnlavvfull meanes his vvife from him. for she ſayd that it vvas thenceforth vnlavvfull for hir, to vſe company at bedd, and at borde, vvith that man, vvho contrarie vnto the lavve of nature, beyonde all right and reaſon, ſought meanes to ſatiſfie his filthy luſte and therefore vvould be diuorced from him. But through the perſvvaſions of her frends, she reuoked hir ſentence, & changed hir mind, vvho counſayled hir, a litle vvhile quietly to liue together that there vvas great hope at length of his repentance: refrained hir ſelf and continevved vvith him in vvedlocke. VVhen hir husbande vvas gonne to Alexandria, and there knovven to haue practiſed farre more levvd factes, leaſt that she should be made partaker of his vvicked factes and haynous offences by continvveing in his company at bedd and boord, in the bonde of matrimony: she made a bill of diuorce (as vve tearme it) she vvas ſeparated and vvent a-

Ironia.

vvay from him. Then this good man (vvhen he shoulde haue reioyced that his vvife vvhich of olde vvas ſlaundered of hir ſeruantes and accuſed of hir levvdneſſe: vvhich of olde vvas giuen to dronkenneſſe, and all kinde of ſpite: novve had renounced hir former life, and exhorted him to the ſame repentance vvith hir, vvhome she diuorced becauſe he kept other company) accuſed hir that she vvas a Chriſtian. And she gaue vp a ſupplication vnto thee (ô Emperour) humbly requeſting, that she might firſt diſpoſe hir houſehould affaires, & after the diſpoſition and ordering thereof, to aunſvvere vnto that vvhich she vvas accuſed for, the vvhich thing thou diddeſt graciouſly grãut, but he (hir husband ſomtimes) hauing no colour, nor cloke, to accuſe his vvife: bent his bovve and leueled thus at *Ptolomæus*, vvho inſtructed hir in the Chriſtian fayth, & endured tormẽts vnder *Vrbicius* the Iudge. He had to his frend the Centurion, vvhom he perſvvaded to impryſon *Ptolomæus*: to entreat him roughly vvithall: & to demaund of him if he

Ptolomæus martyred.

vvere a Chriſtiã vvhich vvhen *Ptolomæus*, one that vvas zealous for the trueth, no flatterer, no diſſembler, had confeſſed himſefe to be: the Centurion caſt him into pryſon vvhere he vvas long-

punishe

punished. Afteryvardes being brought before *Vrbicius*, of this onely he vvas examined: if he vvere a Chriſtian, vvhoſe conſcience bearing him vvitneſſe of no crime, but in a iuſt cauſe: confeſſed that he had preached the true, and heauenly doctrine of Chriſt. For he vvhich denyeth himſelfe to be that man he is, either condemneth that vvhich is in him by denyall: or knovving him vnvvorthy and eſtranged from the matter, refuſeth to confeſſe: vvhereof neither is found in a true Chriſtian. And vvhen *Vrbicius* commaunded that he should be brought forth: one *Lucius* (that vvas alſo a Chriſtian) ſeing the ſentence giuen contrary to all reaſon, ſayde to *Vrbicius* VVhat reaſon is it (*O Vrbicius*) that thou shouldeſt condemne this man for confeſſing the name of Chriſt: vvhich hathe committed neither adultery: neither fornication: neither manſlaughter, neither theft: neither robbery: neither any vvicked offence, that he may iuſtly be charged vvithall. Thy Iudiciall ſentences do become neither *Pius* the Emperour: neither the philoſopher the ſonne of Cæſar: neither the ſacred Senate. *Vrbicius* aunſvvering nothing to theſe thinges ſayde to *Lucius*: and thou ſeemeſt to me, to be ſuch a one. *Lucius* aunſvvered: I am ſo, and he commaunded him forthvvith to be brought forth to the place of executiō. For this, *Lucius* thanked him, & ſayd that by this meanes he should be deliuered, from ſuch vvicked mayſters, & go vnto a gracious God, his father, and King. After this a third ſtept forth vvhich ſuffred the like. In the end *Iuſtinus* concludeth with ỹ reherſall of that which we remembred before, ſaying: And I looke for no other, then that I be betrayd by ſome one of them, that are called philoſophers. Lucius martyred.

Cap. XVIII.

Of the workes and writinges of Iuſtinus

I*Vſtinus* hathe leaft vnto the poſterity many monuments, of his inſtructed minde, and right vnderſtanding: full of all kind of profitt, vnto the which we referre the ſtudious readers, and withall we will note ſuch as came to our knowledge. Firſt: a ſupplication vnto *Antoninus Pius*: and his ſonnes: and to the Romayne Senate: in the defence of our doctrine. Agayne: an Apology vnto ỹ ſayd Emperours ſucceſſor, by ſirname *Antoninus Verus*, whoſe time we preſently do proſecute. He wrote alſo agaynſt the Gentiles: where at large he diſputeth many queſtions, both of ours, and the heathenish philoſophers doctrine: of the nature of ſpirites, altogether impertinent for this our preſent purpoſe. He wrote an other booke alſo agaynſt the Gentiles, intituled a confutation or reprehenſion. After that of the monarchie of God, collected not onely out of the ſacred Scriptures, but alſo out of prophane wryters. Next one intituled: *Pſaltes*. An other: of the ſoule, as by way of annotation, alleaging diuerſe queſtions, and many opinions of the heathen philoſophers, differring the confutation and his definitiue ſentence, vntill an other place. Laſtly of all he wrote a dialogue agaynſt the Ievves diſputing at Epheſus with *Tryphon*, then a famous Doctor among the Ievves, where he declareth how the mercifulnes of God brought him to the knowledge of the true fayth: how he diligently ſtudied philoſophie: and earneſtly ſought after the trueth. In that dialogue of the Ievves, declaring their ſpite againſt the doctrine of Chriſt he inueieth againſt *Tryphon* thus: You haue not onely hardened your ſelues from repentance, but haue ſent choſen men from Ieruſalem, vvhich shoulde paſſe through out the vvorlde, and pronounce: that there vvas a certaine Chriſtian Hereſie ſpronge, ſlaunderinge vs as the reſt doe, vvhich knovve vs not, ſo that thereby you proued your ſelues authors of falſehood, not onely to your ovvne people but to all other nations. He wryteth alſo, how that vnto his time the gifte of prophecy flouriſhed in the Church. He remembred the reuelation of *John*, plainely affirming: that it was the Apoſtles, he alleageth many places of the prophets, charging *Tryphon*: that the Ievves raſed them out of the Bible. It is reported he wrote many other things, well knowne vnto diuerſe of the brethrē. His workes of old, were in great reuerence, *Irenæus* in his fourth booke remembreth him ſaying: *Iuſtinus* vvryting agaynſt *Marcion* ſayth very vvell: Nether vvoulde I haue beleued in the Lord, if he had shevved any other God, beſides the maker of all thinges. And in his firſt booke: *Iuſtinus* ſayd vvell that before the cōming of our Sauiour, Sathā durſt not blaſpheme God, in ſo much he knevve not certainely of his condemnation before that tyme. Theſe thinges were needfull to be noted: that the ſtudious might earneſtly embrace his workes. So farre concerning *Iuſtinus*.

The gifte of prophecye was in Iuſtinus, and Irenæus times

Irenæus li. 5.

Irenæus li. 4. cap. 14.

Eraſmus not without cauſe ſuſpecteth this opinion of Irenæus in his prologue to the fift booke of Irenæus.

Cap. xix.

The ſucceſſion of Byſhops in Rome, Alexandria, and Antioche.

Anno Domini.171.
Soter b.of Rome.
Agryppas byſhope of Alexandria.
Cap.20.after the Greeke.
Teophilus b.of Antioch
Cap.21.after the Greeke.
Egeſippus.
Dionyſius.
Pinytus.
Philippus.
Apolinarius
Meliton. &c.
Cap.22.after the greeke.

IN ẏ eight yeare of the ſayd Emperours raygne, when as *Anicetus* had bene byſhope of Rome eleuen yeares: *Soter* ſucceded. And in Alexandria after that *Celadion* had gouerned fourteene yeares: *Agryppas* came in place* In the Church of Antioche *Theophilus* was the ſixt from the Apoſtles: *Heros* the fift: *Cornelius* the fourth.

Cap. xx.

VVhat eccleſiaſticall perſons flouriſhed at that time

IN thoſe dayes *Egeſippus* flouriſhed in the Churche, one of the moſte auncient: and *Dionyſius* byſhope of Corinthe: and *Pinytus* byſhope of Creta: *Philippus*: *Apollinarius*: *Meliton*: *Muſanus*: *Modeſtus*: but ſpecially *Irenæus*, of all which number, there are monuments leaft in wryting vnto the poſteritie of their Apoſtolicke traditions and ſounde fayth.

Cap. xxi.

By the reporte of Egeſippus he declareth what vniforme conſent in relligion, there was in that age, and who of olde were authors of ſectes and hereſies.

EGeſippus in his fiue bookes, left vnto the poſteritie a full remembrance of him, where he declareth that comminge to Rome, and conferringe with many byſhopes: he founde them all of one minde, and the ſame doctrine: we haue alſo to vnderſtande of the worthy reporte aleaged by him toutching the Epiſtle of *Clemens*, wrytten vnto the Corinthiãs ſaying: The church of Corinthe remayned in the pure and right rule of doctrine, vnto the tyme of *Primus* byshop there, vvith vvhome (meaninge the Corinthians) ſayling to Rome, I conferred: and abode many dayes: and vvas conforted very much by reaſon of them and their doctrine. Being come to Rome, I ſtayd there vntill that *Anicetus* vvas ſtalled byshop, vvhoſe Deacon vvas *Eleutherius* vvhome *Sother* ſucceded, and after him *Eleutherius*. In all their ſucceſſions, and in euery one of their Cities: it is no othervviſe then the lavve, and prophets, and the Lorde himſelfe preached. The ſame author reciteth ẏ originalles of ẏ hereſies in his tyme wryting thus: After that *Iacobus Iuſtus*, had bene martyred, in ſuch ſorte as Chriſt himſelf vvas put to death: his vncle *Simõ Cleopas* vvas choſen byshope, vvhome all preferred, becauſe that he vvas the Lordes ſeconde kinſman, vvherefore they called that church a pure virgin, for as yet the deuell had not ſovvne there any corrupt ſeed of falſe doctrine. But *Thebulis* becauſe he vvas not choſen byshop, vvent about to corrupt the ſame, beinge partaker of the ſeuen hereſies vvhereof one is *Symon*, of vvhome the Simoniani: and *Cleobius*, of vvhome Cleobiani: and *Doſitheus*, of vvhome Doſitheani: and *Gorthæus*, of vvhome Gorthæani: and *Masbothæi*, of vvhome ſpronge the Menandrianiſts: Marcioniſts: Carpocratians: Valentinians: Baſilidians: and Saturnilians, vvhereof euery one hath ſett abroche, a proper & ſeuerall opinion. Of theſe ſprang the falſechriſts: the falſeprophets: the falſeapoſtles: renting a ſunder the Church vvith their falſe doctrine directed agaynſt God, & Chriſt our Sauiour. The ſame author deſcribeth likewiſe ẏ old hereſies of the Ievves, ſaying: There vvere in the time of the circumciſion ſundry ſectes among the children of Iſraell, varying in opinions, & ſett oppoſite agaynſt the tribe of Iuda, and *Chriſt*, namely theeſe: the Eſſæans: the Galilæãs: the Hemerobaptiſtes: the Masbothæans: the Samaritans: the Sadduces: the Phariſes. diuerſe other thinges he wryteth of, the which haue bene partly remembred of vs before, and applyed to their proper and peculier places. Afterwardes he maketh relation of the Goſpell after the Hebrevves, and Syrians, and ſeuerally of certayne Hebrue dialectes: and that by meanes of the Hebrevves, he attained vnto the Chriſtian fayth: with a recitall of other vnwrytten traditions of the Ievves. Moreouer *Egeſippus*, and yet not onely he but alſo *Irenæus*, with the whole aſſembly and company of the elders: haue termed the prouerbes of *Salomon*, wiſedome it ſelf, repleniſhed with all kinde of vertue and godlines, and by occaſion, reaſoninge of the Scriptures called Apocrypha he ſayde that in his time, diuerſe of them were publiſhed by Heretickes, hereof thus much, now to that which by order of hiſtory we are bounde vnto.

Egeſippus.
Thebulis through ambition became an hereticke.
Simon.
Cleobius.
Doſitheus.
Gorthæus.
Masbothęi.
Menandrianiſts.
Marcioniſts.
Carpocratians.
Valentinians
Baſilidians.
Saturnilians.
Eſſæans.
Galilæans.
Hemerobaptiſts.
Masbothæãs
Samaritans.
Saduces.
Phariſes.
The Goſpell after the Hebrewes, and Syrians.
Prouerbes of Solomon.
Apocrypha publiſhed by heretickes.

Cap. XXII.

Of Dionyſius Byſhop of Corinthe, and his Epiſtles.

Cap.23.after the greeke.

FIrſt we haue to ſpeake of *Dionyſius*, who being byſhop of Corinthe freely communicated his diuine and godly labour and induſtry not onely to ſuch as were his charge, but alſo to ſtrangers, ſhewing himſelf moſt profitable vnto all people, by thoſe Catholicke epiſtles which he directed vnto the Churches. of which numbre is that epiſtle written by him vnto the Lacedæmonians: contayning ẏ right inſtitution of chriſtian peace, & vnitie. Moreouer his epiſtle wrytte͂ vnto the Athenians ſtirreth the mindes of faythfull men vnto the embracing of the trueth, and euangelicall conuerſation of life: reprehendeth the gaineſayers & deſpiſers thereof: chargeth diuerſe of them, that they were now in manner fallen from the fayth: although *Publius* there biſhop in their time had there bene martyred. He remembreth *Quadratus* the ſucceſſor of *Publius* (after his martyrdome in the byſhoprick) & teſtifieth of him, that by his meanes they were vnited, and ſtirred to the fayth. He ſheweth moreouer howe that *Dionyſius Areopagita* conuerted vnto the fayth, according vnto that which is wrytten in the Actes of the Apoſtles: was by *Paul* placed the firſt byſhop of Athens. There is extant alſo an other epiſtle of his vnto the Nicomedians, where repugninge the hereſie of *Marcion*: he fortifieth the right rule of fayth. And vnto the Churche of the Gortynenſes, together with other congregations throughout Creta he wryteth: commending *Philip* there byſhope, for that the Church committed vnto his charge was beautified and bedecked by the proufe of many vertuous properties: warninge withall that they ſhould auoide the wilfulnes of peruerſe heretickes. And wryting to the Church of *Amaſtris* together with the reſt throughout *Pontus*: he mentioneth *Bachilides*, and *Elpiſtus*, at whoſe inſtant motion he wrote: and *Galma* there byſhop: interlacing expoſitions of ſundry places of Scripture. He admoniſheth them at large toutching mariage and virginitie: commaundinge alſo to receaue after repentance ſuch as fell, how ſoeuer it happened, eyther of purpoſe, or by heretical perſwaſio͂. Unto this there is annexed an epiſtle vnto the Gnoſij, where theyr byſhope *Pinytus* is admoniſhed not to charge neceſſarily the brethren, with the greuous burthen of vowed chaſtitie: but to haue conſideration of the frail imbecillity of many natures. vnto the which epiſtle *Pinytus* making anſwere extolleth & commendeth *Dionyſius*, yet agayne by way of admonition requireth, that ſtronger meat beinge deliuered, he fead the flocke co͂mitted vnto his charge, with more abſolute and profound doctrine, leaſt that they lingering in their milkeſoppes, and ſmothe exhortacions, waxe old through negligence, in childiſh nurture. In the which epiſtle of *Pinytus* the right rule of fayth: diligent care for the ſaluation of his flocke: diſcretion alſo & vnderſtanding of holy ſcripture, is liuely ſet forth. laſt of all there remaineth an epiſtle of *Dionyſius* vnto the Romaines, namely vnto *Soter* their byſhop whereof if we alleage ſome parte it ſhall not ſeeme impertinent, where he commendeth the Romaine manner obſerued vnto the perſecution of our time, wryting thus: It hath bene your accuſtomed manner, euen from the beginning: diuerſely to benefitt all the brethren, and to ſend relief throughout the citie, ſuppliyng the vvant of the poore by refreshing them in this ſorte, and ſpecially the vvante of the brethren appointed for ſlauishe drudgerie, and digging of mettalls. you Romaynes, of old do retaine the fatherly affection of Rome, vvhich holy *Soter* your bishop not onely obſerued, but alſo augmented, miniſtringe large and liberall relief to the vſe of the ſainctes: embracing louingly the conuerted brethren, as a father doth his ſonnes, vvith exhortation of vvholſome doctrine. Here alſo he remembreth ẏ epiſtle of *Clemens* wrytten to the Corinthians, ſhewing the ſame of aunciét cuſtome, to haue bene read in the Church, for thus he writeth VVe haue this day ſolemnized the holy ſunday, in the vvhich vve haue read your epiſtle & alvvaies vvill for inſtructions ſake, euen as vve do the former of *Clemens* vvritten vnto vs. The ſame author reporteth of his owne epiſtles that they were patched, & corrupted in theſe wordes: VVhen I vvas intreated of the brethren to vvrite, I vvrote certaine Epiſtles, but the menſſengers of Satan haue ſovven them vvith tares, pulling avvay ſome, putting to other ſome, vvhoſe condemnation is layd vp for certaine. no maruell then though ſome endeuored to corrupt the ſacred Scriptures of God, vvhen as they vvent about to counterfett ſuch vvrytinges of ſo ſmale authoritie. Yet beſides all theſe, there is founde an other epiſtle of *Dionyſius* to *Chryſophora* a faithfull ſiſter, where, as it was moſt mete, he miniſtreth vnto her ſpirituall foode conuenient for her calling. thus much toutching *Dionyſius*.

Publius a Martyr.

Quadratus

Dionyſius Areopagita 1.b.of Athens.

Philip.

Bachilides.

Elpiſtus.

Galma.

Pinytus.

Vowed chaſtitie forbidden.

Dionyſius wryteth of the Romains then: if he were nowe to wryte he could tell an other tale.

Dionyſius readeth in the Churche of Corinthe the epiſtle of the Churche of Rome, and of Clemens.

Dionyſius complaineth that heretickes corrupted his epiſtles.

Cap.24.after the greeke.

Cap. xxiii.

Of Theophilus byſhop of Antioche, and his workes

Theophilus.

Of *Theophilus* byſhop of Antioch before mẽtioned:there are found thꝛee bookes of Elemẽtall Inſtitutions,dedicated vnto *Antolicus*. again an other entitled:Againſt the hereſie of Hermogenes,where he alleageth many teſtimonies out of the reuelation of *Sainct Iohn*. there are alſo certaine other bookes of his, intitled:of Inſtitutions,but there was neuer no greater plague oꝛ peſtilence, then the poyſon of heretickes: which then infected after the manner of tares,the true ſeede of Apoſtolicke doctrine. whome the paſtoꝛs of the Churches repelled from the flocke of Chꝛiſt,as if they had bene certen ſauadge beaſtes, partely by admonitions & exhoꝛtations vnto the bꝛethꝛen:partly alſo by encountring with the heretickes them ſelues:ſometimes diſputing and queſtioning with them face to face,to the vtter ouerthꝛow of their trifling fantaſies & ſometimes by theyr wꝛytten commentaries,diligently confuting by way of repꝛehenſion theyr fonde opinions. Among whome *Theophilus* together with others which then labored againſt thẽ, was counted famous,who alſo wꝛote a booke leaueling at *Marcion*, the which we knowe together with the reſt,at this day to be extãt.after the deſeaſe of this *Theophilus*, *Maximinus* being the 7.from the Apoſtles,ſucceeded him in the Church of Antioche.

Maximin⁹ b. of Antioche Anno Domini 179.

cap.25.after the greeke

Cap. xxiiii.

Of Philip byſhop of Gortyna, Irenæus, and Modeſtus.

Philip. Irenæus. Modeſtus.

Philip whome by the repoꝛte of *Dionyſius* we haue learned to haue bene byſhop of the Church of Gortyna: wꝛote a moſt exquiſite tract agaynſt *Marcion*. ſo did *Irenæus*, and *Modeſtus* which of all others chiefly detected his erroꝛ vnto the woꝛlde. ſo did ſundꝛye other learned men,whoſe bookes are yet to be ſeene with diuerſe of the bꝛethꝛen.

Cap.26.after the greeke.

Cap. xxv.

Of Melito byſhop of Sardis in Aſia, and his workes.

Melito and the cataloge of his bookes

About this time *Melito* byſhop of Sardis, and *Apollinarius* byſhop of Hierapolis floꝛiſhed, who both wꝛote vnto the Emperour of Rome then raygning,ſeuerall bookes, and Apologies,in the behalfe of our faith:whereof theſe of *Melito* his doinges,came to our handes 2.bookes of Eaſter.of Politicke conuerſation,and the Prophets. of the church.of the ſundaye. of the nature of man.of the molde of man.of the obedience of fayth of the ſenſes.Moꝛeouer:of the body, and ſoule.alſo of our regeneration,or nevvbirth.of the trueth.of the faith,and the natiuitie of Chriſt.likewiſe a booke of his:of prophecie.of the ſoule,& body.of hoſpitalitie.And a booke intitled:a key.an other:of the deuell.an other:of the reuelation of *Sainct Iohn*,and of God incarnate. laſt of all a booke dedicated vnto *Antoninus*. In his booke of *Eaſter* he declareth the time when he wꝛote it, begining thus: In the time of *Seruilius Paulus* proconſul of Aſia, vvhat time *Sagaris* ſuffred martyrdome,and the great ſturre vvas moued at Laodicea,toutchinge the Sabaoth,vvhich then by reaſon of the time fell out, theſe thinges vvere vvrytten.of this booke *Clemens Alexandrinus* made mention, in a ſeuerall tracte which he wꝛote of *Eaſter*, and purpoſely(as he teſtifieth himſelfe)by occaſion of *Melito* his booke.In his Apology vnto the Emperour he repoꝛteth the thinges pꝛactiſed againſt the Chꝛiſtians,wꝛyting thus: The godly people greued,by reaſon of nevve edictes,publiſhed throughout Aſia and before neuer practiſed: novve ſuffer perſecution. for impudent Sycophantes,& greedy gapers after other mens goods,hauing gotten occaſion through thoſe proclamations: openly robb and ſpoile, day and night,ſuch as committe no treſpaſſe at all. And after a fewe lynes he ſayth: If this be done through your procuremẽt,let it ſtand for good.for the Emperour that is iuſte,neuer putteth in practiſe any vniuſt thing,& vve vvillingly vvill beare avvay the honor of this death,yet this onely vve hũbly craue of your highnes, that you (after notice and tryall had of the authors of this contention) doe iuſtly geue ſentence,vvhether they are vvorthy of death & puniſhment,or of lif and quietneſſe. but if this be not your maieſties pleaſure, and the nevve edicte proceed not from your povver and authoritie,(vvhich vvere not ſeemely to be ſett forthe agaynſt barbarian enemies)the rather vve pray you,that you deſpiſe vs not,vvhich are greued and oppreſſed,vvith this common

Melito in his booke of Eaſter.
Sagaris martyred.
A pece of the Apologie of Melito vnto the Emperour.

and shamefull ſpoyle. Agayne to theſe he addeth: The philoſophie novve in æſtimation amongeſt vs, firſt floriſhed among the Barbarians. for vvhen as it floriſhed vnder the great dominion of *Auguſtus*, your forefather of famous memorie, it fell out to be a moſt fortunate ſucceſſe vnto your empire. For thence forvvardes vnto this daye, the *Romaine* empire increaſed and enlarged it ſelfe vvith greate glorie, vvhoſe ſucceſſor novve you are, greatly beloued: and haue bene long vvished for: and vvilbe together vvith your ſonne continually prayed for. retaine therefore this religion, vvhich encreaſed vvith the empire, vvhich began vvith *Auguſtus*, vvhich vvas reuerenced of your auncetors, before all other religions. This vvas a greate argument of a good beginning, for ſince that our doctrine floriſhed together vvith the happie beginning empire: no miſfortune befell vnto it from the raygne of *Auguſtus* vnto this daye: but of the contrary all proſperous, and gloriouſe, and gladſome, as euery man vvished him ſelfe. Onely of all others *Nero*, & *Domitian*, through the perſvvaſion of certaine enuious, & diſpitefull perſons: vvere diſpoſed to bring our doctrine into hatred. From vvhome this ſclaunder of flattering perſons, raiſed againſt the Chriſtians ſprong vp, after a brutishe maner or cuſtome. but your godly auncetors corrected their blinde ignorance, and rebuked oftentimes by their epiſtles, their ſundry rashe enterpriſes. Of vvhich number *Adrianus* your graundefather, is knovven to haue vvritten both vnto *Fundanus Proconſul*, and *Preſident* of *Aſia*, and to manie others. And your father (yours, I ſaye, in that you gouerned all thinges together vvith him) vvrote vnto the cities in our behalfe, and vnto the *Lariſſæans*, *Theſſalonians*, *Athenians*, and to all the *Grecians*: that they should innouate nothing, nether practiſe any thing preiudiciall vnto the Chriſtians. but of you vve are fully perſvvaded to obtaine our humble petitions, in that your opinion, and ſentence is correſpondent vnto that of your predeceſſors, yea and that more gracious, and farre more religious. Thus as ye reade, he wrote in the aforeſayde booke. And in his Proeme to his annotations of the olde Teſtamente, he reciteth the cataloge of the bookes of the olde Teſtament, then certeine & canonicall (the whiche neceſſarilie we haue annexed) writinge thus: *Meliton* vnto the brother *Oneſimus* ſendeth greeting: VVhereas oftentimes (you beinge inflamed vvith earneſt zeale tovvardes our doctrine) haue requeſted of me, to ſelect certaine annotations out of the lavve and prophets, concerning our Sauiour, and our vvhole religion: and againe to certifie you of the ſumme of the bookes, contained in the olde teſtament, according vnto their number, and order of placinge: novve at length I (beinge mindefull heretofore alſo of your petitions) haue bene carefull to performe that you looke for, knovving your endeuer, your care and induſtrie in ſetting forth the doctrine of faith, marching forvvards vvith loue tovvards God, and care of euerlaſting ſaluation, vvhich you preferre before all other thinges. VVhen that I traueled into the eaſt and vvas there, vvhere theſe thinges vvere both preached and put in practiſe: I compiled into order the bookes of the olde teſtament, ſuche as vvere vvell knovven, and ſent them vnto you, vvhoſe names are theſe: The fiue bookes of *Moſes*: Geneſis, Exodus, Leuiticus, Numeri, Deuteronomium. Then Ieſus Naue, the Iudges, the booke of *Ruth*, foure bookes of kinges, tvvo of Cronicles, the Pſalmes of *Dauid*, the Prouerbes of *Solomon*, the booke of VViſdome, Eccleſiaſtes, the Canticles, *Iob*, *Eſay*, and *Ieremie* the Prophets. on booke of the tvvelue prophets, *Daniel*, *Ezechiel*, *Eſdras*. vpon the vvhich vve haue vvritten ſix bookes of commentaries. Thus farre *Meliton*.

Chriſtian religion began to be made manifeſt in the time of Auguſtus, for then Chriſt was borne.

Melito writeth vnto Oneſimus of the canonical Scripture of the olde teſtament.

Cap. XXVI.

Of the writings of Apollinarius, and Muſanus.

These.2. chapters in the Greeke were one.

Althoughe there were many volumes written by *Apollinarius*, yet theſe onely came to our handes. A booke vnto the foreſaide Emperour. fiue bookes againſt the gentiles, 2. bokes of the trueth. 2 bookes againſte the Ievves. and ſuche bookes as afterwardes he wrote againſt the Phrygian hereſie, whiche not longe after waxed ſtale, then firſte buddinge out, when as *Montanus* together with his falſe prophetiſſes miniſtred principles of Apoſtaſie. ſo farre of him. *Muſanus* alſo ſpoken of before, wrote a certaine excellent booke intituled: Vnto the brethren, lately fallen into the hereſie of the *Encratits*, which then newely had ſprong, and moleſted mankinde, with a ſtrange and pernicious kinde of falſe doctrine, the autor whereof is ſayde to bee *Tatianus*.

Apollinarius

Montanus the heretick.

Muſanus.

Encratits.

Tatianus.

Cap. xxvii.
Of Tatianus and his hereſie.

WE meane that *Tatianus*, whoſe teſtimony a litle before, we haue alleaged toutchinge the renoumed *Iuſtinus*, whome alſo we haue reported to haue bene the Martyrs diſciple. The ſame dothe *Irenæus* declare in his firſt booke againſt hereſies, wryting of
Irenæus li. 1. cap. 30. 31. Saturniani. Marcionitæ. him and his hereſie thus: Out of the ſchole of *Saturninus* and *Marcion* ſprange the Hereticks vvhome they call Encratits (that is to ſay continent perſons) vvho taught that mariadg vvas to be abhorred, contemning the auncient ſhape and molde of man, framed of God and ſo by ſequel, reprehending him that made the generation of man and vvoman. Againe they haue commaunded abſtinence from liuing creatures, for ſo they call them, shevving themſelues vngratefull tovvards God, vvhich made all thinges for the vſe of man. They deny that the firſt man
Tatianus. vvas ſaued and this blaſphemie lately ſpronge vp, *Tatianus* beinge originall thereof, vvho vvhileſt that he vvas the auditor of *Iuſtinus*, reuealed no ſuch thinge, but after his Martyrdome, falling from the Church, & being puffed vp vvith preſumptuous eſtimation and ſelfe opinion of Doctorship, as though he paſſed all others: inuented a ſelfe and a ſeuerall character or maner
Valentiniani. of Doctrine. he dreamed of certaine inuiſible vvorldes, vvith the Valentinians, preachinge of mariadge and corruption, and fornication as *Marcion*, and *Saturninus* had done before, calling into controuerſie of himſelfe the ſaluation of Adam. This doth *Irenæus* write in the place be-
Seuerus. fore cyted, and a litle after thus: One *Seuerus* reuiued the foreſayd hereſi, and became an author
Seueriani. vnto his follovvers that of him they vvere called Seueriani. Theſe receaue ẏ Lavve, the Prophets and the Goſpells: they expounde names of holy Scripture, as pleaſeth them beſt: they reuile the Apoſtle *Paul*: they reiect his Epiſtles: they deny the Actes of the Apoſtles. there firſt author was *Tatianus*, who patched together, I wot not what kind of mingle mangled conſonancy of the
Diateſſaron. Goſpells and termed it Diateſſaron, which as yet is to be ſene of many. ſome reporte that he preſumed metaphraſtically to alter the wordes of the Apoſtle, correcting as it were the order of the phraſe. He left in wryting vnto the poſteritie a great numbre of commentaries, but of all the reſt
Tatianus though an hereticke yet wrote he a learned book agaynſt the Gentiles. that booke of his, againſt the Gentiles is recounted famous, and taken for the beſt, and moſt profitable: where mention is made of the former times, with a bold proteſtation, that *Moſes* and the Prophets among the Hebrevves, were farre more auncient, thē the famous men among the Gentiles, and thus ſtoode theſe thinges then.

Cap. xxviii.
Of Bardeſanes a ſyrian, and his bookes.

VNder the raygne of the ſame Emperour, when hereſies increaſed, a certaine man in *Meſapotamia* by name *Bardeſanes*, being very eloquent and ſkilfull in logicke: publiſhed in
Bardeſanes a Syrian. wryting in the Syrian tongue, Dialogues together with other bookes, againſt *Marcion*, and other graundeheretickes. the which certaine learned men (whereof he had then a great numbre to his diſciples, his gift of vtterance did ſo paſſe) tranſlated from the Syrian into the Greeke tongue, of which bookes, that dialogue intitled of Deſteny, and dedicated vnto *Antoninus* the Emperour, is of greate force. The report goeth that he wrote many other bookes, by occaſion of the perſecution rayſed in thoſe times. This man was firſt ſchooled by Valentinus, but afterwards reprehendinge and condemning his fabulous dreames: transformed and altered himſelfe of his owne accord embracing the ſounder ſentence, and yet ſcarcely ſo, waſhed he altogether away the
Anno. 179. ſpotts of the former hereſie. About this time *Sover* byſhop of Rome departed this life.

The ende of the fourth booke.

THE FIFTE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA

The proëme.

Howe that Eleutherius ſucceded Soter in the ſeae of Rome.the difference betwene the eccleſiaſticall and prophane hiſtory.he purpoſeth towrite of martyrs.

SOter whē he had bene byſhop of Rome eight yeares finiſhed his mortall race, whome Eleutherius the twelfth from the Apoſtles ſucceded. And then was it the ſeuenteneth yeare of the raygne of Antoninus Verus the Emperour. In which time ſedition being rayſed throughout the Cities, and vehement perſecution in all partes of the world encreaſed againſt vs: we may eaſily coniecture, howe many millions of martyrs ſuffred throughout the worlde, by ſuch as happened vnto one nation, which for moſte true and euerlaſtinge memory, hathe bene thought worthy the wrytinge, & is printed for the poſteritie. And although we haue here-heretofore compiled a booke of martyrs in moſte ample wiſe, reciting the catalogue of them, and yet not onely the hyſtoricall narration, but alſo enterlacing matters of doctrine: neuertheleſſe we minde not preſently to omitt any thinge that may ſeeme pertinent vnto this our hiſtory which we haue nowe in hand. Other hiſtoriographers haue carefully conſidered, onely to commit to letters warlicke victories and noble triumphes againſt the enemies, valiant enterpriſes of captaines, notable corage of armed ſoldiers, beſpotted with bloud and innumerable ſlaughters of tender ſucklings, committed for countrey and ſubſtance ſake: But this our hiſtory containeth a pollicy gratefull vnto God, moſt peaceable warres for the quietnes of the ſoule, for the trueth of conſcience rather thē triall for our country, for godly fauor, rather thē worldly frendſhipp. It contayneth the valiant conſtancy of champions, buckling and wraſtling for the trueth, the moſt victorious fortitude & triumphes agaynſt firy fiendes of hell, the vpper hand of our vniſible aduerſaries, to be ſhort it pronounceth for all theſe, crownes of euerlaſting memory.

Eleutherius b. of Rome. Anno Domini. 179.

CAP. I.

Of the martyrdome of Sainctes, and cruell perſecution in Fraunce, vnder Antoninus Verus the Emperour.

IT was the countrey of Fraunce, wherein the theatre of this wraſtlinge (before mentioned) laye. whoſe chief cities and moſt frequented in reſpect of the reſt in the ſame region are Lions and Vienna. Through bothe which Cities the riuer Rhodanus doth runne compaſſinge that whole countrey. The holy Churches there, ſent this letter toutching their martyrs, vnto the Churches throughout Aſia and Phrygia, making relation of their affaires after this manner.

The ſeruaunts of Chriſt inhabiting Vienna and Lions Cities of Fraunce, vnto the brethren throughout Aſia, and Phrygia, obtayning with vs the ſame fayth and hope of redemption: peace and grace and glory from God the father, and Chriſt Ieſus our Lorde be multiplied.

The epiſtle of the french mē vnto the Churches of Aſia, & Phrygia.

When they had premiſed certaine thinges by waye of preamble, they followe after in theſe wordes: The greatnes of this our tribulatiō, the furious rage of the Gentiles againſt the Saincts, and vvhat thinges the bleſſed martyrs haue ſuffred: vve are able exactly, neyther to expreſſe by vvorde, nor comprehende in vvryting. The aduerſarie vvith all might poſſible, applied himſelfe shevving tokens of his preparatiues & diſpoſed entrance to perſecution, & paſſing throughout

all places acquainted and inſtructed,his lymmes, to ſtriue againſt the ſeruants of God: ſo that onely vve vvere not banished our hovvſes,bathes,and common market places: but altogether, euery one of vs ſtraightly charged not to shevve his face. yet the grace of God vvithſtoode him, deliuering the vveakelinges, vphoulding certaine others of the contrary, as ſure and immoueable pillers vvhich through their ſufferance vvere able not onely to repell the violence of the deſpitefull aduerſarie, but alſo to prouoke him, paciently abiding all kinde of ſclaunder, and punishment. To be shorte vveyinge greate tormentes for ſmale trifles: they haſtened vnto Chriſt, declaring as trueth is: that the paſſions of theſe preſente times, are not vvorthie of the glorie, vvhich shalbe reuealed vnto vs. And firſt of all, they bare manfully all ſuch vexations as the cluſtered multitude laied vpon them: exclamations, ſcurginges, draggings, ſpoyling, ſtoninge, fettring, and the like vvhatſoeuer the heady and ſauadge multitude accuſtometh to practiſe againſt their profeſſed enemies. next being ledd vnto the open market place, and examination had: they vvere comdempned in preſence of the people by the Tribune, and the other chiefe potentates of the citie,and caſt into priſon, vntill the preſidentes comminge. After that, vvhen they vvere brought before the preſident vvhich had exerciſed all kinde of extreame cruelty againſt vs: *Vegetius Epagathus* one of the brethren hauing fullneſſe of loue tovvardes God, and man, vvhoſe conuerſation vvas ſo perfecte, Although a yonge man, yet thought comparable vvith *Zacharie* the Prieſte, for he vvalked vnblameable in all the commaundementes and ordinaunces of the Lorde, and very ſeruiceable tovvardes his neighbours, hauinge greate zeale and feruencie of the ſpirite of God: allovved not of the ſentence vniuſtely pronounced agaynſt vs, but vvith vehement motion required, that audience myghte be giuen him to pleade for the brethren, that vve had committed no impiety. vvhich beinge denyed him (for he vvas a noble man) of ſuch as compaſſed the tribunall ſeate, and of the preſident reiecting this iuſte petition,and onely demaundinge vvhether he vvas a Chriſtian: confeſſed it vvith a lovvde voice, and ſo he vvas receiued into the fellovvship of the Martyrs and called the aduocate of the Chriſtians.for he hauinge the ſpirite vvhich is the comforter,in greater aboundance then *Zacharie*, declared the fullneſſe of loue that vvas in him, in that he ſpared not his life, in the defence of the brethren. he vvas and is the true diſciple of Chriſte, follovvinge the lambe vvhither ſoeuer he goeth. the other foremartyres ſtirred vp by this example haſten them ſelues vnto Martyrdome, and are become liuelyer, and readyer, accomplishinge the confeſſion of Martyrdome vvith all cherefullneſſe of minde. there vvere certayne others founde vnready, leſſe exerciſed, and as yet vveake, not of abylitie to beare the burthen of ſo vveightie a combate. (in numbre tenne): vvhich fell through the frailtye of the fleshe, to our greate heuineſſe and ſorovvefull lamentation, quaylinge the cherefullnes of others, vvhich vvere not as yet apprehended,but accompanied the Martyres,vvhat torments ſoeuer befell them, and ſeuered not them ſelues from them. Then trembled vve all for feare, and that greatlye becauſe of the vncertainety of confeſſions: not terrified vvith any tormentes, but carefull for the ende, leaſt that any shrinked and fell from the faithe. daylye there vvere apprehended ſuch as vvere vvorthye to fulfill the numbre of the fallen vveakelinges: ſo that out of bothe theſe Churches as many as ruled and bare the greateſt ſvvaye vvere taken, and executed, and vvithall certayne of the Ethnickes beinge our ſeruantes vvere taken, (for the preſident had commaunded publiquely, a generall inquiſition to be made for vs) vvho being ouercome by the ſubtle ſleyghtes of Satan, and terrified vvith the ſighte of the tormentes vvhich the ſainctes ſuffred, throughe the perſvvaſion of the ſoldiers eggingе them forevvardes: fayned agaynſte vs and reported: that vve vſed the feaſtinges of *Thieſtes* and the inceſt of *Oedipus*, vvith diuerſe other crimes vvhich may neyther godlye bethoughte vpon, neyther vvith modeſtie be vttered, neyther vvithout impietie be beleued. Theſe thinges novve being bruted abroade, euery body vvas moued and incenſed againſt vs, in ſo much that they vvhich for familiaritie ſake vſed moderation before, novve vvere exceadingly moued and madd vvith vs. then vvas that ſaying of our Sauiour fulfilled, to vvete: the tyme vvill come, vvhen as euerye one that ſleyeth you, shall thinke that therein he dothe God good ſeruice. then ſuffered the holy Martyres ſuche tormentes as tongue can not expreſſe. And Satan prouoked them vvith all might poſſible, to vtter ſome blaſphemy, greatly vvas the vvhole rage bothe of people, and preſidente, and ſoldiers ſett againſt *Sanctus*, Deacon of the Churche of Vienna: and agaynſt *Maturus*, lately baptized, yet a noble vvarrier: and againſt

Rom.8.

Vegetius Epagathus martyred.
Luke.1.

Tenne fell in perſecution.

Sclaunders raiſed againſt the Chriſtiās.

Iohn.16.

Sanctus a Deacon.
Maturus a late conuert.

againſt *Attalus* a Pergamenian, vvho vvas alvvayes a piller and fortreſſe of our fayth: and agaynſt *Blandina* a vvoman, by vvhome Chriſt shevved that thoſe thinges vvhiche in the ſighte of men appeare vile, baſe, and contemptible, deſerue greate glory vvith God, for the true loue they bare tovvardes him in deede, vvithout boaſting in shevve. vvhen as vve all quaked for feare, yea and her carnall myſtres (vvhich alſo vvas one of the perſecuted Martyres) very carefull leaſte that peraduenture at the tyme of her aunſvvere, by reaſon of the frailetye of the fleshe, she shoulde not perſeuere conſtant: *Blandina* vvas ſo replenished vvith grace from aboue, that the executioners vvhich tormēted her by turnes, from morning to night, faynted for vveryneſſe, and ceaſſed confeſſing them ſelues ouercome: and that they vvere no longer able to plague her, vvith any more punishments: marueling, that as yet she drevve breath hauing her vvhole body rent in peces, and the vvoundes open: they confeſſing vvithall, that one of theſe torments vvas of force ſufficient, to coſt her her life, much the more, ſo many, and ſo great. but this bleſſed vvoman, like a noble vvraſtler, vvas renevved at her confeſſion, for as ofte as she pronounced: I am a Chriſtian, nether haue vve committed anye euell: she vvas recreated, refreshed, and felt no payne of her punishment. *Sanctus* alſo bare noblye, and valiantly, yea aboue the ſtrengthe of man all ſuche vexations, as man coulde deuiſe. vvhen as the vvicked in compaſſe, by reaſon of his greate paſſion, and tormentes, hade vvell hoped to haue harde ſome vndecent, and vncomelye ſpeache, out of his mouthe: his conſtancie vvas ſo greate, that he vttered neyther his ovvne name, neyther his kyndred, neyther the countrey vvhence he vvas, nor vvhether he vvere bonde or free, but vnto euery queſtion he anſvvered in the Romayne tounge: I am a Chriſtian. thus confeſſed he often in ſtede of all other thinges: of his name, and Citie, and kindred, neyther coulde the Gentyles gett any other language of him. VVherefore the preſident and the tormentors vvere fearcely ſett againſt him. And vvhen as novve there remained no punishment vnpractiſed, at length they applied vnto the tendereſt partes of his body, plates of braſſe glovving hott, vvhich fryed, ſeared, and ſcorched his body, yet he Remayned vnmoueable, nothinge amazed, and conſtante in his confeſſion, being ſtrengthened and moyſtened vvith the devve vvhich fell from the celeſtiall fountayne of the vvater of life, gushinge out of the vvombe of Chriſt. his body bare vvitneſſe of the burning. for ouer all his body his fleshe vvas vvounded, his membres beſcarred, his ſinevves shrinked, ſo that the naturall shape and outvvarde hevve vvas quite changed, in vvhome Chriſt ſuffering, obtained inſpeakeable glory, conqueringe Satan and leauinge an example for the inſtruction of others: that no tormente is terrible vvhere the father is beloued, no lamentation lothſome vvhere Chriſt is gloryfied. vvhen as the vvicked tormentors a fevve dayes after, had brought him to the place of tormente, and vvell hoped, that if they punished him novve (hauing his vvhole body pufte vp vvith ſvvelling and feſtred vvoundes, ſo ſore, that it might not be toutched, no not vvith the leaſte finger) they shoulde ouercome him, and preuaile: or if that he died in tormente, they shoulde terrifie the reaſt, and ſo vvarne them to take heede: none of all theſe hapened vnto him, but beyonde all mans expectation, in the later tormentes his body vvas releaſed of the payne, recouered the former shape, and the membres vvere reſtored to their former vſe, ſo that the ſeconde plague through the grace of Chriſt, vvas no greuous malady, but a preſent medicine. Againe Satan goinge about blaſphemouſly to ſclaunder vs, procured *Biblis* a vvoman (one of them vvhich had faynted before) to be brought forthe, ſuppoſing her fraile and feareful mind, novve to be quite altered from the Chriſtian oppinion, and conſequently through her blaſphemous deniall, to be in daunger of dampnation: she then at the very houre of torment, returned vnto her ſelfe, and vvakinge as it vvere out of a dead ſlepe, by meanes of theſe punishmentes temperall, conſidered of the paines eternall in hell fyre: and vnlooked for, cryed out vnto the tormentors and ſayde: hovve coulde they deuore infantes, vvhich vvere not ſuffred to ſucke the blood of brute beaſtes. For that she confeſſed her ſelfe a Chriſtian, she vvas appointed to take her chaunce amonge the Martyrs. vvhen that theſe tyrannicall tormentes vvere taken avvay of Chriſt, through the pacience of the bleſſed ſaynctes: the deuell inuented other miſchiefs, to vvete: the impriſoning of the ſaynctes in depe and darke dongeons, fettring of them in the ſtocks, ſtretching their feete vnto the fift bored chinke, vvith other punishments vvhich furious miniſters full of deuelish rage, are vvonte to putt in vre, & practiſe, vpon poore priſoners. ſo that many vvere ſtifled & ſtrangled in pryſon, vvhome the Lord vvould haue ſo to

Blandina a woman.
1. *Corinth.* 1.

Blandina ſheweth great paciēce in her tormentes.

Blandina cōfeſſeth her ſelfe to be a Chriſtian.

Sanctus ſheweth greate pacience.

Sanctus confeſſeth him ſelfe a Chriſtian.

A notable ſaynge of Sanctus.

Biblis a womā pitiouſly tormented.

Many of the Martyrs died in pryſon.

end this life, and to shevve his glory. The ſaínctes being thus ſore vvounded vvhich ſeemed not poſſibly to liue, (if all mans helpe and medicine vvere applied, thereunto,) remayned shutt vp in cloſe priſon, deſtitute of all mans ayde, onely comforted of the Lorde, and confirmed in body and minde, ſo that they ſtirred vp and cherished the reſt. the yonger ſort that vvere nevvly apprehended, vvhoſe bodies had not before taſted of the lashe of the vvhippe, lothed the cloſeneſſe of the pryſon, and vvere choked vp vvith ſtinche. bleſſed *Pothinus* to vvhome the charge of the byshopes ſeae of *Lyons* vvas committed being aboue foure ſcore and tenne yeare olde, vveake of body, ſcarce able to dravve breath: becauſe of the imbecilitie of nature, creping on apace and being ſtrengthened vvith cherefulneſſe of the ſpirite, for the conceaued ioye of martyrdome vvhich he deſired: vvas brought forthe before the tribunall ſeate, faynt in body, for that he vvas olde and ſickly, his lyfe being for this ende reſerued, that Chriſt by the meanes of it might triumphe. he vvas caried of the ſouldiers & layed before the tribunall ſeate, accompanied vvith the potentates of the cytie, and the vvhole multitude, diuerſly shoutinge, as if he had bene Chriſt, he hathe geuen a good teſtimony: and beinge demaunded of the preſident vvho is the God of the Chriſtians, anſvvered: if thou become vvorthie, thou shalte vnderſtande. after this anſvvere he vvas cruelly handled, and ſuffred many ſtripes, for ſuch as vvere nereſt vnto him pricked at him vvith the hand, and ſpurned him vvith the foote, reuerencinge his yeares nothing at all: and ſuch as ſtoode a farre of, looke vvhat eche one hade in his hande, that vvas throvven at his heade, and ſuch as ceaſed from pouringe out their poyſened malice, thought them ſelues to haue greeuoſly offended, ſuppoſinge by this meanes, to reuenge the ruyne of their rotten Gods. but he almoſte breathleſſe is throvven into pryſon, vvhere after tvvo dayes, he departed this life. here vvas shevved the greate prouidence of almightye God, and the infinite mercy of Ieſus Chriſt, though very ſeldome outvvardly appearing vnto the brethren, yet neuer deſtitute of the povver of Chriſt. and as many as faynted in the firſt perſecution, vvere all a like impryſoned and partakers of the affliction, nether did they preuaile or the deniall profitt them, it vvas thoughte a ſufficient faulte that they confeſſed to haue bene ſuche: but theſe, as murtherers, and haynous treſpaſſers, vvere tvviſe more greeuouſly plagued. the ioy of martyrdome, the hoped promiſſes, the loue tovvardes Chriſt, and the fatherly ſpirite comforted the one company: the other, vexed in conſcience, ſo that theire outvvarde countenance bevvrayed there invvard apoſtaſie: they vvent chearfull, vvith a greate maieſty and grace, their fetters becominge them as the skirtes of the nevve maried ſpouſes, garnished vvith ſundry colors, and layed ouer vvith golde, and vvith all yelding a Chriſtian fragrant ſmell, ſo that many ſuppoſed theyr bodies to haue bene outvvardly perfumed: but the other all ſadd and ſorovvful, as vile, and abiect caytifs, misshapen creatures, full of all deformity, derided of the Gentiles thẽ ſelues, deſeruing death, as degenerating covvardes, deſtitute of the moſte precious, & glorious, and liuely name of Chriſtiantie, vvith the ſight hereof many vvere confirmed, ſo that ſodenly being apprehended vvithout ſtay proteſted theyr fayth, not hindred vvith one thought of deuelishe perſvvaſion. **A litle after in the ſayde Epiſtle thus it followeth:** After theſe thinges the formes of martydome are framed, and deuided into diuerſe ſortes, for of manye faire colored and ſvvete ſmelling flovvers, they offred vnto God the father, one vvell tvviſted, and compacted crovvne or garland. it behoued noble champions, hauing borne the brunte of ſo variable a combatt, and gotten a magnificall victory, to triumphe vvith an incorruptible crovvne of immortalitie. *Maturus* then, and *Sanctus*, and *Blandina*, and *Attalus*, vvere ledd vnto the brute beaſtes, in the popular and publique ſpectacle of the Heathenish inhumanitie, euen at the day appointed of ſett purpoſe by our men for ſo beaſtly a buckling. vvhere againe, *Maturus*, and *Sanctus* vvere diuerſlye tormented, vvith all kinde of punishmentes, as if they had ſuffred nothinge before, yea rather (as it vvere vvith many nevve meanes) repellinge the aduerſarye, they beare the victorious garlande, ſuffringe againe all the vvonted reuilinges, all the cruelty of the ſauadge beaſtes, and vvhatſoeuer the outragious multitude craued and commaunded in compaſſe, and aboue all, they paciently ſuffred the iron chair, vvherein theyr bodies boyled as in a frienge panne, filling ſuch as vvere preſent vvith there lothſome ſauore of that fulſome froth neyther vvere they thus contented but practiſed further to ouercome the pacient ſufferaunce of the ſaynctes. neyther coulde they gett any other ſentence of *Sanctus*, ſaue that confeſſion vvhiche he cried at the firſte. At lengthe vvhen that theſe ſaynctes hade endured this greate and greeuous tryall, they vvere ſlayne, after that all that, daye longe they hade bene

Pothinus. b. of lyons after great torments is caſt into pryſon where after 2. dayes he departeth this life.

A compariſon or difference betwene ſuch as faynted & ſuch as continwed faythfull in perſecution.

Maturus and Sanctus beheaded.

bene made a ſpectacle vnto this vvorlde, in that variable combatt, as commonly it falleth out in equall matches. but *Blandina* vvas hanged in chaynes, an obiecte for the vvilde beaſtes, to exerciſe their ſauadge violence vppon, no doubt ſo done by the ordinance of God, that ſhe hanging in the forme of a croſſe, might by her inceſſant prayer, procure chearefulneſſe of minde, vnto the Saínctes that ſuffred: vvhereas they in that agony behoulding vvith outvvarde eye in their ſiſter, him that vvas crucified for them, might perſvvade the faythfull, that all ſuch as ſuffer for Chriſtes ſake, shall haue fellovvship vvith the liuing God. after that she had honge a longe vvhile, and no beaſte toutched her, she is taken dovvne, caſt into pryſon, and reſerued for further torment, that being conquerour of many combatts, she might prouide for the crooked ſerpent, inexcuſable condemnation, and animate the brethren vnto chearefulneſſe, putting on as a ſmale, a vveake, and contemptible perſon, the greate, the ſtrong, and inuincible champion Chriſt Ieſus, obtayning through her diuerous, & manifolde pacience, the incorruptible crovvne of glory. *Attalus* alſo a famous man vvas greatly deſired of the people vnto puniſhment, vvho being ready, and of a cleare conſcience, came forth, for he vvas notably exerciſed in the Chriſtian profeſſion, alvvaies a fauorer, and furtherer of the trueth. therefore vvhen he vvas led in compaſſe of the Theatre, vvith a ſcrole before him, vvherein vvas vvritten in the Romayne tongue: This is *Attalus* the Chriſtian: and the people had raged againſt him, the Preſident knovving that he vvas a Romayne, commaunded him to be impriſoned, and cloſely kept vvith the other priſoners, concerning vvhom he had vvritten vnto *Cæſar*, and expected an anſvvere. The meane tyme paſſing betvvene, vvas neither vayne, nor fruteleſſe, for the infinite mercy of Chriſt Ieſus our Sauiour, shined in the vvorlde, through their pacience. the deade by the liuing vvere reuiued: the martyrs profited ſuch as vvere no martyrs: the pure virgine, and mother the Churche, vvas greatly comforted, and cheriſhed, vvhen as she recouered and receaued for liuing, ſuch as before she had loſte as vntimely birthes, and dead frute. for many vvhich before had faynted, by their meanes vvere novv moulded, borne againe, ſtirred vp a fresh, learned to proteſt their faith, and novv being quickened, and ſtrengthened, hauing taſted of him vvhich vvill not the deathe of a ſinner, but is mercifull vnto the penitent: they come forth before the tribunall ſeate, ready to anſvvere vnto the interrogatories of the preſident. And becauſe that *Cæſar* had commaunded by vvriting that ſuch as confeſſed them ſelues Chriſtians, shoulde be executed, and ſuch as renounced, shoulde departe the frequented ſolemnitie (vvhich by reaſon of the concourſe of the Gentyles from euery contrey, vvas about the beginning very populous) he brought forth from priſon the bleſſed confeſſors into the open ſpectacle and preſence of the people, to be ſcornfully gaſed vpon, and vvhen he had agayne made inquiſition of them, as many as he founde to be priuiledged perſons of Rome, thoſe he beheadded, the reſt he threvv to be rēt a ſunder, & torne in peeces of vvilde beaſtes. Chriſt vvas greatly glorified in them vvhich at the firſt denyed, and at laſt, beyond all the expectation of the heathen, boldely confeſſed their fayth. They ſeuerally vvere examined, to be ſet at liberty, but after confeſſion they vvere coopled to the number of the martyrs. They taried vvithout vvhich neuer had grayne of fayth, no feeling of the vvedding garment, no ſparckle of the feare of God, but rather through their vvicked conuerſation blaſphemed the vvay of God, as ſonnes of perdition. All the other vvere coopled to the Chriſtian congregation. & at the tyme of examination, *Alexander* a Phrygian borne, profeſſing phiſicke, hauing dvvelled in Fraunce many yeares, a man vvell knovvne for his great zeale Godvvardes, and boldenes of ſpeach (he vvas not vvithout the gracious and Apoſtolicke gift) ſtoode harde by the tribunall ſeate, and nigh the examined perſons, exhorting them to bouldneſſe of confeſſion, by ſignes and tokens, ſo that by his ſorovving, and ſighing, by his hopping, and ſkipping to and froe, he vvas diſcryed of the ſtanders by, and vvhen the people in compaſſe had taken in ill parte, that they vvhich before had recanted, againe did confeſſe: vvith one conſent they cry out agaynſte *Alexander*, as author thereof. VVhen the Preſident had vrged him, and demaunded of him vvhat he vvas, he anſvvered: I am a Chriſtian. for vvhich anſvvere the Preſident allotted him vnto the beaſtes, of them I ſay to be rent in peeces and deuoured. The ſeconde day after, together vvith *Attalus*, he is brought forthe, for the Preſident to gratifie the people deliuered him vnto the beaſtes to be bayted the ſeconde time. And vvhen theſe had taſted of all the torments prouided for them in compaſſe of the ſcaffolde, and ſuffred great paine, in the ende they vvere put to death. of vvhich number *Alexander* not once ſighed, neyther vttered any kinde of ſpeache, but invvardly from the heart talked vvith God. *Attalus* burning in the

Blandina hanged in gibbets ſo lowe, that the wild beaſts might reache her.

Blandina is caſt into priſon.

Attalus brought forth & clapt in priſon.

Many that fell repented them againe. *Ezech.16.*

Alexander a Phiſician cōforteth the martyrs.

Alexander torne in peeces of wilde beaſtes.

Attalus fryed to death.

ſcaulding yron chayre, glovving hott, ſo that the ſauour of his broyled body filled their noſtrells: ſpake vnto the multitude in the Romayne tongue: behould this is to deuoure men, for vve neither deuoure men, neyther commit any other haynous offence. And being demaunded vvhat name God had, aunſvvered: God is not called after the manner of men. after all theſe thinges, vppon the laſt day of the ſpectacles, *Blandina*, together vvith *Ponticus*, (a yonge man of fifteene yeares of age) vvas brought forth (vvhich thing vvas dayly vſed, to the ende they might behoulde the torments of the reſt) vvhome they compelled to ſvveare, by their Idols names. but they conſtantly perſeuering in their ſentence, and contemning their Idols, ſett the multitude in ſuch a rage againſt them, that they tendered, neither pitied, the yeares of the yonge man, nether ſpared the vvoman kinde, but plagued them vvith all puniſhment poſſible, & that in compaſſe, compelling them novv and then to ſvveare, vvhich vvhen they coulde not bringe to paſſe: *Ponticus* being ſuccored of the ſiſter in preſence of the Paganes, vvho then beheld hovve that she exhorted and confirmed the yonge man: after that he had ſuffered all kinde of bitter torment, yelded vp the ghoſte.

Ponticus of the yeares of 15. martyred.

laſt of all bleſſed *Blandina*, like a noble mother, hauing exhorted her children and ſent them before, as Conquerours vnto the Kinge, pondering vvith her ſelfe all the puniſhments of her children: haſtened after them ioying and triumphing at her ende, as if she had bene inuited and laued to a vvedding dinner, and not to be caſt among vvilde beaſtes. after ſcurging, after buckling vvith vvilde beaſtes, after the broyling of her bodye as it vvere in a frying panne, at lengthe she vvas vvrapped in a nette, and tumbled before a vvilde bull, vvhich toſſed her vvith his hornes to and froe, yet had she no feeling of all theſe, her minde being fixed, and vvholy ſett vppon the conference vvhich she had vvith Chriſt, in the ende she vvas beheaded:

Blandina beheaded.

the Pagans them ſelues pronouncing: that neuer any vvoman vvas hearde of amonge them, to haue ſuffred ſo many and ſo greate torments. nether ſo did they ceaſe from their crueltie and rage tovvardes the Chriſtians. for the ſauage and barbarous Gentyles being prouoked by a furious and beaſtly fiende, coulde not quiet them ſelues, but that their furious rage, practiſed an other kinde of malicious ſpyte vpon the dead carkaſes. neither vvere they pleaſed in that they vvere ouercome, and voyde of natural feeling and ſenſe, but proceeded further, like brute beaſtes; both Preſident and people vvere furiouſly prouoked,

Apocalyp. 22.

proſecuting vs vvith like hatred, that the Scripture might be fulfilled, vvhich ſaith: he that is vvicked, let him be vvicked ſtill, and he that is iuſt, let him vvorke righteouſnes ſtill. for as many as vvere choked vp vvith the noyſome ſtinche of the priſon, vvere throvvne to be deuoured of dogges, charging a continual vvatch, day and night, that none of them shoulde be buried of vs.

Deade carkaſes throwne vnto dogges

and they gathering together the reliques of the Martyrs bodies, ſome vndeuoured of beaſtes, ſome vnburned by fire, partly torne, and partly burned, vvith the heades and ſtumpes of others vncouered vvith earthe, committed them for the ſpace of many dayes, vnto the cuſtody of ſouldiers. others fretted and fumed, ſnarling at them, vvith the gnashing of their teeth, ſeeking further reuengement of them. others derided and ſkoffed them, magnifying their Idolls as cauſers of this our calamitie. And ſuch as vvere of a milder nature and ſomevvhat ſorovved at our ſuffering, vehemently reuiled, and ſayd: vvhere is their God? and vvhat profited them this religion, vvhich they preferred before their liues? and ſuch vvas the variable and deuelish diſpoſition of the infidells, to our great ſorovve, becauſe that it vvas not lavvfully permitted for vs, to bury the deade bodies of the Martyrs. neither ſtoode the night vnto vs in any ſteade for that purpoſe, neither vvoulde the keepers bovve for money, neither bende at our prayer, but kept the bruſed carkaſes of the Sainctes, as if ſome great commoditie grevve vnto them, by keeping them vnburyed, Againe after a fewe lynes, thus they wryte: To be short, after that the bodyes of the bleſſed Sainctes had bene euery kinde of vvay ſpitefully, and ſcornfully entreated, lying vvhole ſix dayes along vnburied, at length they vvere burned to ashes, the ashes alſo they gathered & ſcattered in the riuer Rhodanus vvhich paſſed by, ſo that no iote, or relique thereof shoulde longer remaine vppon earthe. this they did to the ende they might ouercome God, and hinder the reuiuing of the Sainctes. leſt that (as they ſayd) there shoulde be any further hope of the reſurrection, vvhereof (ſay they) the Chriſtians being fully perſvvaded, bring amongſt vs ſtraunge, & nevve religion, they contemne puniſhment, & haſten them ſelues chearefully vnto death. Novv let vs ſee vvhether they can riſe, and vvhether their God can helpe, and deliuer them from our handes.

The aſhes of the burned bodyes were throwē into the riuer Rhodanus to take away the hope of the reſurrection.

Cap. II.

How the bleſſed Martyrs of God, receaued after repentance, ſuch as fell in perſecution.

Such were the calamities which happened vnto the Churches of Chriſt, vnder the ſayd Emperour, whereby we may coniecture by all likelyhoode, what befell vnto other prouinces. neither ſhal it be amiſſe, if out of the ſame epiſtle we alleadge farther teſtimony, concerning the mercy and mekeneſſe of the foreſayd Martyrs, written in this manner: They vvere ſuch follovvers of Chriſt (vvho vvhen he vvas in the forme of God, thought no robbery to be equall vvith God) that being ſett in ſuch a glory, they ſuffered torments, neither once, nor tvvyſe, but often, and againe being reſkued from the beaſtes, hauing the prynt of hott irons, and ſkarres, and vvoundes in their bodies, neither called they them ſelues Martyrs, neither permitted others ſo to terme them. but if any of vs ſo named them in our epiſtles, they ſharply rebuked vs, they attributed the name of martyrdome vvith full minde vnto Chriſt, vvho vvas the faythfull and true Martyr, the firſt frutes of the deade, the guyde vnto life. they called to minde their miſerable torments, vvhich ended the race and courſe of this life vvith bleſſed martyrdome, and ſaide: They novv are Martyrs, vvhome Chriſte voutchſafed to receaue vnto him by confeſſion, and through the paſſage of this perſecuted life, to ſeale their martyrdome among the number of the bleſſed Sainctes: but vve are meane, and baſe, and humble confeſſours. they beſeached the brethren vvith vvatriſh eyes, and vvett cheekes to pray inceſſantly for their happy endes. they expreſſed liuely the povver of martyrdome, vvhile they reſiſted the Heathens vvith libertye and boldeneſſe, shevving their noble corage through pacience, their conſtancy vvithout feare, or trembling, and being called Martyrs of the brethren, refuſed it vvith the fulneſſe of the feare of God. And a litle after, thus they write: they humbled them ſelues vnder the mighty hande of God, by the vvhich they are novv highly exalted: they rendred vnto all men an accompt in the defence of their fayth: they accuſed none, looſed all, and bounde no man: they prayed for their perſecutors after the example of *Stephan*, that perfect Martyr, vvhich ſayde: Lorde lay not this ſinne to their charge. if he prayed for them that ſtoned him, hovv much more for the brethren? Againe, a litle after they ſay: the greateſt combatt they had vvith him (meaning the ſerpent) vvas for the ſyncerity of loue. ſo that the roring lyon being foyled before, novv quickened and ſturred vp ſuch as he thought to haue had deuoured. they shevved no inſolent arrogancye tovvards them that fell, but miniſtred vnto ſuch as vvanted of their aboundance, being affectioned vvith motherly pity and compaſſion tovvards them: and sheading many teares vnto God the father for their ſakes, they craued life, and he graunted it them, vvhich life they communicated to their neighboures: and ſo they paſſing as Conquerours in all thinges, embracing peace, and shevvinge the ſame vnto vs, departed this life vvith peace, and poſted vnto the heauenly & celeſtiall paradiſe: leauing no griefe behinde them vnto the mother, no ſedition or vvarre vnto the brethren: but ioye, and peace, and concorde, and loue. I ſuppoſe theſe thinges not to be vnprofitably ſpoken of vs, toutching the loue of the bleſſed Martyrs towardes the brethren that fell, whereby we may note the vnnaturall, and mercyleſſe mindes of ſuch as after theſe examples greeuouſly afflicte the members of Chriſt.

The French men write thus of their martyrs.

Philip. 2.

The ſuffring of Chriſt is rather to be termed λύτρον redemption. 1. Pet. 1. then μαρτύριον martyrdome.

Who be martyrs and who confeſſors.

1. Pet. 5.

Act. 7.

They receaue after repentâce ſuch as fell in perſecution.

Cap. III.

Of the viſion that appeared vnto Attalus the Martyr in his ſleepe.

The ſame epiſtle of the foreſayd brethren, contayneth an hiſtory worthy of memory, which without let of the enuious, may be layd downe to the knowledge of the Reader, and it is thus: There vvas among them one *Alcibiades*, vvho liued beaſtly and miſerly, feeding only on breade and vvater. VVhen he had ſo determined vvith him ſelfe to liue in priſon, it vvas reuealed vnto *Attalus* after his torment on the Theatre: that *Alcibiades* behaued not him ſelfe aright, in that he vſed not the lavvfull creatures of God, and thereby alſo gaue an occaſion of falling vnto others, hereof vvhen *Alcibiades* vvas perſvvaded, he vſed all indifferently, and prayſed God. for they vvere not deſtitute of the grace of God, but had the holy Ghoſt for their directer. of theſe thinges thus much. When as *Montanus*, and *Alcibiades*, and *Theodotus*, then freſh, and firſt of all, of many throughout Phrygia, were thought to be endued with the gyfte of prophe-

The French-men in their foreſayd epiſtle writ thus alſo of Alcibiades.

Montanus Theodotus and Alcibia-

des (not the former) falſe prophets.

cye, (for many other miraculous operations, wrought by the diuine power of God in many places, perſwaded them that theſe had alſo the gifte of prophecye) and becauſe of them, ſedition was rayſed: agayne, the brethren inhabiting Fraunce, layde downe in writing, their godly and Catholicke cenſure of them, and withall, alleadged ſundry epiſtles of the holy Martyrs that ſuffered among them, which (being in cloſe priſon) they had written unto the brethren throughout Aſia, and Phrygia, in the which alſo they called and prouoked *Eleutherius* then Biſhop of Rome, to the defence of the Eccleſiaſticall peace.

Cap. IIII.

The Martyrs in Fraunce commende Irenæus Biſhop of Lions, by their epiſtle vnto Eleutherius Biſhop of Rome,

The Martyrs in Fraunce to Eleutheri⁹ b. of Rome in the commendation of Irenæus b. of Lions.

The ſame Martyrs highly commended *Irenæus*, miniſter of the Church of Lions, unto the foreſayd Biſhop of Rome, as their owne wordes declare in this manner: Father *Eleutherius* vve vviſhe you health in all thinges, and alvvaies in God. VVe haue requeſted *Irenæus* our brother & fellovv laborer, to deliuer you theſe letters, vvhome, vve pray you to accept of, as a zelous follovver of the vvill of Chriſt. for if vve vnderſtoode that any mans degree yelded forth, and deliuered righteouſnes vnto the graduate, namely as being miniſter of the Church, vvhich this man is, vve vvoulde haue chiefly commended this in him. To what ende ſhoulde I now out of the ſame epiſtle, rehearſe the catalogue of Martyrs, I meane of them which were beheaded, and of them which were deuoured of wilde beaſtes, and of them which dyed in priſon, and the number of thoſe confeſſors, who then as yet liued? for if any man be diſpoſed at large to reade thereof, let him take in hande my booke of Martyrs, where the collection thereof is imprynted. theſe thinges were after this manner in the tyme of *Antoninus* the Emperour.

Euſebius wrote a boke of Martyrs, which is not extant.

Cap. V.

How that God in great neceſſity ſent rayne at the faithfull Chriſtian ſouldiers prayers, vnto the hoaſte of Marcus Aurelius a Heatheniſh Emperour.

Marcus Aurelius the brother of Antoninus.

The hiſtoryes doe recorde, that when his brother *Marcus Aurelius* the Emperour, warred againſt the Germians and Sarmatians, his hoaſt in manner periſhed with thirſte, ſo that he wiſt not what to do: and that the ſouldiers of the legion called Melitana, moued againe & againe with faithfulnes towardes their Prince, bowed downe uppon their bare knees (as our accuſtomed manner of praying is) in the middeſt of the army, turning them to the enemyes, and made ſupplication unto God. When as this ſight ſeemed ſtraung unto the enemies, there was ſhewed a farre more ſtraung ſpectacle, to wit: lightening, which put the enemies to flight & ouerthrowe, & withall a ſhowre of rayne to refreſhe the armye, which welnigh periſhing with thirſt, powred out their prayers before the high throne of the maieſtie of God. This hiſtory is reported by ſuch as fauored not the Chriſtian fayth, yet were careful to ſet forth the things which concerned the foreſaid perſons. it is alſo written by our men. but of the heathen Hiſtoriographers them ſelues, the miracle is mentioned, not expreſſly to proceede by the meanes of our men, yet our writers as friendes, and fauorers of the true doctrine, haue deliuered ſimply, and plainly the deede, as it was done. wherof *Apollinarius*, is a witnes of creditt, who reporteth that this legion (by whoſe praiers this miracle came to paſſe) was from ẏ time forth called by ẏ Emperour in the Romayne tongue after a peculier name, the Lightening legion. *Tertullian* alſo a man worthy of good creditt, dedicating an Apology in ẏ Latine tongue, unto ẏ Romayne Senate, in the defence of our faith (wherof we mentioned before) hath confirmed this hiſtory wͭ a mightier & more manifeſt proofe, for he writeth ẏ the moſt prudent epiſtles of *Marcus*, are yet extant, where he teſtifieth him ſelfe, ẏ warring wͭ the Germanes, through the ſcarſitie of water, his army welnigh periſhed, but yet was ſaued through ẏ prayers of ẏ Chriſtians. he ſaith ẏ this Emperour threatned them wͭ death, which went about to accuſe them. unto the aforeſaid thinges he addeth: vvhat maner of lavves are theſe againſt vs? impious, vniuſt, cruell, vvhich neither *Veſpaſian* obſerued, although conquerour of the Ievves: vvhich *Traian* partly fruſtrated, commaunding the inquiſition, for the Chriſtians, to ceaſe: vvhich neither *Adrianus*, although buſying him ſelfe vvith euery matter, nether he vvhich vvas called *Pius* confirmed. but weye of this euery man as pleaſeth him, we will proſecute that which

The Chriſtian ſouldiers doe pray for rayne, immediatly it lightened & rayned.

The lightening legion.

Tertullian in Apologet.

Irenæus who in his

which followeth in order of hiſtorye. When *Pothinus* of the age of foure ſcore and tenne yeares, had ended this life, together with the other Martyrs in Fraunce: *Irenæus* ſucceeded him in the Biſhoprike of Lions. whome we haue learned in his youthe to haue bene the auditor of *Polycarpus*. this ſame *Irenæus* in his thirde booke againſt the hereſies, annecteth the ſucceſſion of the Romaine Biſhops, vnto Eleutherius, whoſe tymes preſently we proſecute, and reciteth the cataloge of them, as if it were his ſpeciall driſt, writing in this manner:

youth was the auditor of Polycarp9 ſucceedeth Pothinus in the Biſhoprik of Lyons in Fraunce.

Cap. VI.

The cataloge of the Romayne Biſhops out of Irenæus.

THe bleſſed Apoſtles planting, and buylding the Church, committed vnto *Linus* the gouernment of the miniſtery. This *Linus, Paul* remembred in his epiſtle vnto *Timothe*. him ſucceeded *Anacletus*, after him *Clemens*, the thirde from the Apoſtles: vvhich both ſavve them, had his conuerſation vvith them, and had both the preaching and tradition of the bleſſed Apoſtles, graffed in his minde, and paynted before his eyes. neither vvas he yet alone, for there liued at that time, a great many vvhich vvere ordayned by the Apoſtles. In the time of this *Clemens* there vvas rayſed no ſmall ſedition among the brethren at Corinthe, vvherfore the church of Rome vvrote vnto the Corinthians a vvorthy epiſtle, reconciling them vnto peace, and renevving their faith, and tradition, lately receaued of the Apoſtles. A litle after he ſayth: After this *Clemens*, ſucceeded *Euareſtus*: after *Euareſtus*, *Alexander*: after *Alexander*, *Xyſtus*: he vvas the ſixt from the Apoſtles. aftervvards *Teleſphorus*, vvhich vvas gloriouſly crovvned vvith martyrdome. him follovved *Hyginus*. then *Pius*. after him *Anicetus*, vvhome *Soter* ſucceeded. Novv *Eleutherius* vvas the tvvelfe Biſhop from the Apoſtles. after the ſame order, the ſame doctrine, & tradition of the Apoſtles, truely taught in the Church, at this day continevved vnto our time.

Irenæus lib. 3 cap. 3. 2. *Timoth.* 4. Paul. Peter. Linus. Anacletus. Clemens. Euareſtus. Alexander. Xyſtus. Teleſphorus Hyginus. Pius. Anicetus. Soter. Eleutherius.

Cap. VII.

How vnto that tyme, miracles were wrought by the faythfull.

THeſe thinges *Irenæus* agreeable vnto the hiſtoryes mentioned before, hath layde downe in thoſe fiue bookes, which he wrote to the ſubuerſion and confutation of the falſely named ſcience. agayne in the ſeconde booke of the ſame argument, he ſignifyeth how that vnto his tyme, ſignes and examples of the ſtraunge, and wonderfull power of God, were ſeene floriſhing in certayne Churches, ſaying: they are farre from rayſing of the deade, as the Lorde and his Apoſtles did, through prayer, and as many of the brethren many times, the vvhole Churche of ſome certayne place, by reaſon of ſome vrgent cauſe, vvith faſting, and chaſte prayer, hath brought to paſſe, that the ſpirite of the deade returned to the body. and man vvas by the earneſt prayers of the Sainctes, reſtored to lyfe agayne. A litle after he ſayth: But if they ſay the Lorde vvrought theſe thinges phantaſtically, vve vvill leade them vnto the practiſed examples of the Prophetes, and proue out of them, that they all prophecied of him after this manner, and that theſe thinges vvere done in deede, and that he vvas the onely ſonne of God. VVherefore in his name they that be his true Diſciples, receauing grace of him, bende their vvhole might to this ende, that euery one, after the quantitie of the talent receaued, doe benefitt the other brethren. ſome ſoundely and truely expell deuills, ſo that they being deliuered of their euill ſpirites, embraced the fayth, and vvere receaued into the Church: others haue the foreknovvledge of thinges to come, they ſee diuine dreames, & propheticall viſions: others cure the deſeaſed and ſickly, reſtore them to their health, by their laying on of handes. Novv according to our former ſaying, the deade vvere rayſed to life, and liued together vvith vs many yeares. for the gracious giftes of the holy Ghoſt are innumerable, vvhich the Church, diſperſed throughout the vvhole vvorlde, hauing receaued, diſpoſeth dayly in the name of Ieſus Chriſt crucified, vnder Pontius Pilate, to the benefitt of the Gentyles: ſeducing none, neither ſelling to any at any pryce, as ſhe hath receaued them freely, ſo freely ſhe beſtovveth them. Againe, in an other place *Irenæus* writeth: as vve haue hearde of many brethren in the Churche vvhich had the gift of prophecying: vvhich vvere able through the holy Ghoſt to ſpeake vvith ſundry tongues: vvhich coulde reueale the ſecretes of men vvhere it ſo behoued, and expounde the darke myſteries of God. thus much of the diuerſity of giftes, which floriſhed among the worthy men vnto that time.

Irenæus lib. 2 cap. 57.

Irenæus lib. 2 cap. 58.

Irenęus lib. 5

Cap. VIII.

VVhat Irenæus wrote of, and concerning the holye Scriptures canonicall, and the ſeptuagints tranſlation.

FOr as much as in the beginning of this our treatiſe, we haue promiſed in their ſeuerall places, to alleage the teſtimonies of the auncient eccleſiaſticall elders, and writers, which they haue written to our knowledge, & delivered to the poſteritie toutchinge the canonicall ſcriptures of bothe the olde and newe teſtament: nowe we will endeuour to performe the ſame. And beginninge with *Irenæus*, firſte of all let vs ſee, what he hath written of the newe teſtament, his wordes are theſe: *Matthewe* deliuered vnto the Hebrues the hiſtorie of the Goſpell, vvritten in theire ovvne tongue. VVhen *Peter* and *Paul* preached at Rome, and planted the churche, after their departure *Marke* the diſciple and interpreter of *Peter* alſo, deliuered vs in vvritinge ſuche thinges as he had hearde *Peter* preache. and *Luke* accompanyenge *Paul*, compriſed in one volume the Goſpell preached of him. After theſe, *Iohn* the diſciple of our Lorde, vvhich alſo leaned on his breaſte, publiſhed a Goſpell vnto the poſteritie remaining at Epheſus. This hath he written in his thirde booke. And in the fifte of the ſame argument he reaſoneth of the reuelation of *Sainct Iohn*, and the calculation of Antichriſtes name: Theſe thinges beinge thus, vvhen as in all true and auncient copies, this numbre is layde dovvne: and they alſo teſtifie the ſame vvhiche ſavve *Iohn* vvith their eyes, and the vvorde it ſelfe teacheth vs, that the number of the beaſtes name, according vnto the numbring of the Gentiles, is declared by the letters, expreſſed in the vvord it ſelfe. (A litle beneath of the ſame thus he ſayth,) VVe doubte nothing of the name of Antichriſt, of the vvhich vve affirme ſure & certenly. for if his name at this preſent vvere openly to be publiſhed, no doubt it had bene done by him vvhich pronounced the reuelation. neither vvas the reuelation ſeene long agoe, but vvelnighe in this our age, vnder the end of *Domitians* raigne. thus muche he ſayed of the reuelation of *Sainct Iohn*. He hath made mention of the firſte Epiſtle of *Iohn* citing thence many teſtimonies. alſo of the former of *Peter*. and he not onely knewe, but allowed of the booke of *Hermes* intituled Paſtor, ſayeng: That vvritinge hath very vvell pronounced vvhich ſaithe: before all thinges beleue there is one God, vvhich hath created and made perfect all thinges, &c. Hee hath vſed alſo certaine ſentences ſelected out of the booke of VViſdome of *Solomon*, where he ſayeth: The ſight of God bringeth incorruption, incorruption dravveth a man vnto God. He cyteth the workes of ſome one Apoſtolicke elder, whoſe name he paſſeth ouer with ſilence, yet pronounceth his interpretation of holy ſcripture. Moreouer he remembred *Iuſtinus Martyr*, and *Ignatius*, alleaging their writinges for teſtimonies. he hath promiſed to confute *Marcion* in a ſeuerall volume. but of the tranſlation of the olde teſtament by the ſeptuagintes heare what he writeth in theſe wordes: God then vvas made man & the Lord himſelfe hath ſaued vs geuing vs a Virgine for a ſigne, not as ſome ſaie vvhich preſume to interprete the Scriptures: beholde a damſell ſhall conceaue and bring forth a ſonne as *Theodotion* the Epheſine, and *Aquila* of Pontus tranſlated, vvhich vvere both Ievviſh proſelytes, vvhom the Ebionites folovving, haue taught that *Chriſt* vvas borne of *Ioſeph* and *Marie*. After a fewe lynes he addeth ſayinge: Before the Romaine empire grevve to be of ſuche force vvhen as yet the Macedonians helde Aſia, *Ptolomæus* the ſonne of *Lagus* fullie minded to erect a librarie at Alexandria, and to repleniſhe the ſame vvith all ſuch good bookes as vvere extant: requeſted of the Ievves inhabiting Ieruſalem, that they vvould ſende him their bookes, tranſlated into the Greeke tongue. they (foraſmuche as they vvere as yet ſubiect vnto the Macedonians) ſent vnto *Ptolomæus*, ſeuentie elders, from among them, very ſkilfull in their bookes, and both the tongues. God no doubt diſpoſinge this thinge after his pleaſure. *Ptolomæus* for tryals ſake, fearing, if they conferred together they vvould conceale the truth reuealed in their bokes: commaunded them ſeuerally euery man by himſelfe to vvrite his tranſlation, and this in euery booke throughout the olde teſtament. VVhen as they all came together in preſence of *Ptolomæus*, and conferred the tranſlations one vvith an other, God vvas glorified, and the Scriptures diuine in deede, vvere knovven. for all they from the beginninge to the endinge, had expreſſed the ſelfe ſame thing, vvith the ſelfe ſame vvordes, and the ſelfe ſame ſentences. ſo that the Gentils then preſent, pronounced thoſe ſcriptures to haue bene tranſlated, by the inſtincte and motion of the ſpirite of God. neither may it ſeme maruailous vnto any man that God brought this to paſſe, for vvhen as in the captiuitie of his people vnder *Nabuchodonoſor*, the ſcriptures vvere

Irenæus lib. 3 cap. 1.
Matthewe.
Marcke.
Luke.
Iohn.
Irenæus lib. 5
VVhen the reuelation of Sainct Iohn was firſt ſene
Irenæus alleageth paſtor lib. 2. mādat. 1.
Marcion.
Irenæus lib. 3 cap. 23. 24.
Eſay 7.
Theodotiō.
Aquila.
Irenæus lib. 3 cap. 25.
The ſeptuagints.

periſhed (the Ievves returning into their ovvne region, after ſeuenty yeares, in the tyme of *Artaxerxes* King of Perſia) he inſpyred *Eſdras* the prieſt of the tribe of *Leui*, that he reſtored agayne all the ſayinges of the former Prophetes, and delyuered vnto the people the lavve geuen by *Moſes*. thus farre *Irenæus*.

Cap. IX.

Of Iulianus Biſhop of Alexandria, and Pantænus there profeſſor of diuinitie.

When *Antoninus* had raigned ninetene yeares, * *Comodus* tooke the rule of the imperiall ſcepter: in the firſt yeare of whoſe raigne *Iulianus* was choſen Biſhop ouer the Churches of *Alexandria*, after that *Agrippinus* had gouerned there twelue yeares. There moderated there, at that tyme, the ſchole of the faythfull, a famous learned man, called *Pantænus*. for that of olde, exerciſe and diſputation in holy Scripture floriſhed among them, inſtituted (as we are giuen to vnderſtande) by ſuch men as excelled in eloquence, and ſtudye of holy Scripture. it is written that amonge them which then liued, this *Pantænus* was in great eſtimation, brought vp among the ſecte of Philoſophers, called Stoickes. he is ſayd to haue ſhewed ſuch promptnes of a willing minde, towards the publiſhing of the doctrine of Chriſt, that he became a preacher of the Goſpell, vnto the Eaſterne Gentiles, and was ſent as farre as India. there were, (I ſay) there were then, many Euangeliſtes prepared for this purpoſe, to promote, & to plant the heauenly word with godly zeale, after the guyſe of the Apoſtles.* of theſe *Pantænus* being one, is ſayd to haue come into India, where he founde the Goſpell of *Matthewe*, written in the Hebrewe tongue, kept of ſuch as knewe Chriſt, preached there before his comming by *Bartholomewe*, one of the Apoſtles, and as they reporte, reſerued there vnto this daye. This *Pantænus* then after he had done many notable thinges, gouerned the Church of Alexandria, where by rote, and by writing, he publiſhed much precious doctrine.

* Comodus ſucceeded Antoninus, Anno Domi 182.
Agrippin9 b. of Alexandria.
Iulianus b. of Alex.
Pantæn9 moderated the ſchole of Alex.
Euangeliſtes.
* Cap. 10. after the greke.
The Goſpell of Matthewe in Hebrew at India.
Bartholomew preached in India
Cap. 11. after the Greeke.

Cap. X.

Of Clemens Alexandrinus.

Together alſo at that time was *Clemens* founde at Alexandria, well exerciſed in holy Scripture, of the ſame name with him which of old was byſhop of Rome, and diſciple of the Apoſtles, and namely in his bookes intitled Hypotypoſeon he maketh mention of *Pantænus* by the name of his maſter. I ſuppoſe him to haue meante the ſame, in his firſt booke intitled Stromatôn when he recited, the moſte renowmed, and famous men, of the Apoſtolicke ſucceſſion, whome he embraced ſaying: If it be beſt to confeſſe the trueth, this preſent traicte of mine is not made for any oſtentation, but for a monumente graffed in minde: or rather a medicene, to expell the forgetfulnes of mine olde age, that it may be vnto me a ſimple reſemblance, or a ſleyght kinde of portracture, of thoſe notable and liuely men, vvhome ſometimes I harde vvith mine eares, of vvhich both ſayinges, and ſainctes, on vvas of Grece an Ionicke, an other of great Grece, one of Cæleſyria, an other of Ægypte: ſome from the eaſt, vvhereof one vvas an Aſſyrian: an other of Palæſtina of the Hebrevve bloode. he vvhich is laſt in order of name, vvas the firſt in renovvned vertue. I remained in Ægypt ſhiftinge out ſuch thinges as lay in ſecrett, vvhẽ I founde him. theſe haue obſerued the right tradition of true doctrine, vvhich before they had receaued of *Peter, Iames, Iohn, Paul*, holy Apoſtles, as a ſonne of the father, yet very fevve like theyr fathers. God no doubt diſpoſing that thoſe fatherly & Apoſtolicke ſeedes should by them be layed vp and reſerued for vs.

Clemens. Alexandrin9 lib. 1. Stromatôn.

Cap. XI.

Of the byſhopes of Ieruſalem.

Cap. 12. after the greeke.

At this time was *Narciſſus* byſhop of Ieruſalem, a man very famous, the fifteeneth in ſucceſſion from the ouerthrowe of the Ievves, vnder *Adrian*. from which time we haue ſignified before the Churche after the Ievves, to haue bene gouerned by the Gentiles, and the firſt byſhop of them to haue bene *Marcus*, next him was *Caſſianus*, after him *Publius*, after *Publius*

Narciſſus b. of Ieruſalem
Marcus.
Caſſianus.
Publius.

Maximus. Iulianus. Caius. Symachus. Caius. Iulianus. Capito. Valens. Dolichianus Narciſſus.

Maximus. after *Maximus*, *Iulianus*. after *Iulianus*, *Caius*. after *Caius*, *Symachus*. after *Symachus* an other *Caius*. after him, an other *Iulianus*. him ſucceded *Capito*. after him *Valens*. after *Valens*, *Dolichianus*. after all *Narciſſus*, the thirtieth in ſucceſſion from the Apoſtles.

Cap. XII.

Of Rhodon, and the repugnancy which he founde in the hereſie of Marcion.

Cap. 13. after the Greeke.

About the ſame time floriſhed one *Rhodon*, an Aſian, ſometime at Rome, by his owne report the diſciple of *Tatianus*, who wrote many bookes, and together with others impugned the hereſie of *Marcion*. he paynteth this hereſie in his time to haue bene ſeuered, into ſundry ſectes. the Authors of which ſchiſme, and their falſe poſitions, ſeuerally inuented, he hath ſharply and in fewe wordes reprehended. heare him if you pleaſe, writing thus: VVherefore they varied among themſelues, courſing an vnconſtant ſentence. of that crue vvas *Apelles*, pretending a politicall kinde of conuerſation, and ſadde grauitie: confeſſing one beginning, and ſaying, that prophecyes are of a contrary ſpirite: fully crediting the ſentences and deueliſhe doctrine of a mayde called *Philumana*. others ſome (as the rouer *Marcion*) haue layde dovvne tvvo beginninges, of vvhich opinion are *Pontinus*, and *Baſilicus*. theſe follovving *Lycus* of Pontus, not perceauing the right diſtinction of thinges, (no more did he) runne headelong out of the vvay, and publiſhed barely, and nakedly vvithout shevv, or proofe of reaſon, tvvo principall beginnings. againe others ſome, falling farre vvorſe, haue dreamed, not onely of tvvo, but of three natures, vvhoſe author and ringeleader is *Synerus*, by the report of them vvhich fauour his doctrine. The ſame *Rhodon* writeth, that he had conference with *Apelles*, ſaying: by reaſoninge vvith this olde *Apelles*, I tooke him vvith many falſehoodes, vvhereupon he ſayd: that no man vvas to be examined of his doctrine, but euery man to continevve quietly, as he beleued. he pronounced ſaluation for ſuch as beleued in Chriſt crucified, ſo that they vvere founde exerciſed in good vvorkes. his doctrine of the God of all thinges, vvas maruelous darke, and obſcure. he confeſſed on beginning agreeable vvith our doctrine. after he had layde downe his whole opinion, he ſayth: VVhen I demaunded of him hovv proueſt thou this? hovve canſt thou affirme that there is one beginning? tell vs. he made anſvvere that he miſliked vvith the prophecies them ſelues, for that they vttered no trueth, but varied among them ſelues that they vvere falſe, and contrary to them ſelues. hovv that there vvas one beginning, he ſayd: He knevve not, but yet he vvas ſo perſvvaded. aftervvards I charged him to tell me the trueth. he ſvvare he ſayd the trueth, neither knevve he hovv there vvas one God vnbegotten, yet beleued he the ſame. I truly condemned him vvith laughter, for that he called him ſelf a doctor, and coulde not confirme his doctrine. In the ſame booke *Rhodon* ſpeaking to *Calliſton*, confeſſeth him ſelf at Rome to haue bene the diſciple of *Tatianus*. he reporteth that *Tatianus* wrote a booke of Problemes. Wherefore when as *Tatianus* promiſed to ſifte out, the darke ſpeaches and hidd myſteries of holy Scripture: *Rhodon* promiſed alſo in a peculiar volume, to publiſh the reſolutions of his Problemes. his commentaries vpon the ſix dayes vvorkes, are at this day extant. but *Apelles* wrote infinite tractes, impiouſly agaynſt the lawe of *Moſes*, reuiling in moſt of them, the holy Scriptures, very paynfull and earneſt in the reprehenſion, and (as he thought) in the ouerthrowe of them. of theſe thinges thus farre.

Rhodon an Aſian. Apelles. Philumæna. Marcion. Pontinus. Baſilicus. Lycus.

Synerus.

Rhodon reporteth of the diſputation betwene him and Apelles.

Rhodon in Hexameron. Apelles the Hereticke wrote infinit bookes.

Cap. XIII.

Of the falſe prophets in Phrygia, and foule ſchiſme rayſed at Rome by Florinus and Blaſtus.

Cap. 14. after the greeke.

That ſworne enemy of the Church of God, hater of all honeſty, embracer of all ſpite & malice, omitting no opportunitie or ſubtle ſhift to ſnare men in, ſtirred vp againe ſtraunge hereſies, to moleſt the Church. and of thoſe Heretickes ſome crept into Aſia, and Phrygia, after the manner of venemous ſerpents. whereof the Montaniſts bragge and boaſte of *Montanus* as a comforter and of his women *Priſcilla* and *Maximilla* as Prophetiſſes of *Montanus*. others ſome preuayled at Rome, whoſe captayne was *Florinus*, a Prieſt excommunicated out of the Churche. * and together with him one *Blaſtus*, ſubiect to the ſame daunger of ſoule. both theſe haue ſubtly circumuented many, and perſwaded them to their purpoſe, euery one ſeuerally eſtabliſhing newe doctrine, yet all contrary to the trueth.

Montanus. Priſcilla. Maximilla.

* Cap. 15. after the greke Florinus. Blaſtus.

Cap.

Cap. xiiii.

cap.16.after the greeke

The cenſure of the olde writers toutching Montanus, and his falſe prophetes.

The victorious and inuincible power of the trueth alwayes preuailing, hath rayſed vp *Apollinarius* of Hierapolis (of whome we ſpake before) as a ſtiffe and ſtrong defence, together with many other diſcreate perſons of thoſe tymes, to the confutation of the foreſayd Phrygian hereſie. whiche haue left behinde them matter ſufficient, and very copious, for this our hiſtorye. Wherefore one of them taking penne in hande, to paynte out theſe heretickes, ſignifieth at the entrance how he rebuked them with vnwritten elenches, he beginneth thus: It is novv a great vvhile agoe (vvelbeloued *Auircus Marcellus*) ſince thou diddeſt enioyne me this taske, that I should publish ſome booke againſt the follovvers of the hereticke *Miltiades*, vvherupon I doubted vnto this day, vvhat vvas beſt to be done. not but that I vvas able to confute their falſehoode, and geue teſtimony vnto the trueth: but that I feared greatly, leſt by vvriting, I shoulde adde ſome thing vnto the perfect vvordes of the nevv teſtament. vvhereto nothing may be added, and vvherefro nothing may be taken avvay, by him, that vvill leade a life agreeable to the Goſpell. I being of late at Ancyra in Galatia, founde the Churche throughout Pontus, filled, not vvith Prophets, (as they call them) but rather, as it shall be proued, vvith falſe Prophets: vvhere through the Lorde, as much as in me laye, I diſputed in the Churche, the ſpace of many dayes, againſt them, and their ſeuerall obiections. ſo that the Churche reioyſed, and vvas thereby confirmed in the trueth. but the contrary parte yet repyned, and the gaynesayers vvere very ſorovvefull. and vvhen the Elders of that place required of me, in the preſence of our fellovve miniſter *Zoticus Otrenus*, that I vvould leaue them in vvriting, ſome commentary of ſuch things as vvere vttered againſt the aduerſaries of the trueth: At that time I did not, but promiſed, that I vvoulde shortly, through the helpe of the Lorde, vvrite ſomevvhat therof vnto them. theſe and the like thinges layd downe in the proeme, in proceſſe of his booke he writeth thus: VVherefore the originall of them, and their nevve founde opinion againſt the Churche of God, vvas after this ſorte: there is a certaine village in Myſia, (a region of Phrygia) called Ardabau, vvhere hiſtories recorde, that firſt of all, one *Montanus*, a late conuerte, in the time of *Gratus*, Proconſul of Aſia, pufte vp vvith an immoderate deſire of primacy, opened a gappe for the aduerſary to enter into him. and being madde and ſodainly eſtraunged, and berefte of his vvitts, vvaxed furious, and published ſtraunge doctrine, contrary to the tradition, and cuſtome, and auncient ſucceſſion (novv receaued) vnder the name of prophecy. they vvhich then vvere auditors of this vnlavvfull preaching, ſome chaſticed & checked him, for a lunaticke, & one that vvas poſſeſſed of the ſpirite of error, & forbad him to preach, being mindful of the forevvarning, & threatning of our Sauiour, tending to this ende: that vve shoulde take diligent heede of falſe prophets: others ſome vvaxed inſolent, boaſted & bragged of him not a litle, as if he vvere endued vvith the holy Ghoſt, & the gift of prophecye: being forgtefull of the forevvarning of God, they called vpon the diſſembling, the flattering and ſeducing ſpirite of the people, (by the vvhich they vvere ſnared, & deceaued) that through ſilēce he should no more be hindred. the deuil through a certain arte, or rather the like ſubtle methode, vvorking the deſtruction of diſobedient perſons being more honored thē his merit did require: ſtirred vp & kindled their mindes, ſvvarued already from the faith, & ſlumbring in ſinne, ſo that he raiſed tvvo vvomen, poſſeſſed of a foule ſpirit vvhich ſpake fonde, foolish, & fanaticall thinges (euen as he had before) they reioyced, & gloried in the ſpirite vvhich pronounced them happy, and puffed them vp, vvith infinite faire promiſes. yet ſometimes by ſignes and tokens he rebuked them to their faces, ſo that he ſeemed a chaſticing ſpirite. there vvere fevve of the Phrygians ſeduced, notvvithſtanding, that boulde and blinde ſpirite, inſtructed them to blaſpheme, and reuile generally, euery Church vnder heauen, becauſe they neyther did homage, neyther curteouſly receaued amonge them, that falſe ſpirite of prophecye. the faithfull throughout Aſia, for this cauſe mett often, and in many places, examined the nevve founde doctrine: pronounced it for prophane, they excommunicated, reiected, and banished this hereticall opinion, out of their churches. When he had written theſe thinges, in the beginning, and throughout his firſt booke reprehended their error: in his ſeconde booke he writeth thus of their endes: becauſe they charge vs vvith the deathe of the Prophets, for that vve receaue not their diſordered fantaſies (theſe ſaye they are the Prophets vvhiche the Lorde promyſed to ſende his people) let them aunſvvere me, I charge them in the

Apollinarius b. of Hierapolis toutching Montanus & his originall.

Apollinarius diſputed and cōfuted Mōtanꝰ figmēts at Ancyra in Galatia.

Zoticus Otrenus.

Ardabau. Montanus.

Math. 24.

2. womē the prophetiſſes of Montanꝰ.

The Churches, the ſynodes & faithfull of Aſia condemned Montanus.

Apollinarius of the endes of the falſe prophets

name of the liuing God, ô ye good people: is there any one of the ſecte of *Montanus*, and theſe vvomen, vvhich hath bene perſecuted by the Ievves, or put to deathe by any tyrant? not one of them bearing this name, vvas eyther apprehended, or crucyfied. neyther vvas there any vvoman of them in the Synagogues of the Ievves, eyther ſcurged, or ſtoned at all. but *Montanus*, and *Maximilla*, are ſayde to dye an other kinde of deathe. many doe vvrite that both theſe, throughe the motion of their madde ſpirit, not together at one tyme, but at ſeuerall tymes, hanged them ſelues, and ſo ended their lyues, after the manner of *Iudas* the traytour. euen as the common reporte goeth of *Theodotus*, that iolly fellovve, the firſt founder of their prophecye, vvho being frenticke, perſvvaded him ſelfe on a certayne tyme through the ſpirit of error, to take his flight vp into the heauens, and ſo being caſte into the ayre, tombled dovvne and dyed miſerably. thus it is reported to haue come to paſſe. yet in ſo muche vve ſavve it not vvith our eyes, vve can not (O vvorthy Syr) alleadge it for certayne, vvhether *Montanus*, *Theodotus*, and the vvoman dyed thus, or no. **Agayne he writeth in the ſame booke, howe that the holy Biſhops, going about to rebuke the ſpirite, which ſpake in** *Maximilla* **were hindered by others, that wrought with the ſame ſpirite, ſayinge as followeth:** let not the ſpirite of *Maximilla* ſaye as it is in the Epiſtle to *Aſterius Urbanus*: I am chaced as a vvolfe from the ſheepe. I am no vvolfe. I am the vvorde, the ſpirite, and povver: but let him manifeſtly expreſſe that povver, by the ſpirite, and preuayle. let him compell ſuch men as then vvere preſent to trye, and conferre vvith that talkatyue ſpirite. namely theſe vvorthy men and Biſhops: *Zoticus* of Comanum, and *Iulian* of Apamia: to confeſſe the ſame. vvhoſe mouthes vvhen the companions of *Themiſon* had ſtopped, they ſuffered not the lying ſpirite, and ſeducer of the people to be rebuked. **In the ſame booke after he had layde downe other thinges to the confutation of** *Maximilla* **his falſe prophecyes, he declareth with all, the tyme when he wrote, and their prophecyes foreſhewing warres and ſedicions, whoſe fonde fantaſies he confuteth in this ſorte:** And hovv can it othervviſe fall out but that this be founde a manifeſt vntrueth and open falſehoode. For novve it is more then thirtene yeares agoe ſince this vvoman dyed, and yet in all this ſpace, hath there happened in this vvorlde neither ciuill, neither generall vvarres, but eſpecially the Chriſtians, through the mercy of God haue had continuall peace. **Thus much out of the ſeconde booke. out of the thirde booke we will alleadge a fewe lynes, agaynſt them which gloried that many of them were crowned with martyrdome, for thus he writeth:** VVhen as they are in the premiſſes blanked, confuted, and voyde of arguments, they flye for ſhift and refuge vnto martyrs, reporting them ſelues to haue many, affirming that to be a ſure and a certayne proofe of the propheticall ſpirite raygning among them. neither is this a moſt euident proofe as it appeareth, for diuers other hereticall ſectes haue many Martyrs, vnto vvhome for all that, vve neither condeſcende, neither confeſſe that they haue the trueth among them. And firſt for all the Marcionites affirme they haue many Martyrs, vvhen as for all that their doctrine is not of Chriſt him ſelf according vnto the trueth. **a litle after he ſayth:** theſe that are called to their tryall, and to teſtifie the true fayth by ſuffring of Martyrdome, are of the Churche: they communicate not vvith any of the Phrygian hereticall Martyrs, but are ſeuered from them, conſenting no not in one iote vvith the fonde ſpirite of *Montanus*, and his vvoman, and that this vvhich I ſaye is moſte true, it ſhall euidently appeare by the examples of *Caius*, and *Alexander*, Martyrs of Eumenia, vvho ſuffered in our tyme at Apamia, ſituated vppon the ryuer Mæander.

Montanus & Maximilla hanged them ſelues.

Theodotus the hereticke flying vp, broke his necke.

Apollinarius of the falſe prophecies of the Montaniſts.

Apollinarius lib. 3.

Not the death but the cauſe of it proueth a Martyr.

Cap. 17. after the greeke.

Cap. xv.
Of Miltiades and his workes.

In the aforeſayd booke, this *Apollinarius* **remembred the Commentaries of** *Miltiadss*, **who likewiſe wrote a booke againſt the foreſayd hereſie. the wordes by him cyted were in this ſort:** theſe things haue I briefly alleadged, and found vvritten in ſome one of their commentaries, vvhich confute the booke of *Alcibiades*, vvhere he declareth that it is not the property of a Prophet, to prophecye in a traunce. **a litle after he rehearſeth the Prophets of the newe Teſtament, among whome he numbreth one** *Ammias*, **and** *Quadratus*, **ſaying as followeth:** A falſe Prophet in a traunce, vvhere licence, and impunitie doe concurre, beginneth vvith raſhe ignoraunce, & endeth vvith furious rage and frenſie of mind, as it is ſayd before. of this ſort, & in ſuch

Apollinarius out of Miltiades works alleadgeth this.

traunce

traunce of ſpirite they ſhalbe able to shevve vs non of the prophetes, ether of the olde, or of the nevve teſtament, neyther shall they be able to glory of *Agabus*, of *Iudas*, of the daughters of *Philip*, of *Ammias* the Philadelphian, of *Quadratus*, neither of any other, vvhich may any thing auaile them: Againe he wryteth: If that as they ſay, after *Quadratus*, and *Ammias* the Philadelphian, theſe vvomen of Montanus, ſucceeded in the gift of prophecy: lett them shevve vvho afteruvardes ſucceeded *Montanus*, and his vvomen. for the Apoſtle thinketh good, that the gift of prophecie should raigne in euery Church, euen vnto the ende, but novve for the ſpace of theſe fouretene yeares, ſince *Maximilla* dyed, they are able to shevve vs not one. ſo farre he. this *Miltiades* whome he remembreth, leaſt vnto vs in wryting other monumentes of his laboure, and induſtrie, in the holy Scriptures: aſwell in the bookes he wrote agaynſt the Gentiles as alſo in the books agaynſt the Ievves. ſatisfieng & confuting in two books their ſeuerall argumentes, and opinions. afterwardes he wrote an Apologie of the Chriſtian philoſophie, which he embraced vnto the potentates and princes of this world.

Agabus. Iude. The daughters of Philip. Ammias. Quadratus.

Miltiades bookes.

Cap. XVI.

Apollonius his iudgement of the ſame hereſie.

Cap. 18. after the greeke.

To be briefe this Phrygian hereſie was confuted by *Apollonius* an eccleſiaſticall writer who then (I ſaye at that time) floriſhed in Phrygia: he publiſhed a ſeuerall booke againſt it, he refuted their prophecyes, accompting them for vayne lyes: he plainely opened and reuealed the conuerſation of ſuch as were principall and chief patrons of this hereſie of *Montanus*, he wrote in this manner: But vvhat kinde of nevve Doctor this is, his vvorkes and doctrine doe declare. This is he vvhich taught the breakinge of vvedlocke: this is he vvhich preſcribed lavves of faſtinge: this is he vvhich called Pepuza and Timium (peltinge pariſhes of Phrygia) Ieruſalem, to the ende he might entice all men from euery vvhere to frequent thither. this is he vvhich ordayned tolegatherers & taxers of money: this is he vvhich vnder pretenſe and colour of oblations, hath conningely inuented the arte of bribinge: this is he vvhich giueth greate hyre vnto the preachers of his doctrine, that by feedinge of the panche his prophecies may preuaile. Thus much of *Montanus*, and immediatly of his Prophetiſſes he wryteth: VVe haue shevved before, theſe firſt prophetiſſes, from the time they vvere filled vvith theyr falſe ſpirite, to haue forſaken theyr husbandes, hovve shamefully then do they lye calling Priſcilla a virgin? He addeth ſayinge: Doth not the vvhole Scripture forbydde, that a prophete shoulde receaue revvardes, and money? VVhen I ſee a prophetiſſe receaue golde and ſiluer, and precious garmentes, hovve can I chuſe but deteſt her? Agayne of an other he ſayth: And beſides theſe, *Themiſon* alſo inflammed vvith the burninge thurſt of couetouſneſſe, taſted not of the tarte conyzance of confeſſion, before the tyrant, but shifted himſelf out of fetteres, vvith much money. And vvhen as therefore he shoulde haue humbled himſelfe, yet he all in braggery, as if he vvere a martyr after the example of the Apoſtle vvrote a catholicke epiſtle, very preſumptuouſly, to enſtructe them vvhich beleued better then he did, and to exhort them to ſtriue for the nevve doctrine together vvith him, and to reuile the Lorde, and his Apoſtles, and his holy Churche. Againe ſpeakinge of one of theyr highlye eſteemed Martyrs he wryteth in this ſorte: And that vve trouble not our ſelues vvith many, lett the prophetiſſe tell vs toutchinge *Alexander*, vvho called himſelfe a Martyre: vvith vvhome she hathe banqueted: vvhome alſo many doe adore: vvhoſe theftes and other haynous crimes vvhich he ſuffred for, I vvill not preſently rehearſe, for they are publickely knovven and regiſtered, vvhoſe ſinnes hathe he pardoned? vvhether doth a prophete yeld thefte vnto a Martyre, or a martyr an immoderate deſire of plenteouſneſſe and gathering vnto a prophete? vvhen as Chriſt cõmaunded you shall not poſſeſſe gold, neither ſiluer, neither tvvo coates, theſe of the contrarye, ſeke after the poſſeſſion of vnlavvfull ſubſtance. vve haue declared, that they, vvhome they call prophetes, and martyrs, haue extorted money, not onely of the riche, but of the poore, the fatherleſſe, and the vvidovves. but if they pleade innocency, let them ſtaye and ioyne vvith vs in ishvve, in the ſame matter, vpon this condition that if they be ouerthrovven at leaſte vviſe from hence forthe, they vvill ceaſe to committe the like ſinne agayne. VVe haue to proue the vvorkes of Prophetes. The tree is to be knovven by his fruyte. And that the caſe of *Alexander* maye be knovven, of ſuche as deſire it, he vvas condemned at

Apollonius againſt the Montaniſtes.

The prophetiſſes of Montanus receaue gifts.

Themiſon a montaniſt with money deliuered himſelf from pryſon.

Alexander a thief yet a martyr of Montanus ſecte.

Math, 10. *Luk*. 9.

Math. 7.

Epheſus by *Æmilius frontinus*, liuetenant, not for his poſſeſſion, but for preſumpteous and boulde enterpriſed theft, being a levvd perſon, and vnder falſe pretenſe of Chriſtian profeſſion, vvherevvith he cloked the mater, ſeducinge the faythfull of that place: he vvas pardoned and ſett at liberty. the congregation vvhereof he vvas paſtor, becauſe he vvas a thiefe, vvoulde not admitt him. They that vvill knovve further of his offences, I referre them vnto publicke recordes. for by confutinge him, vvhome the prophete hathe not knovven by dvvellinge together many yeares, vve declare vnto the vvorlde by him the ſtedfaſtneſſe of the prophete. VVe are able to shevve at large the conformity of bothe partes. But if they haue any confident perſeuerance, lett them beare the reprehenſion. Agayne in an other place of the ſame booke, he wryteth of theyr Prophetes thus: If they deny theyre Prophetes to haue bene bribers, lett them affirme it condicionally that if it be proued: they be no longer Prophetes. hereof vve are able to alleadge many particular proufes. all the vvorkes of a Prophete are neceſſarily to be proued. tell me (I beſeche you) is it ſeemely for a Prophete to paynte himſelfe in coloures? is it ſeemly for a Prophete to ſmothe himſelfe vvith the vvhite gliſteringe ſtibium? is it ſeemly for a Prophete neatly to pyncke and gingerly to ſett forthe himſelfe? is it ſeemely for a Prophete to diſe and to carde? is it ſeemely for a Prophete to be an vſurer? let them anſvvere me vvhether theſe be lavvefull, or vnlavvefull. I vvill proue theſe to be theyre practiſes. This *Apollonius* in the ſame booke ſheweth the time of his wryttinge, to be the fortyeth yeare ſince *Montanus* inuented this falſe, and forged prophecy. Agayne he declareth howe that *Zoticus* (mentioned before by the former Author) went about at Pepuza, to reprehende, and confute the fayned prophecy of *Maximilla*, and the ſpirite which wrought in her: but yet was forbidd by ſuch as fauored her folly. he remembreth one *Thraſeas* a martyr of that time.* he declareth as receaued by tradition, that the Lorde commaunded his Apoſtles not to departe from Jeruſalem vntill the twelfe yeares ende. he alleageth teſtimonyes out of the Reuelation, and reporteth howe that *Sainct Iohn* rayſed at *Epheſus*, by the deuine power of God, one that was deade to life agaîne. other thinges he wryteth by the which he hath fully confuted, and ouerthrowen the ſubtle ſleighte of the foreſayed hereſie. theſe thinges of *Apollonius*.

Stibium is a white ſtone founde in ſiluer mines by rubbinge the skinne it maketh it looke very faire.

Thraſeas a martyr.

* This tradition firſt is to be ſuſpected for that chriſt (*Matth.* 28. *Marc.* 16.) commaũded the Apoſtles to paſſe throughout the worlde & to preache the Goſpell. ſecondly for that he charged them (*Luc.* 24. *Act.* 1.) to tary in Ieruſalem but vntill they were endued with power from an high which was fifty dayes after the aſcention.

Cap. 19. after the Greeke.

CAP. XVII.

The cenſure of Serapion byſhop of Antioche toutching the Phrygian hereſie.

This *Serapion* remembred the workes of *Apollinarius*, where he confuted the ſayed hereſie, who then is ſayd to haue ſucceeded *Maximinus* in the byſhopricke of Antioche. he maketh mention of him in a peculier Epiſtle vnto *Caricus Ponticus* where alſo the ſayed hereſie is confuted thus: I vvoulde haue you to vnderſtande this alſo, hovve that the operation of this deceatefull purpoſe called the nevve prophecy, is impugned, and counted for deteſtable, and curſed doctrine of all the Churches throughout Chriſtendome. I haue ſent vnto you the learned vvrytinges of *Claudius Apollinarius* that holy byſhope of Hierapolis in Aſia. In this Epiſtle of *Serapion* there are ſubſcriptions of many byſhops, one ſubſcribeth thus: I *Aurelius Cyrenius* martyr vviſhe you health. An other thus: *Ælius Publius Iulius* byſhop of Debeltum a citie of Thracia, as ſure as the Lorde liueth in heauen, vvhen as holy *Zotas* of Anchia vvoulde haue caſt out the deuell vvhich ſpake in *Priſcilla*, the diſſemblinge hypocrites vvoulde not permitt it. And many other byſhops gaue the ſame cenſure, and ſubſcribed with theyr owne handes to the ſayed Epiſtle. the affayres then went after this ſorte.

Serapion byſhop of Antioch Epiſt. ad Caricum poticũ

CAP. XVIII.

The Induſtry of Irenæus in refutinge the hereſies blaſed at Rome by Blaſtus and florinus.

Irenæus wrote diuers Epiſtles to the confutation of ſuche as corrupted at Rome the ſincere rites of the Churche. he wrote one to *Blaſtus* of ſchiſme, an other to *Florinus* of Monarchie or the rule of one. or ſhewinge that God is not the author of euell. which opinion *Florinus* ſeemed

ſeemed to be of, but afterwardes he being ſeduced with the error of *Valentinus*: *Irenæus*, wrote againſt him that booke intitled: ogdoas by interpretation the number of eightie, where he ſignifieth himſelfe immediatly to haue ſucceeded the Apoſtles. the ende of which booke hathe this notable proteſtation neceſſarily to be graffed in this our hiſtory for it is read as followeth: * I charge thee in the name of our Lorde Ieſus Chriſt, and his glorious comminge, at vvhat time he ſhall come to iudge the quicke and the dead, vvho ſo euer thou be that copieſt this booke: that thou peruſe this copie, and diligently correcte it after the example of my ovvne hande vvrytinge, and that thou putt to likevviſe this charge and ſett it dovvne after the vvrytten copye. This was profitably ſpoken and faithfully remembred of vs, that we may behoulde the auncient and right holy men, as a moſte exquiſite and right paterne of earneſt care and diligence. Againe *Irenæus* in his epiſtle to *Florinus*, reporteth, that he had conuerſation with *Polycarpus* ſayinge: This doctrine (O *Florinus*) if I may boldly pronounce the trueth, ſauoreth not for ſounde: this doctrine diſagreeth from the Churche, and bringeth ſuch as geue eare vnto it into extreme impietie: this doctrine no, not the heretickes vvhich vvere out of the Church, euer durſte to publishe: this doctrine ſuch as vvere elders before vs, and diſciples of the Apoſtles, neuer deliuered vnto thee. I ſavve thee vvhen I vvas yet a boye vvith *Polycarpus* in the lovver Aſia, liuinge gorgeouſly in the Emperoures palace, and buſienge thy ſelfe vvith all might, to be in fauoure and creditt vvith him. For I remember better the thinges of oulde then the affayres of late. For the thinges vve ſucke of a childe, ſincke farther in our mindes, and grovve together vvith vs. So that I remember the place vvhere *Polycarpus* ſate, vvhen he taughte: his goinge out, and his comminge in: his trade of life, the figure and proportion of his body: the ſermon he made vnto the multitude: the reporte he made of his conuerſation vvith *Iohn* and others, vvhich ſavve the Lorde: hovve he remembred their ſaynges, and vvhat he hearde out of theyr mouthes toutching the Lord, of his povver, and doctrine: recitinge preceptes, and all thinges conſonante to holy Scripture, out of theyr mouthes I ſay vvho themſelues had ſeene vvith their eyes the vvorde of life in the fleſh. theſe thinges at that time, through the mercy of God vvhich vvrought in me, I diligently marked, and paynted it not in papyr, but printed it in my harte, vvhich continually throughe the grace of God I ponder, and meditate. And I am able to teſtifie before God, that if that holy and Apoſtolicke elder, had hearde any ſuch thinge, he vvoulde haue ſtraight reclaimed, and ſtopped his eares, and after his maner pronounced: good God into vvvhat times haſt thou reſerued me, that I ſhoulde ſuffer ſuch thinges, yea and vvoulde haue ſtraight ſhunned the place vvhere he ſitting or ſtanding had hearde ſuch ſpeaches. to bee ſhorte this may be reported for true out of the epiſtles vvhich he vvrote to the confirmation of the borderinge Churches, or out of the Epiſtles vvhich he vvrote to certaine brethrē for admonition and exhortation ſake. thus farre *Irenæus*.

* Cap. 20. after the Greke.

Irenæus lib. de Ogdoade which is not extant.

Irenæus vnto Florinus: the ſchiſmaticke.

Florinus a courtier then a ſchiſmatick laſt an heretícke.

Polycarpus vſed oft to repeate this ſaying.

Cap. XIX.

The Church enioyeth peace vnder Commodus: the Martyrdome of Apollonius a Chriſtian Philoſopher.

Cap. 21. after the Greeke.

The ſame yeare vnder *Comodus* the Emperoure, the rage of the Gentiles was mitigated towardes vs, ſo that peace was graunted through the grace of God, vnto the vniuerſall Churche throughout the worlde. When as the heauenly doctrine leade the mindes of all mortall men to the embracinge of the true Religion of the onely and vniuerſall God: ſo that many of the nobles of Rome drewe neare, to their ſoules health and ſaluation, together with their whole houſes and families: It was a thinge altogether intollerable for the deuell, whoſe nature is altogether enuious, and ſpitefull, therefore he taketh vs in hande againe, and inuenteth diuerſe ſnares to entrape vs in. he procureth at Rome, *Apollonius*, a man amonge the faythfull of that time, for learninge and philoſophie very famous, to be brought forth before the tribunall ſeate, raiſing his accuſer among them, that were fitt miniſters for ſo malicious a purpoſe. But the vnhappie man came out of ſeaſon to receaue the ſentence of iudgement. becauſe it was decreed by the Emperoure, that the accuſers of the Chriſtians ſhoulde dye the death: *Perennius* the Iudge forthwyth gaue ſentence agaynſte him, that his

The accuſer of Apollonius with the breaking of his legges died miſerably.

legges ſhoulde be broken. Then the beloued Martyre when the iudge had earneſtly, and with many wordes entreated him to render an accompte of his fayth before the noble ſenate: he exhibited in the preſence of them all a notable Apollogie of his fayth in the whiche he ſuffred martyrdome. Yet neuertheleſſe by decree of the ſenate he was beheaded and ſo ended this life. For the auncient decre was of force and preuayled amonge theym, that the Chriſtians whiche were once preſented before the tribunall ſeate and not reuoked their opinions ſhoulde no more be ſette at libertie. Wherefore the wordes of *Apollonius* whiche he anſwered to *Perenius*, ſtandyng at the barre and his whole Apollogie offered to the ſenate who lyſteth to knowe: lette him reade our booke of Martyrs.

Apollonius a Chriſtian philoſopher exhibited an Apollogie vnto the ſenate of Rome, and afterwards is beheaded.
A cruell law.

Cap. xx.

Of the ſucceſſion of Byſhopes in the moſte famous churches.

Cap.22.after the Greeke. Anno Dom. 192. all theſe biſhops floriſhed at one tyme.

In the tenthe yeare of the raygne of *Comodus*, when *Eleutherius* had gouerned the biſhopricke of Rome thertene yeares: *Victor* ſucceded him. at what tyme alſo *Iulianus* after he had continewed tenne yeares, in the biſhopes ſeae of Alexandria, dyed, and *Demetrius* came in place. at what tyme likewiſe *Serapion*, (mentioned a little before) was knowen to be the eyght Biſhope of Antioche after the Apoſtles. Then was *Theophilus* biſhope of Cæſarea in Paleſtina, and *Narciſſus* (before remembred) biſhope of Ieruſalem, and *Banchillus* biſhope of Corinthe in Hellada, *Polycrates* biſhope of Epheſus, and an infinite number more (as it is verye likelie) beſydes theſe, excelled at that tyme. but we rehearſe theim by name and that iuſtlye by whoſe meanes and writinges the catholicke fayth hath bene continewed vnto our tyme.

Victor.b.of Rome.
Demetrius.
Serapion.
Theophilus.
Narciſſus.
Banchillus.
Polycrates.

Cap. xxi.

Of the controuerſie about the kepinge of Eaſter daye.

Cap.23.after the greeke. Anno Dom. 199.
Exod.12.

At the ſame time there roſe no ſmall contention becauſe that all the churches throughoute Aſia, of an aunciente tradition, thought good to obſerue the highe feaſte of Eaſter in the foreteenthe moone. on whiche daye the Ievves were commaunded to offer their Paſcall Lambe. as muche to ſaye as vpon what daye ſoeuer in the weeke, that moone fell, the faſtinge dayes finiſhed, and ended. when as the other churches throughout the worlde, accuſtomed not to celebrate Eaſter after this manner, but obſerued the Apoſtolicke tradition and cuſtome, as yet retayned, to wete: the faſtinge dayes on no other daye to be broken vp, afore the daye wherein our Sauiour roſe from death to lyfe. Wherefore ſynodes and meetinges of Byſhopes were ſummoned, where all with one accorde ordained an eccleſiaſticall decree whiche they publiſhed by their epiſtles vnto all churches: That vpon no other then the ſondaye the myſterie of our ſauiours reſurrection ſhoulde be celebrated. And that one that daye, and no other, the faſting vſed before Eaſter ſhoulde haue an ende. Theire epiſtle is at this daye extant, who at that tyme for this cauſe aſſembled together in Palæſtina, whereof *Theophilus* biſhope of Cæſarea, and *Narciſſus* biſhope of Ieruſalem were chiefe. At Rome likewiſe there was a ſynode gathered together for the ſame cauſe, the whiche *Victor* their biſhope publiſhed. Agayne there was an other of biſhopes at Pontus, where *Palmas*, as the moſte auncient, did gouerne. An other of biſhops throughout Fraunce whiche *Irenaus* did ouerſee. to be ſhorte an other of the biſhopes throughout Oſtroëna, and the cities therein contained, and ſpeciallye of *Banchillus* biſhope of Corinth with many others, al which with one and the ſame ſentence, and iudgement, ordained the ſame decree, and their vniforme aſſent, was thus made manifeſt vnto the worlde.

Eaſter & the faſting dayes going before layde downe by decree.
Theophilus & Narciſſus were chiefe in Paleſtina: Victor at Ro. Palmas at Pōtus: Irenæus in Fraūce: The biſhops of Oſtroëna in their prouinces: Banchillus at Corinth & not the biſhope of Rome ouer all.

Cap. xxii.

By the reporte of Polycrates the churches in Aſia celebrated Eaſter the fouretenthe moone.

cap.24.after the greeke

Polycrates moderated the biſhops throughout Aſia, whiche affirmed that their auncient cuſtome deliuered them of olde was to be retayned. This *Polycrates* in his epiſtle vnto the churche of Rome, ſheweth the cuſtome of Aſia, obſerued vnto his tyme in theſe wordes: VVe celebrate the vnuiolated daye of Eaſter, neither addinge anye thinge thereto, neither

neither takinge oughte therefro: for notable pillers of Chriſtian religion, haue reſted in Aſia, vvhiche ſhall riſe at the laſte daie, vvhen the Lorde ſhall come from heauen vvith glorie, and reſtore all the ſainctes to ioye: *Philip* one of the tvvelue Apoſtles, novve lienge at Hierapolis, & his tvvo doughters vvho kept them ſelues virgins, all the dayes of their liues, the third alſo after the ende of hir holie conuerſation reſted at Epheſus. Againe *Iohn* vvho laye on the Lordes breaſt, being a Prieſt, vvore the prieſtlie attire, both a Martyr, and a Doctor, ſlept at Epheſus. Moreouer *Polycarpus* Biſhop of Smyrna, and a Martyr. *Thraſeas* an Eumenian, both a Biſhop & a Martyr, ſlept at Smyrna. VVhat ſhall I ſpeake of *Sagaris* both a Biſhope & a Martyr, lyenge at Laodicea. And of bleſſed *Papyrius*, and *Melito* an eunuche, vvho vvas ledde and guided in all thinges that he did by the holie ghoſte, and novve reſteth at Sardis, vvaytinge the meſſage from heauen, vvhen he ſhall riſe from the dead. * All theſe celebrated the feaſte of Eaſter according vnto the Goſpell, in the foureteenth daye of the moneth, ſvvaruing no vvhere, but obſeruinge the rule of faith. to be ſhorte and I *Polycrates* the meaneſt of you all, do retaine the tradition of my forefathers, of vvhich ſome I haue imitated, for there vvere ſeuen Biſhopes before me, and novve I the eighth, vvhich alvvaies haue celebrated the feaſte of Eaſter on that daye. in the vvhich the people remoued the leauen from among theim. I therfore (my brethren) vvhich novve haue liued threeſcore and fiue yeares in the Lorde, haue conferred vvith the brethren throughout the vvorld, haue reade, & ouerreade the holy ſcriptures, yet vvill not be moued at al vvith theſe things, vvhich are made to terrifie vs. for my auncetors & elders haue ſaied that vve ought rather to obey God then men. **Afterwardes he ſpeaketh of the biſhops that conſented, and ſubſcribed to his epiſtle, after this maner:** I could repeate the biſhops vvhich vvere preſent vvhome you requeſted me to aſſemble, vvhome alſo I haue aſſembled together, vvhoſe names if I ſhould vvrite vvould grovve to a greate number, they haue viſited me a ſimple ſoule, and a man of ſmall accompt, and haue conſented vnto this epiſtle. they alſo knovve that I beare not this gray heare in vaine, but alvvaies haue had my conuerſation in *Chriſt Ieſu.*

> Polycrates byſhope of Epheſus writeth to Victor and the churche of Rome.
> Iohn the Apoſtle being a prieſt wore the prieſtly attyre.
> * Cap. 25. after the greke
> *Act.* 4.

Cap. xxiii.

The cenſure of certaine byſhops toutching this controuerſie.

Immediately vpon this, *Victor* Biſhope of Rome, goeth aboute to ſeuer from the vnitie in the communion, all the churches of Aſia together with the adioyning congregations, as ſauoring not aright, and inueyeth againſte them in his epiſtles, & pronounceth flatly, all the brethren there for excōmunicated perſons. but this pleaſed not al the biſhops, for they exhorted him to ſeke after thoſe thinges which concerned peace, and vnitie, and loue betwene brethren. * Their wordes are at this daye extant that ſharpely reprehended *Victor*, of which number, *Irenæus*, in the name of all the brethren in Fraunce that were vnder his charge, wrote and allowed the ſame ſentence, to wete: The myſterie of the reſurrection of our Sauiour to be celebrated on the ſondaye onely. **Yet as it was very meete he put him in remembrance at large of his dutie that he ſhoulde not eſtrange or cut of all the churches of God, whiche retayned the tradition of olde cuſtome. his wordes are theſe:** Nether is this controuerſie onely of the daye, but alſo of the kinde or maner of faſting. Some thinke they ought to faſte one daye, ſome tvvo, ſome more, ſome fortie, and telling the houres throughout day and nyght they counte a daye. nether beganne this varietie of faſtinge in our tyme, but longe before, through them vvho then bare rule, and as it is very likelye, through their double negligence, they deſpiſed and altered the ſimple and common cuſtome retayned of olde. yet for all this vvere they at vnitie one vvith an other, and as yet vve retayne it, for this varietie of faſtinge commendeth the vnitie of fayth. **After this he adioyneth a certeine hiſtorie, whiche I will alleage as peculierly incident to this place.** They (**ſayeth he**) that vvere biſhops before *Soter*, of that ſea vvhich novve thou gouerneſt, I meane: *Anicetus, Pius, Hyginus, Teleſphorus* and *Xyſtus*, nether did they ſo obſerue it them ſelues, nether did they publiſhe anye ſuche preſident vnto the poſteritie, & for all that, they (though not obſeruing the ſame cuſtome) vvere at vnitie neuertheleſſe vvith them, vvhich reſorted vnto them from other churches, and did not obſerue the ſame, although their obſeruation vvas contrary to the mindes of ſuche as obſerued it not. nether vvas the like euer heard of, that any man, for ſuche kind of faſting vvas excōmunicated. yea the biſhopes them ſelues vvhich vvere thy predeceſſours, haue ſent the Euchariſt vnto the brethren of other churches, that obſerued a contrary cuſtome. And *Polycarpus* beinge

> *Ca. 26. after the Greeke. where then was the ſaying that the biſhope of Rome muſte iudge all and be iudged of none?
> Irenæus biſhop of Liōs.
> Victor biſhop of Rome.

* Ruffinus trãſlatĩg theſe wordes vnderſtandeth that Anicetus graunted the miniſtratiõ of the cõmunion vnto Polycarpus, which is very like to be true.

at Rome, in the tyme of *Anicetus*, they both varied among them ſelues about trifling matters, yet vvere they ſoone recõciled, & not a vvord of this matter. Neither vvas *Anicetus* able to perſvvade *Polycarpus* that he should not retaine that, vvhich he had alvvaies obſerued, vvith *Iohn* the diſciple of our Lord, & the reſt of the Apoſtles, vvith vvhome he had bene cõuerſant: neither did *Polycarpus* perſvvade *Anicetus*, to obſerue it, but told him, that he ought to obſerue the auncient cuſtome of the elders, vvhome he ſucceeded. Theſe thinges being at this poynt, they cõmunicated one vvith an other. & in the churche * *Anicetus* graunted the Euchariſt vnto *Polycarpus*, for reuerẽce he ovved vnto him. in the end they parted, one from an other in peace. and al ſuch as retayned cõtrary obſeruations throughout the vvhole vniuerſal churche, held faſte the bonde of loue & vnitie. Thus *Irenæus* not degenerating from the etymologie of his name, paſſing all other in ẏ gyft of reconciling the brethren practiſed for the eccleſiaſticall peace. he wrote not only to *Victor*, but alſo to ſundrye gouernours of diuers other churches, in ſeuerall epiſtles, concerninge the ſayde controuerſie.

Irenæus ſignifieth a peace maker.

Cap. XXIIII.

The cenſure of the Biſhops in Palæſtina toutching the ſaide controuerſie of Eaſter, the repetition of the bookes of certaine eccleſiaſticall writers.

Cap. 27. after the greeke.

The biſhops of Paleſtina (mentioned a little before) *Narciſſus*, *Theophilus* & with thẽ *Caſſius* biſhope of Tyrus, and *Clarus* biſhop of Ptolomais, together with other biſhops in their cõpany, when they had reaſoned at large toutching the celebration of Eaſter, & the tradition deliuered vnto thẽ by ſucceſſion from ẏ Apoſtles, in the end of their epiſtle they write thus: Sende out vvith ſpeede the copies of our epiſtle throughout the pariſhes that vve be not charged vvith their errour, vvhich eaſily are brought to ſnare euẽ their ovvne ſoules. vve ſignifie vnto you that at Alexãdria, they celebrate the feaſt of Eaſter vpon the ſelfe ſame day vvith vs. their epiſtles are brought vnto vs & ours vnto thẽ that vve may vniformely & together ſolemnize this holy feaſt. Beſides theſe alleaged, & trãſlated letters, & epiſtles of *Irenæus*, there is extãt an other boke of his very learned and neceſſary againſt the gentiles, intituled of Science or knovvledge. an other vnto *Marcianus* his brother intituled A declaration of the Apoſtles preaching. & an other booke of diuers tracts, where he maketh mẽtion of the epiſtle vnto ẏ Hebrevves, & the booke of VViſdome, called *Solomons*: whence he alleageth teſtimonies. theſe are the workes of *Irenæus* which came to our knowledge. whẽ *Comodus* had bene Emperour xiii. yeares, & *Pertinax* after him not fully the ſpace of ſix moneths: *Seuerus* ſucceeded him in the empire. there are reſerued at this day in many places many notable workes of diuers eccleſiaſticall perſons, whereof theſe came to our handes. the cõmentaries of *Heraclitus* vpõ *Paul*. *Maximus* of ẏ common queſtion in hereticks mouthes: vvhence euill proceedeth: and that this ſubſtance vvas made. *Candidus* of the creation or vvorke of the ſixe dayes. *Appion* of the ſame argument. *Sixtus* of the reſurrection, and a certein tracte of *Arabianus*, with a thouſande mo. all whiche writers, time doth not permitte, neither is it poſſible to publiſhe them in this our hiſtory becauſe they miniſter no occaſion to make mention of them.

The prouinciall councel held at Paleſtina write thus vnto the prouince throughout.

Certaine workes of Irenæus.

Comodus was emperor 13. yeares. Pertinax 6. moneths. Seuerus created emperor anno Dom. 195. vnder this Seuerus the 5. greate perſecution was rayſed.

Cap. XXV.

Of ſuche as from the beginning impugned the hereſie of Artemon, the behauiour of the hereticke and his preſumption in reiecting and corrupting the ſcriptures.

Cap. 28. after the Greeke.

Among theſe bookes there is found a volume written againſt the hereſie of *Artemon*, which *Paulus Samoſatenus* in our daies endeuored to reuiue: wherin is cõtained an hiſtory worthy to be publiſhed, among theſe our hiſtories, diuerſly & from euery where collected. whẽ this boke had cõfuted ẏ ſaid preſũptuous hereſy, which affirmed *Chriſt* to be a bare & naked mã, & that the authors therof had gloried of it, as an auncient opiniõ after many lynes, & leaues, to the cõfutation of this blaſphemous vntrueth, he writeth thus: They affirme that all our auncetours, yea and the Apoſtles them ſelues vvere of that opinion, and taughte the ſame vvith them, and that this their true doctrine (for ſo they call it) vvas preached & embraced vnto the time of *Victor* the thirtenth bishop of Rome, after *Peter*, & corrupted by his ſucceſſour *Zephyrinus*. this peraduenture might ſeeme to haue ſome likelyhoode of trueth, vnleſſe firſte of all, the holy ſcriptures reclamed, next the bokes of ſũdry mẽ, lõg before the time of *Victor*, vvhich they published againſt the gentiles, in the defence of the trueth, & in the confutation of the heretica!l opinions of their time. I meane *Iuſtinus*, *Meltiades*, *Tatianus*, and *Clemens*, vvith many others. in all vvhich *Chriſt* is preached and published to be God. VVho knovveth not that the vvoorkes of *Irenæus*, *Melito*

The opinion of Artemon the hereticke

An auncient writer (as I ſuppoſe Maximus) in the confutation of the ſect of Artemon.

Melito and all other Chriſtians do confeſſe Chriſt to be both God and man? to be ſhorte hovve many pſalmes and hymnes, and Canticles, vvere vvritten from the beginninge, by the faythfull Chriſtians, vvhich ſounde and ſinge Chriſt the vvorde of God, for no other then God in deede? hovv then is it poſſible accordinge vnto their report, that our auncetors vnto the time of *Victor*, should haue preached ſo? vvhen as the eccleſiaſticall cenſure, for ſo many yeares is pronounced for certeine, and knovven vnto all the vvorlde. and hovve can they chuſe but be ashamed, thus vntruely to reporte of *Victor*, vvhen as they knovve for ſuretie that *Victor* excommunicated *Theodotus* a tanner, the father and founder of this Apoſtaſie, vvhich denyed the diuinitie of Chriſt? becauſe that he firſte affirmed Chriſt to be but onely man. if *Victor* (as they reporte) had bene of their blaſphemous opinion, hovv then could he haue excõmunicated *Theodotus*, the author of that hereſie. **but *Victor* was thus affectionated. when he had gouerned ẏ eccleſiaſticall function the ſpace of tenne yeares *Zephyrinus* ſucceeded him, about the tenth yere of the raigne of *Seuerus*. The ſame author which wrote the aforeſaid booke againſt the founder of this hereſie, declareth a certeine hiſtorie that was done in the time of *Zepherinus* after this maner.** Therfore to the ende I may aduertiſe diuerſe of the brethren, I vvil rehearſe a certaine hiſtorie of our time, vvhiche as I ſuppoſe if it had bene in Sodome, they vvold haue fallen to repentãce. There vvas one *Natalius*, vvho not lõg before, but euẽ in our time becam a cõfeſſor. this *Natalius* vvas on a tyme ſeduced by *Aſclepiodotus*, & an other *Theodotus* an exchaũger, they both vvere diſciples of *Theodotus* the tãner, vvho then being autor of this blaſphemous opiniõ (as I ſayd before) vvas excõmunicated by *Victor* bishop of Rome. for *Natalius* vvas perſvvaded by thẽ for a certeine hire, & revvarde, to be called a bishop of this heretical opiniõ, to vvete: a hũdreth & fifty pẽce, monethly to be payd him. Novv he being thus linked vnto thẽ, the Lord vvarned him oft by viſions. for God and our Lord *Ieſus Chriſt* full of mercy & compaſſion, vvold not that the vvitneſſe of his paſſiõs, should perishe vvithout the churche. & for that he vvas altogether careleſſe, & negligẽt in marking the viſions frõ aboue being novv as it vvere hooked vvith the ſvveete baites of primacie, & honour, & filthy lucre, vvherby thouſands do perishe: at lẽgth he vvas ſcurged by an Angel of the Lord, & for the ſpace of a vvhole nyght chaſticed not a little, ſo that vvhen he roſe earely in the morning couered in ſackcloth, & ſprinckled in ashes, vvith much vvoe, & many teares, he fel dovvn flatte before the feete of *Zephyrinus* bishope of Rome; not after the manner of a cleargie man, but of the laye people, beſeaching the churche (prone alvvayes to compaſſion) vvith vvatrishe eyes, and vvette cheekes, for the mercie of Chriſt, to tender and pitie his miſerable caſe, ſo that vſinge many petitions, and shevvinge in his bodie the printe of the plaguye ſtripes, after muche adoe he vvas receaued vnto the communion. **We thinke beſt to adde vnto theſe other relations of the ſame author, for thus he writeth.** They corrupted the holye & ſacred ſcriptures, vvithout any reuerence: they reiected the canon of the auncient faith: they haue bene ignorant of Chriſt: not ſearching vvhat the holie ſcriptures affirmed, but exerciſinge them ſelues therein, & ſiftinge it to this ende: that ſome figure or forme of a ſyllogiſme myght be founde to impugne the diuinitie of *Chriſt*: and if any reaſoned vvith them out of holie ſcripture, forthvvith they demaund vvhether it be a coniuncte, or a ſimple kinde of ſyllogiſme. layenge aſyde holye ſcripture, they practiſe Geometrie, as beynge of the earth they ſpeake earthlye and knovve not him vvhiche came frome aboue. *Euclides* amonge a greate many of them meaſureth the earth buſielie. *Ariſtotle* and *Theophraſtus* are hyghlye eſteemed. *Galen* is of diuerſe vvorshipped. but vvhat shall I ſaye of theſe, vvho (beynge farre from the fayth) abuſe the arte of infidels to the eſtablyshinge of theyr hereticall opinion, and corrupt the ſimplicitie of holy ſcripture, throughthe ſubtle craft of ſinfull perſons? for to this purpoſe they put their prophane handes to holie ſcripture, ſayinge: they vvolde correcte them. and that I reporte not this vntruely of them, or parciallie agaynſte them, if any man pleaſe he may eaſily knovve it. for if any vvill peruſe their copies, and conferre one vvith an other, he shall finde in them great contrariety. The bookes of *Aſclepiades* agree not vvith them of *Theodotus*. there is found betvvene them great difference, for their diſciples vvrote obſcurely ſuch things as their maſters had ambicioufly corrected. againe vvith theſe the copies *Hermophilus* do not conſent. neither are the copies of *Apollonius* at concord among thẽ ſelues. if their alligatiõs be cõferred vvith their trãſlatiõs, & alteratiõs, there shalbe found great diuerſity. belike they are altogether ignorãt vvhat preſumptiõ is practiſed in this levvd fact of theirs. ether they perſvvade them ſelues, that the holie ſcriptures vvere not endited by the inſtinct of the holy ghoſt, & ſo are they infidels: or elſe they thinke thẽ ſelues vviſer thẽ the holy ghoſt, & vvhat other

Theodotus a tannerand an hereticke.

Zephyrinus b. of Rome. Anno Dom. 203.

A worthy hiſtorie of Natalius an hereticall biſhope repenting him ſelfe

God ſendeth his Angell to ſcourge by night.

The practiſes of the hereticall ſecte of Artemon.

Euclides. Ariſtotle. Theophraſt. Galen. Heretickes preſume to correct, alter & trãſlate holy ſcripture.

A notable dilemma.

thing do they in that, then ſhevv thẽ ſelues poſſeſſed of a deuill? they cã not deny this their bold enterpriſe, for they haue vvrittẽ theſe things vvith their ovvne hands. they can not ſhevv vs vvho inſtructed them, vvho deliuered them ſuch ſcriptures, & vvhence they trãſlated their copies. diuerſe of them voutchſafe not to corrupt the ſcriptures, but flattly they denie the lavve, and the prophetes, vnder pretenſe of their deteſtable, and impious doctrine of fayned grace, they fall into the bottomleſſe gulfe of perdition. but of them thus muche ſhall ſuffice.

The ende of the fyft booke.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

Of the perſecution vnder the Emperour Seuerus.

Anno Dom. 204.

When as *Seuerus* perſecuted the churche of God, there were noble martyrdomes of ſuche as ſuffered for the profeſſion of the true faith. but ſpeciallye at Alexandria, whither choſen champions out of Ægypt, and all Thebais, as vnto a moſte notable Theatre of God, were brought, and after a moſte pacient ſufferance of ſundry tormentes, and diuerſe kindes of deathe, were crowned of God with garlandes of immortalitie. Of this number was *Leonides*, called the father of *Origen*, and there beheaded, who left his ſonne very yonge, and of tender yeares. howe alſo he was diſpoſed, and affected towardes Chriſtian religion from that tyme forth, it ſhall not be at this tyme vnſeaſonably written. Specially for that he is famous and renowned throughout the whole worlde. Some man will ſaye it is no ſmall peece of worke to printe in paper the lyfe of this man, and that it will require a whole volume to it ſelfe: but at this preſent cutting of many things, vſing as muche breuitie as may be, we will runne ouer certaine thinges which concerne him, ſelected out of their epiſtles and hiſtories, which were his familiars, whereof ſome lyued in our tyme, and reported certaine things of him. To be ſhort we will declare ſuche things as ſhall ſeeme worthye of memorie, and that were done from his cradell vnto this tyme. *Seuerus* then had ended tenne yeares, *Lætus* then gouerned Alexandria, and the reſt of Ægypte. *Demetrius* lately after *Iulianus* had taken vpon him the ouerſight of the congregations there.

Leonides the father of Origen beheaded.

Seuerus wẽt on the tenth yeare of his raigne, when the greate perſecution was rayſed.

Lætus ruled Alexandria and Ægypt.

Cap. II.

Origen deſirous of Martyrdome was in greate daunger, and beyng delyuered, he profeſſed diuinitie at Alexandria with earneſt ſtudie, and led a maruaylous honeſt lyfe.

The heate of perſecution was very vehemẽt, & an infinite number of perſons were crowned with Martyrdome: when as *Origen* yet verye yonge, bare in his minde a feruent deſire of Martirdome, ſo that he hazarded himſelfe, ſkipped, and brake forth, and coueted voluntarily to be doyng in that daungerous combatt. * Yea narrowlie did he eſcape, for it had coſte him his life, had not the diuine and celeſtiall prouidence of God ſtayed him, by the meanes of his mother, to the further commoditie and profite of many. She at the firſte entreated him with manye wordes to tender hir motherly affection: but perceauing him to be more vehemently incenſed and kindled, knowing his father to be kept in cloſe priſon, and wholly minded to ſuffer Martyrdome, ſhe conſtrayned him to remaine at home, hydinge from him all his apparrell. He then being able to do no other thinge, more prompte in minde than rype in yeares, could not reſte, wrote vnto his father a letter, in the whiche he exhorteth him thus: O father, faynt not, neither imagine amiſſe

* Cap. 3. after the Greeke.

Origen by the meanes of his mother auoydeth greate perill.

Origen beinge a childe,

bicauſe

bicauſe of vs. Let this be the firſte token of the induſtrie and ſyncere minde of *Origen* in his childhood towards chriſtian religiõ ſet forth in this our hiſtory. for he beyng of a child trained vp & exerciſed in holy ſcripture, ſhewed then no ſmall ſignes of the doctrine of faith. his father furthered him not a little to the knowledge of them, when as beſides the ſtudie of liberall artes, he inſtructed him in theſe, not as the leſſer parte. For firſt of all before the exerciſe of prophane literature, he inſtructed him in holy Scripture, and demaunded of him daily a certaine taſke, of that he learned and rehearſed. And this trade was not vnprofitable for him being a child, but he grewe therby vnto ſuch facility and promptnes, that he contented not him ſelfe with the bare and caſual reading of the words, but ſought farther, ſearching the perfect and profound vnderſtanding therof, ſo that diuers times he would ſet his father demaunding of him what was meant by this & that place of holy Scripture. But his father checked him to his face in outward ſight, admoniſhing him not to ſearch ought aboue the capacity of his yeares, & more then plaine letter gaue to vnderſtand. Yet to him ſelfe he reioyced greatly, yelding vnto God the author of all goodnes harty thankes, for that he had made him the father of ſuch a ſonne. The report goeth that the father often vncouered the breaſt of his ſonne in his ſleepe, and ſolemnly kiſſed it as if the holy ghoſt had taken there the inner parte for his priuy cloſſet, and thought him ſelfe happy of ſuch an offſpringe. Theſe and the like thinges they remember to haue happened vnto *Origen,* being yet a childe. When his father dyed a Martyr, he was left an orphane of the yeares of ſeuenteene with his mother, and other children his brethren, to the number of ſix, his fathers ſubſtance was confiſcated to yͤ Emperours treaſorie, yͤ want of neceſſaries pinched him together with his mother & brethren, he caſteth his care vpon the diuine prouidence of God, he is receaued and refreſhed of a certain matrone which was very ritch & alſo religious, which harbored in her houſe a certaine man of Antioche, an errant heretike of the ſect then freſh at Alexandria, one that was accepted of her, for her ſonne and deare friende. *Origen* then of neceſſitie vſing his company, ſhewed forth manifeſt proofes of his cleauing faſt vnto yͤ right and true faith. For when as an infinite multitude not only of heretikes, but alſo of the true faith frequented vnto *Paulus* (ſo was he called) for he was counted a profounde and a wiſe man: he could not be perſwaded to be preſent with him at prayers, but obſerued the canon of the Church from a childe, and deteſted (as he witneſſeth him ſelfe in a certaine place) the doctrine of heretikes. he was of his father abſolutely inſtructed in the profane learning of yͤ Gentils, but after his fathers death, he applied a litle more diligently the ſtudy of rhetoricke, and hauing before meanely applied humanity, now after the death of his father he ſo addicteth him vnto it, that in ſhort ſpace he got ſufficiency to ſerue his turne, both tollerable for the time, & correſpondent to his yeares. for he being idle at ſchole (as he him ſelfe in a certaine place reporteth) when as none occupied the rowme of Catechizing at Alexandria, becauſe that euery one was fayne to flye away by reaſon of the threatning thunderbolts of perſecution, diuers of the Gentils came to him, to heare the preaching of the word of God. whereof he ſayth the firſt to haue bene *Plutarch,* who beſides that he liued well, was crowned with martyrdome. The ſeconde was *Heraclas* yͤ brother of *Plutarch*, who after he had profited very much, and ſucked at his lippes, the iuyce of chriſtian religion and heauenly philoſophy: ſucceeded *Demetrius* in the biſhopricke of Alexandria. *Origen* went nowe on yͤ eyghtenth yeare when he catechized in the ſchoole of Alexandria, at what time he happely proſpered whileſt that vnder *Aquila* Licuetenant of Alexandria, in the heate of perſecution he purchaſed vnto him ſelfe a famous opinion among all yͤ faithful, in that he chearefully embraced all the martyrs, not only of his acquaintance, but ſuch as were vnto him vnknowen. he viſited not only ſuch as were fettered in deepe dungeons, & cloſe impriſonmẽt: neither only ſuch as looked for the laſt ſentence of execution, but after iudgment geuen & ſentence pronounced he was preſent with the martyrs, boldly accompanying them to yͤ place of execution, putting him ſelfe in great peril, oftentimes boldly embracing, kiſſing & ſaluting them, ſo that once the furious rage of the fonde multitude of the Gentiles, had ſtoned him to deathe if the diuine power of God, had not maruelouſly deliuered him. yͤ ſame diuine & celeſtial grace of God at other times againe & againe, ſo oft as can not be told, defended him, being aſſaulted of the aduerſaryes, becauſe of his noble hardines & prompt mind to publiſh the doctrine of Chriſt. ſo extremely was he dealt withall of the Infidels, that ſouldiers were commaunded to watch his houſe in compaſſe, for the baniſhing of the multitude that came to be inſtructed of him, in the Chriſtian faythe. The perſecution daily preuailed and was ſo vehemently bent againſt him, that he could no where paſſe ſafely throughout Alexandria, but often chaũging lodgings, he was from euery where purſued, bicauſe

exhorteth his father to martyrdome.

Origen of a childe brought vp in holy Scriture.

A certaine Matrone of Alexandria receaueth Origen with his mother & brethren.

Origen taketh heede of Heretikes. *Tit.* 3.

Origen ſtudieth rhetoricke.

Plutarch a martyr.

Heraclas after Demetrius b. of Alexandria.

Origen a catechizer being 18. yeare olde.

Origen comforteth the martyrs.

Origẽ as he taught he liued & as he liued he taught.

Origẽ ſould his philoſophy bookes.

Origen had many followers.

of the multitude which frequented vnto him for inſtructions ſake. for his workes expreſſed moſte notable rules of the moſt true & chriſtian philoſophie.they ſay,as he taught ſo he liued, and as he liued ſo he taught.Wherfore the diuine power of God ſpecially preuayling with him, an infinite number were ſturred vp by his zeale.when he perceaued many Diſciples to frequent vnto him,& that the charge of the ſchoole was now by *Demetrius* the Biſhop, committed vnto him alone,he ſuppoſed the reading of humanitie to be out of ſeaſon,and transformeth the ſchoole as altogether vnprofitable by reaſon of profane literature & humanitie oppoſite vnto ſacred letters, to the exerciſe of godly diſcipline. againe after good aduiſe taken for neceſſary prouiſion he ſoulde the profane writers which he had diligently peruſed,& lay by him, enioyning the buyer,to pay him daily foure halfepence of the ſet price,wherwith he contented him ſelfe.& this philoſophicall trade continewed he yͤ ſpace of many yeares,cutting of from him ſelf all occaſion of youthly concupiſcence. for throughout the whole day he tooke no ſmall labor in this godly exerciſe, & the greater part of the night alſo he ſpent in meditating of holy Scripture,and in his philoſophicall life,as much as lay in him,he vſed faſting, taking his reſte at certayne temperate tymes of the yeare, not on his bedde,but very warely on yͤ bare ground.ſpecially aboue al other places,he ſuppoſed yͤ ſayings of our Sauiour in the Goſpell to be obſerued, which exhorted vs not to weare two coates, neyther ſhoes,neither to care for the time to come with a greedy,or couetous deſire.for he endured colde and nakedneſſe more chearefully then became his yeares, & ſuffered ſuch extreame neede & neceſſitie,which greatly amazed his familier friends,& offended many that willingly woulde haue ſupplied his want and neceſſity,for the paynfulnes they ſawe him take, in ſetting forth the heauenly doctrine of Chriſt Jeſus our Sauiour.but he being geuen to pacient ſufferance,paſſed many yeares without the wearing of ſhoes,ioyning naked foote to bare grounde. and he is ſayde moreouer for the ſpace of many yeares,to haue abſtained from wine, & other ſuch like(neceſſary ſuſtenance onely excepted)ſo that he ranne in great danger,leſt that through weakenes of lymmes, & fayntneſſe of body,he ſhoulde deſtroy & caſt away him ſelfe.this philoſophicall trade of life being wondred at of others,ſtirred vp a great many Diſciples,to imitate the like trade and ſtudy. ſo that of the faythfull & vnfaithfull,of the learned and wiſe,& the ſame not of the meaner ſort, a great number became zelous and earneſt followers after his doctrine. in ſo much that the heauenly worde of God taking deepe roote in their faythfull mindes, floriſhed and continewed ſtedfaſtly during the perſecution of that time,ſo that ſome of them were apprehended and ſuffered martyrdome.

Cap. iii.

Of the martyrs that ſuffered out of the ſchoole of Origen.

Cap.4.after the Greeke.

Plutarchus a Martyr.

Serenus burned.

Heraclides beheaded.

Heron beheaded.

Serenus beheaded.

Rhais a woman burned.

The firſt of them was *Plutarchus* remembred a litle before. whome *Origen* accompanied to the place of execution,not without great danger of his life,when as his owne citizens went about to practiſe violence towards him,as being author of *Plutarchus* death. yet the wiſedome of God delivered him then.The next of the diſciples of *Origen* after *Plutarchus*, was *Serenus*,who is ſayd to be the ſeconde Martyr which gaue triall and proofe of the faith he receaued, & that by fire.The third Martyr out of the ſame ſchoole was *Heraclides*,the fourth after him *Heron*. of the which two latter,the firſt was a Catechumeniſt,the ſecond lately baptized,but both beheaded.as yet out of the ſame ſchoole came forth the fift champion,a ſeconde *Serenus*, who after pacience in great torments and greeuous payne,was beheaded. and of the women alſo,*Rhais*,as yet a Catechumeniſt,baptized(as *Origen* him ſelfe reporteth)in fire,departed this life.

Cap. iiii.

The martyrdome of Potamiana a virgine, Marcella her mother, and Baſilides a ſouldier.

Cap.5.after the greeke.

Potamiæna burned.

Baſilides ſhalbe numbred the ſeuenth among the former Martyrs, which led forth the renowmed virgine *Potamiæna* to execution,of whome vnto this day a great fame is blaſed abroade among the inhabitants of that prouince,how that for the chaſtitie of her body and puritie of minde,ſhe ſtroue very ſtoutly with her louers.ſhe was endued with ripenes of mind, and goodly bewty of body.when ſhe had ſuffered infinitely for the faythe of Chriſt, laſt of all after great and greeuous,and dreadfull,and terrible torments to be tould of,together with her mother *Marcella*,

She is burned with fire and conſumed to aſhes. the report goeth that *Aquila* the iudge commaunded her whole body to be ſcurged ouer, and that very ſore, and threatned her, he woulde deliuer her body ſhamefully to be abuſed of Fencers and ruffians: and after ſhe had muzed a while with her ſelfe, and they demaunding an anſwere, to haue ſayd ſuch thinges as pleaſed not the Gentiles, and therefore immediatly after ſentence pronounced, to haue bene taken and ledd of *Baſilides* (a ſouldier of authority among the hoaſt) to execution. When the multitude moleſted her ſore, ſpitefully handling her with opprobrious termes: *Baſilides* repreſſed and rebuked their rayling ſpeaches, pytying her very much, and practiſing great curteſie towardes her. ſhe of the other ſide approued and acknowledged his curteous dealing towards her, and bad him be of good cheere, ſaying: that after her departure ſhe woulde entreate her Lorde for him, and ſhortly requite the curteſie ſhewed vnto her. When ſhe had ended this communication, pitche ſcalding hott was powred vp a litle and a litle ouer all her body, from the crowne of her heade to the ſoule of her foote, the which ſhe manfully endured in the Lorde. and ſuch was the ſore combatt which this worthy virgine ſuſtayned. but not long after, *Baſilides* being required of his fellowe ſouldiers to ſweare for ſome occaſion or other, affirmed plainely it was not lawfull for him to ſweare, for he ſayd he was a Chriſtian, and that he woulde in very deede proteſt the ſame. at the firſt he was thought to daly, but when he conſtantly auoutched it, he is brought before the iudge, and there hauing confeſſed the ſame, is clapt in priſon. but when the brethren had viſited him, & demaunded of him the cauſe of his ſodaine and maruelous alteration, the report goeth he declared them how that *Potamiæna* three daies after her martirdome, appeared vnto him by night, & couered his head with a crowne and ſayd: ſhe had entreated the Lorde for him, and obtayned her purpoſe, and that not long after he ſhoulde ende this life. after theſe ſayinges, and the ſeale of the Lorde receaued by the brethren he was beheaded, and ſo ſuffered martyrdome. they write that many others in *Alexandria*, embraced plentifully the doctrine of Chriſt, for that *Potamiæna* appeared vnto them in ſleepe, & called them to the fayth. of theſe thinges thus much.

Marcella burned.

Baſilides before a Pagan now a Chriſtian, before a murtherer, now a martyr

Baſilides baptiſed in priſon, afterwards beheaded.

The tranſlator vnto the reader, for the remouing of ſuſpicion riſing of two thinges which Euſebius layd downe in the chapiter going before.

There are two things in this former chapiter of Euſebius with good aduiſement to be conſidered. The firſt whether Potamiæna *after her martyrdome prayed for* Baſilides. *the ſecond whether after her martirdome ſhe appeared vnto him, & to others, as Euſebius (by heare ſay) laieth downe. Toutching the firſt if we may credit Auguſtine:* The ſoules of the departed are in ſuch a place vvhere they ſee not thoſe thinges vvhich are done, & vvhich happen vnto men in this life. *he ſayth further that they haue a care ouer vs, as we haue ouer them*, although vve are altogether ignorant vvhat they doe. *Peter Martyrs opinion, is this:* although I could eaſily graunt, that the Sainctes in heauen do vviſh vvith moſt feruent deſires the ſaluation of the elect, yet for all that, I dare not affirme that they pray for vs, in ſo much that the Scripture hath no vvhere layde that dovvne. *Potamiæna this holy virgine and martyr, ſeeing the kindnes this ſouldier ſhewed vnto her, was greatly pleaſed with him, and in the feruency of her chriſtian loue towards him ſayde: that ſhe woulde entreate the Lorde for him after her departure. In the like ſorte alſo I reade that Cyprian Biſhop of Carthage moued Cornelius Biſhop of Rome, that whether of them both ſhoulde firſt departe this life, the ſame without intermiſſion ſhoulde pray vnto God for the other. ſuche was the feruencye of loue betwene them. In the like ſenſe men commonly ſay:* God haue mercy on his ſoule: *which ſaying the learned and zelous doe not ſo well like of. for though the good motion (as they ſay) & diſpoſition of the minde be expreſſed therby yet doth it the dead no good at all: when as his ſoule being already in the hands of God, needeth not our prayer. God no doubt was as redy to graũt Baſilides the light of his ſpirit, as Potamiæna was to pray for him. Toutching the ſeconde, whether ſhe appeared vnto him after her deathe the godly can iudge. Sainct Auguſtine ſayth:* If the ſoules of the deade departed, vvere preſent at the affayres of the liuinge, then vvoulde they ſpeake vnto vs, vvhen vve ſee them in our ſleepe, and to omitte others, mine ovvne tender mother, vvoulde forſake me neuer a nighte, vvhich follovved by ſea and by lande, to the ende ſhe might liue together vvith me. God forbid that ſhe ſhoulde become cruell in the happier lyfe, ſo that (if ought at any tyme greeue my harte) ſhe comforte not her ſorovvfull ſonne, vvhome ſhe loued entyrely, vvhome ſhe vvoulde neuer ſee ſadd. but in

Auguſt. lib. de cur. pro mort. agend. cap. 13.

Pet. Martyr. in 8. cap. ad Rom.

Cyprian lib. 1. epiſt. 1.

Auguſt. li. de cur. pro mor. agend. cap. 13

*Pſal.*27. good ſoothe that vvhich the ſacred Pſalme ſoundeth out, is true: my father and my mother haue forſaken me, but the Lorde tooke me vp. If our fathers haue forſaken vs, hovve are they preſent at our cares and buſines? If our parentes be not preſent, vvhat other of the departed be there vvhiche knovve vvhat vve doe, or vvhat vve ſuffer? *The Prophet Eſay ſayth: Abraham* hath bene ignorant of vs, and Iſraell hath not knovvne vs. *God of his greate goodnes promiſed King Ioſias, that he ſhoulde dye, and be gathered vnto his people, leſte that he ſhoulde ſee the plagues which he threatned ſhoulde happen to that place and people. Chryſoſtom ſayth:* the ſoule that is ſeuered from the bodye, can not vvander in theſe regions: *Agayne he ſayth:* It may not be that the ſoule departed from the bodye, can be conuerſant here vvith vs: *a litle after he ſayth:* It may be proued by many teſtimonies of holye Scripture, that the ſoules of iuſte men, vvander not here after their deathe. *and leſte any thinke that the wicked doe wander, thus he writeth.* that neyther the ſoules of the vvicked alſo can linger here, harken vvhat the ritche man ſayth, vveye vvhat he requeſteth, and obtayneth not. for in caſe that the ſoules of men coulde be conuerſant here, then had he come according vnto his deſire, and certified his friendes of the torments of hell. by vvhiche place of Scripture it playnely appeareth, that the ſoules after their departure out of the body are brought into ſome certayne place, from vvhence at their vvill they can not returne, but vvayte for that dreadefull day of iudgement. *Theophilact alſo the Summariſt of Chryſoſtome, hath the ſame wordes. Origen writing agaynſte Celſus, is of the ſame opinion: affirming that the ſoules wander not, but ſuche as wander to be deuills. Chryſoſtome wryteth that the deuill vſeth to ſaye vnto the liuing,* anima talis ego ſum. *I am ſuch a mans ſoule. to the ende he may deceaue him. Samuell whome the wytch rayſed, was not Samuell, but the deuill in his forme, as Auguſtine writeth. Cyprian ſayth:* the vvicked ſpirites doe hide them ſelues in pictures and images conſecrated: theſe inſpyre the mindes of the Prophets: they bolden the harte ſtringes and entralls: they gouerne the flying of birdes: they ſorte lotts: they ſifte out oracles: they mingle alvvayes falſehoode and trueth together. for they deceaue and are deceaued: they trouble the life: they diſquiet the ſleepe: and creeping into the bodyes, they fraye the ſecretes of the minde: they bring the lymmes out of faſhion: they diſtemper the health: they vexe vvith diſeaſes, that they may compell the poore ſeely vvretches to the vvorſhipping of thē: that being filled vvith the ſauore from the altars and burnt bovvels of beaſtes, looſing the thinges vvhich they bounde, they may ſeeme to cure. for this is their curing and healing, vvhen they ceaſe to hurte: *Nowe ſeeinge this harmony of learned fathers, affirming the ſoules not to wander, and that they which wander be playne deuills, let vs examine what creditt can be giuen to Euſebius, and how it may be vnderſtoode that Potamiæna appeared not onely to Baſilides in ſleepe, but alſo to many others for their conuerſion. Pharaos cuppbearer dreamed he ſawe a vine hauing three branches, but it was not ſo (according vnto the letter) Ioſeph telleth him that the three branches are three dayes. Pharao dreamed he ſawe ſeuen leane kyne, it was not ſo: Ioſeph telleth him they are 7. yeares of famyne. Mardochæus dreamed he ſawe two dragons ready to wage battaile with the iuſte, it was not ſo: but Haman and the Kinge wholy bent to deſtroye the Iewes. Polycarpus dreamed he ſawe the pillowe ſet all on fire vnder his heade, it was not ſo: but a ſigne or token of his martyrdome. Sophocles hauing robbed the temple of Hercules, dreamed that Hercules accuſed him of theft, it was not ſo: but his conſcience pricked him that he coulde finde no reſte. euen ſo Baſilides, with diuers others, hauing freſhe in memorye the martyrdome of Potamiæna, and the villanye they practiſed agaynſt her, dreamed of her, their conſcience pricked them, and bearing them wittnes of the facte, to their repentance and conuerſion. ſo that ſhe appeared not (after the letter) but her martyrdome was a corize vnto their conſcience, crowning them with garlands of heauenly glory, if happely they woulde repente.*

Marginal notes: *Eſay* 63. 4.*Reg.*22. Chryſoſt. in 8.cap.Matth. *Luke* 16. Theophilact in 8.cap. Mat. Origen lib.7 contra Celsū. Chryſoſt. in 8.cap.Matth. 1.*Reg.*28. Auguſtinus Lib.2.de mirab.ſacræ Scrip.cap.11. Cyprian de Idol.vanitate. Pharaos cup bearer. Pharao. Mardochæus. Polycarpus. Sophocles. Baſilides.

Cap. v.

Cap.6.after the greeke.

Of Clemens Alexandrinus Origens maiſter, and of his bookes ſtromatôn.

Pantænus, Clemens & Origen were catechizers in the ſchole of Alexādria.

Clemens ſucceeded *Pantænus,* and vnto that tyme he was a catechizer in the Churche of Alexandria, ſo that *Origen* became one of his Diſciples. This *Clemens* wryting his bookes ſtromatôn, compriſeth in the firſt volume a Cronicle, containing the times vnto ẏ death of

Commo-

Comodus, ſo that it is euident, he finiſhed his bookes vnder *Seuerus*, the hiſtory of whoſe time we doe preſently proſecute:

Cap. VI.

Of Iude an eccleſiaſticall wryter and his bookes.

Cap.7.after the greeke.

Aboute this time there floriſhed one *Iude*, who publiſhed comentaries vpon the 70 weekes of *Daniel*, ending his Chronographie the tennth yeare of *Seuerus* raigne, he thought verely that the coming of Antichriſt was then at hande becauſe the greate heate of perſecution rayſed againſt vs at that time, vexed out of meaſure the mindes of many men, and turned vpſide downe the quiete ſtate of the Churche. Iude.

Cap. VII.

Origen embracing chaſtitie, gelded himſelfe. the cenſure of others toutching that facte of his.

Cap.8. after the greeke.

At that time *Origen* executing the office of a Catechizer at Alexandria practiſed a certaine acte, which expreſſed the ſhewe of an vnperfecte ſenſe, and youthly hardines, but a notable example of faith and chaſtitie. he vnderſtanding ſimply and childiſhly the ſainge of the Lorde: There be ſome vvhich make themſelues Eunuches for the Kindome of heauens ſake: & with all purpoſing to fulfill the wordes of our Sauiour, for that he being yong in yeares preached, and made manifeſt, not onely to men, but alſo to women the myſteries of God: ſought meanes to cutt of, all occaſion of wantoneſſe and the ſclaunder of the infidels, practiſed vpõ himſelfe to performe the words of our Sauiour, carefully minding to conceale from his familiar frends this facte of his. but it was vnpoſſible to cloke and couer ſo great a matter, which thing when *Demetrius* byſhop of that place had vnderſtoode he wondred at his bolde enterpriſe, yet allowed of his purpoſe, and the ſinceritie of his faithfull minde, he bidds him be of good cheere and continewe the office of a Catechizer. Though *Demetrius* was then of that minde, yet not long after, ſeeing *Origen* luckely to proſper, to be highely eſtemed, reuerenced, renowmed and famous amonge all men: he was pricked with ſome humane paſſion, ſo that he painted and publiſhed abroad, vnto all the byſhops throughout the worlde the geldinge of *Origen* as a moſte foule and abſurde facte. yet the beſt accepted and worthieſt byſhops throughout Palæſtina, to wete of Cæſarea & Ieruſalem, becauſe they had found him worthie of dignitie and great honor, made him miniſter through the laying on of hands. then after that he came to great eſtimation, and was well accepted of all men, and gotten no ſmall commendation for his vertue & wiſedome: *Demetrius* hauing no other thinge to charge him withall, accuſed him of the olde facte done of a child, & for company wrapped with accuſations ſuch as aduaunced him vnto the order of the miniſterie, which were putt in practiſe within a while after. from that time forth *Origen* without lett or hinderance fulfilled the worke he had in hand, preached at Alexandria day and night the word of God vnto ſuch as frequented vnto him, applying his whole minde vnto holy Scripture and the profit of his diſciples. when *Seuerus* had held the emperiall ſceptre the ſpace of eightene yeares, his ſonne * *Antoninus* ſucceeded him. And of them which manfully perſeuered in the perſecution of that time, and after confeſſion and ſundry torments & conflicts, by the prouidence of God were deliuered: on was Alexander whome a litle before we ſignified to haue bene byſhop of Ieruſalem. He becauſe he perſeuered conſtante in the confeſſion of the name of Chriſt, was there choſen byſhop, *Narciſſus* his predeceſſor being yet a liue.

Origen geldeth himſelf. *Math*, 19. Demetrius byſhop of Alexandria one while liketh another while miſliketh through enuie with the gelding of Origen. The byſhops of Cæſarea and Ieruſalẽ allowed of Origen and made him miniſter. Antoninus was created Emperour anno Domini.213.

Cap. VIII.

Of Narciſſus byſhop of Ieruſalem, his miracle and aproued innocencye.

Cap.9.after the Greeke.

The Citizens of that ſeae remember many miracles wrought by *Narciſſus*, which they receaued by traditiõ deliuered from one to an other, among which, ſuch a miracle is reported to haue bene done. when on a certaine time the ſolempne vigills of Eaſter were celebrated, the miniſters wanted oyle, the whole multitude being therewith much greued: *Narciſſus* cõ- If thou thinkeſt (gentle Reader) this miracle to be

a tale, take it, as cheape as thou findeſt it: if it be true maruell not at all thereat, for God bringeth ſtraunger thinges then this to paſſe.

maunded ſuch as had charge of the lightes ſpeedely to bringe vnto him water drawen vp out of the next well, that being done, he prayed ouer it and bad them poure it into the lamps with feruēt faith towards God, which whē they had fulfilled, yͤ nature of the water beyond all reaſon & expectation, by the wonderfull power of God was chaūged into the qualitie of oyle. & they report farther that a ſmale quantitie thereof for miracles ſake was reſerued of many of the brethrē a long while after, euen vnto this our time. many other notable things worthy of memory they reporte of this mans life, whereof this is one: certaine lewde varletts ſeeing the conſtancie & vprightneſſe of his life, could not brook nether away with it, fearing that if through his meanes they were attainted there was no other way but execution: therefore they in conſcience being priuey to infinite lewde practiſes, preuēt the ſame and charge him with a greuous accuſation. afterwards to perſwade the hearers yͤ ſooner, they confirme their accuſatiōs with othes. yͤ firſt ſwore: if I lye let me be burned to aſhes. the ſeconde: if I reporte not the trueth let my whole body be tormented and waſted away with ſome cruell diſeaſe. The third: if I beare falſe wittneſſe let me be ſmitten with blindneſſe. but for all their ſwering and ſtaring, not one of the faithfull beleued them, the chaſtitie and vpright conuerſation of *Narciſſus* ſo preuailed among all men. He tooke greuouſly theyr deſpitefull dealing, and becauſe that of olde he had bene of the Philoſophicall ſecte, he fledd and forſooke his Churche, hidd himſelfe priuely in the deſerte and obſcure places, for the ſpace of many yeares. yet the great and watchfull eye that iuſtely auengeth, woulde not permitt ſuch as had maliciouſly practiſed this lewdnes to haue perfect reſt: but ſpeedely and ſwiftely compaſſed them in theire owne crafte, and wrapped them in the ſame curſes (if they lyed) they had craued vnto themſelues. The firſt therefore without any circumſtance at all in plaine dealinge, had a ſmale ſparcle of fire fallen in the night time vpon the houſe where he dwelt, whereby he, his houſe, and his whole family by fire were conſumed to aſhes. The seconde was taken with the ſame diſeaſe from toppe to toe which he had wiſhed vnto himſelfe before. The thirde ſeeing the terrible ende of the two former, and fearinge the ineuitable vengeance of God that iuſtely plagueth periured perſons, confeſſeth vnto all men theyre compacted deceate, and pretended miſchiefe agaynſt that holy man, and waſteth awaye with ſorowefull mourninge, puniſheth his body and pineth wyth teares ſo long, till bothe his eyes ranne out of his heade. and ſuch were the puniſhmentes of falſe wittneſſes and periured perſons.

The iuſtice of God againſt periured perſons.

Cap. 10. after the greeke.

Cap. IX.
Of the ſucceſſion of byſhops in the Church of Ieruſalem

Dios. Germanion. Gordius. Narciſſus & Alexāder his helper.

After the departure of *Narciſſus* when it was not knowen where he remained, the biſhops of the borderinge and adioyninge Churches ordayned there an other byſhop whoſe name was *Dios*, whome (after he had continewed but a ſmale ſpace) *Germanion* ſucceeded, and after *Germanion*, *Gordius*. In whoſe time *Narciſſus* ſhewed himſelfe againe as if he had riſen from death to life, and is entreated of the brethren to enioye his byſhopricke againe, beinge much marueiled at, for his departure, for his philoſophicall trade of life, and eſpecially for the vengeance and plagues God powred vpon his accuſers. and becauſe that for his olde yeares and heuie age he was not able to ſupplie the rowme, the deuine prouidence of God through a viſion by night reuealed vnto him prouided *Alexander* byſhop of an other prouince to be *Narciſſus* his felowehelper, in diſcharging the function due vnto the place.

Cap. 11. after the greeke.

Cap. X.
Of Alexander byſhop of Ieruſalem and Aſclepiades byſhop of Antioche.

For this cauſe therefore (as warned by a viſion from aboue) *Alexander* who afore was byſhop of *Cappadocia* tooke his iorney to Ieruſalem for prayer ſake, and viſitinge of the places there: whome they of Ieruſalem receaue bountifully, and ſuffer not to returne whome againe, and that did they accordinge vnto the viſion which appeared vnto them in the night, and plainely pronounced vnto the chief of them: charging them to haſten out of the gates of their city and receaue the byſhop ordained of God for them. this they did through thaduiſe of the bordering byſhops, conſtraining him of neceſſitie to remayne among them. *Alexander* himſelfe in his

epiſtles (at this day extant) againſt the *Antinoites*, maketh mention of this byſhopricke, in com-
men betwene him and *Narciſſus*, wryting thus about the later end of an epiſtle: *Narciſſus* greeteth Alexander.b of Ieruſalem Epiſt.contra Atinoitas.
you, vvho gouerned this byſhopricke before me, and novve being of the age of a hundreth and
ſixtene yeares prayeth vvith me and that very carefully for the ſtate of the church, & beſeacheth
you to be of one mind vvith me. Theſe thinges went then after this ſorte, when *Serapion* had de-
parted this life, *Aſclepiades* was ſtalled biſhop of Antioch and conſtantly endured the time of per- Aſclepiades.
ſecution. *Alexander* remembreth his election writing to the church of Antioch after this maner:
Alexander the ſeruant of the Lord, and the priſoner of Ieſus Chriſt vnto the holy church of An- Alexander.b of Ieruſalem vnto the church of Antioch.
tioch ſendeth greeting in the Lorde. The Lord eaſed & lightened my fetters and impriſonment
vvhen that I hearde *Aſclepiades*, a man vvell practiſed in holy Scripture, by the prouidence of
God, for the vvorthines of his faith to haue bene placed biſhop of your church. This epiſtle he
ſignifieth in the end to haue bene ſent by *Clemens*. This epiſtle I haue ſent vnto you my Mayſters
and brethren by *Clemens* a godly miniſter, a man both vertuous & vvell knovven, vvhome you
haue ſeene, and ſhall knovve, vvho alſo being here preſent vvith me by the prouidence of God
hath confirmed & furthered the church of Chriſt.

Cap. xi.

Cap.12.after the greeke.

Of the workes of Serapion byſhop of Antioch.

It is very like that ſundry epiſtles of *Serapion* are reſerued amonge others, vnto our knowe-
ledge onely ſuch came as he wrote vnto one *Domnus* which renounced the fayth of Chriſt in Domnus.
the time of perſecution and fell to Iewiſh Apoſtaſie: and vnto one *Pontius* and *Caricus* eccleſi- Pontius.
aſticall perſons. againe epiſtles vnto other men, and alſo a certaine booke of the Goſpell which Caricus.
they call after *Peter* wrytten to this end that he might confute the falſehoode ſpecified in the ſame
for that diuerſe of the churche of Roſſe, went aſtray after falſe doctrine vnder coloure of the fore-
ſayd Scripture. it ſhall ſeeme very expedient if we alleage a fewe lines out of it, whereby his cē-
ſure of that booke may appeare. thus he wryteth: VVe (my brethren) receaue *Peter* & the other Serapion biſhop of Antioch vnto the Churche of Roſſe touching the Goſpell after Peter.
Apoſtles as meſſengers of Chriſt himſelfe, but their names being falſely forged vve plainely do
reiect, knovving vve receaued none ſuch. I truely remaining amongeſt you ſuppoſed you vvere
all ſounde and firme in the right fayth, and vvhen I had not peruſed the booke publiſhed in *Pe-
ters* name entitled his Goſpell, I ſayd: if this be onely the cauſe of your grudginge and diſcora-
ging let it be redd: but novve in ſo much I perceaue a certaine hereticall opinion to be thereby
cloked and coloured by occaſion of my vvordes I vvill haſten to come vnto you. vvherefore my
brethren expecte shortely my comming. For vve knovve vvell inough the hereſie of *Marcianus* Marcianus an heretické.
vvho vvas founde contrary to himſelfe, he vnderſtoode not that vvhich he ſpake as you may ga-
ther by the things vvhich vve vvrote vnto you. vve might peraduenture our ſelues, laye dovvne
more skilfully the grounde of this opinion vnto his ſucceſſors, vvhome vve call coniecturers. for
by peruſing the expoſitiōs of their doctrine vve haue foūd many things ſauoring of the true do-
ctrine of our Sauiour, and certaine other things borovved and interlaced vvhich vve haue noted
vnto you. Thus farre *Serapion*.

Cap. xii.

Cap.13.in the greeke

Of the workes of Clemens byſhop of Alexandria.

The bookes of *Clemens* entitled Stromatôn are in all eight, and extant at this daye, bea- ϛρωματεῖς.
ring this inſcription: The diuerous compacted bookes of *Titus Flauius Clemens*, of the
ſcience of true Philoſophie. There are alſo of the ſame number bookes of his intitled:
Diſpoſitions or Informatiōs, where he namely remembreth his maiſter *Pantænus*, expounding his ὑποτυπώσεις.
interpretations & traditions. there is extant an other booke of his for exhortatiō vnto the gentils,
and three bookes intitled the ſchoolemaiſter, & other thus: vvhat ritch mā can be ſaued? againe a
booke of Eaſter and diſputations of faſting, and of ſclaunder. an exhortation to nevvenes of life
for the late conuerts. The canon of the church, or againſt the Ievves dedicated vnto *Alexander*
the biſhop aboue named. In the bookes Stromatôn he explicated not onely the deuine but alſo
the heatheniſh doctrine, and he repeating their profitable ſentences, maketh manifeſt the opi-
nions both of Grecians and barbarians, the which diuerſe men highely doe eſteeme. and to be
ſhorte he confuteth the falſe opinions of Graundeheretickes, dilatinge manye Hiſtoryes and

miniſtringe vnto vs muche matter of ſundry kindes of doctrine. With theeſe he mingleth the opinions of philoſophers, fittlye entitling it for the matter therein contained a booke of diuerous doctrine. He alleageth in the ſayde booke teſtimonies out of wryters not allowed and out of the booke called the vviſedome of Solomon, *Ieſus Sirach*, the Epiſtle to the Hebrvves, *Barnabas, Clemens, Iude*. He remembreth the booke of *Tatianus* againſt the Gentils, and of *Caſſianus* as if he had wrytten a Chronographie. Moreouer he remembreth *Philo, Ariſtobulus Ioſephus, Demetrius, Eupolemus* Iewiſh wryters, and howe that all they pronounced in their writings that *Moſes* and the nation of the Hebrevves and Ievves were farre more auncient then the Gentils. The bookes of the aforeſayd *Clemens* containe many other neceſſary and profitable tractes. In the firſt of his bookes he declareth that he ſucceded the Apoſtles, and there he promiſeth to publiſh comentaries vpon Geneſis. In his booke of Eaſter he confeſſeth himſelf to haue bene ouer treated of his friendes that he ſhoulde deliuer vnto the poſteritie in wryting thoſe traditions which he hearde of the elders of olde. he maketh mention of *Melito* and *Irenæus* and of certain others whoſe interpretations he alleageth. To conclude, in his bookes of Diſpoſitions or Informations: He reciteth all the bookes of ẏ Canonicall Scripture neyther omitted he ẏ rehearſall of ſuch as were impugned.*I ſpeake of the Epiſtle of *Iude*, the Catholicke epiſtls, the epiſtle of *Barnabas*, the Reuelation vnder the name of *Peter*.

* Cap. 14. in the greke.

Cap. xiii.

Clemens byſhop of Alexandria of the Canonicall Scripture. Alexander byſhop of Ieruſalem, of Clemens and Pantænus. Origen cometh to Rome in the time of Zephyrinus.

The Epiſtle vnto the Hebrevves he affirmeth to be *Pauls* for vndoubted, and therefore writ‑ten in the Hebrewe tongue for the Hebrews ſakes, but faithfully tranſlated by *Luke* and preached vnto the Gentils, and therefore we finde there the like phraſe and maner of ſpeache vſed in the Actes of the Apoſtles. it is not to be miſliked at all, that: *Paul* an Apoſtle is not prefixed to this Epiſtle. For (ſaith he) vvryting vnto the Hebrevves becauſe of the ill opinion they conceaued of him very vviſely he concealed his name, leſt that at the firſt he ſhoulde diſmay them. Againe he ſayth: For euen as *Macarius* the elder ſayd: for ſo much as the Lorde himſelf vvas the meſſenger of the almighty & ſent vnto the Hebrevvs: *Paul* for modeſty his ſake being the Apoſtle of the Gentils, vvrote not himſelfe the Apoſtle of the Hebrevves, partly for the honor due vnto Chriſt, and partly alſo for that he frely & boldly being the Apoſtle of the Gentils vvrote vnto the Ievves. Afterwardes of the order of the Euangeliſts according vnto the tradition of the elders he writeth thus: The goſpels vvhich containe the genealogies are placed and counted the firſt. The Goſpell after *Marke*, vvas vvritten vpon this occaſion. VVhen *Peter* preached openly at Rome and publiſhed the Goſpell by rote, many of the auditors intreated *Marke* being the hearer and follover of the Apoſtle a long vvhile, & one that vvell remembred his vvords: to deliuer them in vvryting ſuch things as he had heard *Peter* preach before, vvhich thing vvhen he had ſignified to *Peter* he nether forbad him neither commaunded him to do it. *Iohn* laſt of all ſeing in the other Euangeliſts the humanitie of Chriſt ſet forth at large, being entreated of his friends and moued by the holy Ghoſt vvrote chiefly of his diuinitie. Thus farre *Clemens* byſhop of Alexandria. Againe the aforeſayd *Alexander* in a certaine epiſtle vnto *Origen*, writeth howe that *Clemens* & *Pantænus* were become familiar friends after this manner: This as you knovve very vvell vvas the vvill of God that our frendſhip ſhould continevve and remaine immoueable, begonne euen from our progenitors & become yea more feruent & ſtedfaſt. vve take them for our progenitors vvho going before, haue taught vs they vvaye to follovve after, vvith vvhome after a vvhile vve ſhalbe coopled, I meane bleſſed *Pantænus* my Mayſter, & holy *Clemens* my maiſter alſo, vvhich did me much good and if there be any other ſuch, by vvhoſe meanes I haue knovven you throughly for my maiſter and brother. So farre *Alexander*. but *Adamantius* (ſo was *Origen* called) writeth in a certaine place that he was at Rome when *Zephyrinus* was biſhop there, for he was very deſirous to ſee the moſt auncient churche of the Romains, where after he had continewed a litle while, he returned to Alexandria executing moſt diligẽtly ẏ accuſtomed office of Catechizing, when as *Demetrius* alſo biſhop of Alexandria vſed all meanes poſſible together with him to thende he might profitt and further the brethren.

Clemens alleageth this out of Macarius.

Clemens of the order of the Goſpells. Matthewe. Luke. Marke.

Iohn.

Alexander byſhop of Ieruſalem vnto Origen.

Origen came to Rome about Ann. Domini. 210.

Cap.

Cap. XIIII.

Of Heraclas Origens companion in catechizinge

Cap.15.after the Greeke.

WHen *Origen* ſawe himſelfe not ſufficient,neither able alone to ſearche out the profound myſteries of holie ſcripture neither the interpretation and right ſenſe thereof,becauſe that ſuche as frequented vnto his ſchoole graunted no leaſure at all,for from morning to nyght in ſeuerall companies,one ouertakinge an other they flocked to his preachinge: he ordained *Heraclas* of all the other his familiers,his fellowe helper,and Uſher,a man experte in holy ſcripture,diſcrete and wiſe,and a profounde philoſopher,committing vnto him the inſtruction of the inferiour ſort and lately come to the faith, reſeruing vnto himſelfe the hearinge of ſuche as were farther and better entred.

Heraclas catechizer at Alexandria.

Cap. XV.

Origen ſtudyed the Hebrewe tongue,and conferred the tranſlations of holie ſcripture.

Cap.16.in the Greeke.

ORigen had ſo greate a deſire of ſearching out the deepe myſteries of holy ſcripture that he ſtudied the Hebrevve tongue and bought the copies vſed among the Ievves, whiche were written in Hebrevve letters.he ſearched and conferred the ſeptuagints tranſlation of holy ſcripture with others at that time extant.

Cap. XVI.

Origen compiled and ſette forth the tranſlations of holy ſcripture, terming the one edition Tetrapla,that is fourefolde.the other Hexapla,that is ſixfolde.

Cap.17.in the Greeke.

ORigen founde certeine other tranſlations beſides the common and vulgare,varying among them ſelues,to wete:the tranſlation of *Aquila*,of *Symachus*,& of *Theodotion*.which I wote not where lying hidde of a long while he ſearched out and ſet forth vnto the worlde. of the which,by reaſon they were obſcure,duſty & mothe eaten,he knewe not the authors,but this onely he ſignified that the one he founde at Nicopolis on the ſhore Actiacke,the other in ſome other odd place. In the ſixefolde edition of the pſalmes after the foure famous tranſlations he annexed not onely the fifte but the ſixte and the ſeuenth, reportinge againe howe that he founde one of them at Hiericho in a tunne in the time of *Antoninus* the ſonne of *Seuerus*.Theſe being compacted together in one volume and the pages deuided into pillers or columnes, euery copie ſette righte ouer againſt the other, together with the Hebrevve, he publiſhed the ſame and entituled it Hexapla: ioyning withall ſeuerally the tranſlations of *Aquila*,of *Symachus*,of *Theodotion*,and of the Septuagints entituling them Tetrapla.yet haue we to vnderſtande that of theſe interpreters, *Symachus* was an Ebionite.The Ebionites opinion was recounted an hereſie for that they taught *Chriſt* to be borne of *Ioſeph* and *Marie*, and that *Chriſt* vvas but a bare man. They taught that the lavve vvas to be obſerued after the Ievviſhe manner, as we haue learned by hiſtories heretofore. The commentaries of *Symachus* are at this daye extant,wherein he inueyeth againſt the Goſpell after *Mathewe*,endeuoring to eſtabliſhe & vphold the foreſaide hereticall opinion. Theſe works of *Symachus* together with other tráſlations of holy ſcripture,*Origen* reporteth him ſelfe to haue found with a certaine woman called *Iuliana*, which ſayde that *Symachus* deliuered hir them to keepe.

Many Greke tranſlations of the olde teſtament. The ſeptuagints. Aquila. Symachus. Theodotion 5. 6. 7. Hexapla. Tetrapla. Symachus an Ebionite. The hereſie of the Ebionites.

Cap. XVII.

Origen reuoketh Ambroſe from the hereſie of Valentinus,he profeſſeth diuinitie and philoſophie with greate admiration.

Cap.18.in the Greeke.

AT that tyme *Ambroſe* addicted vnto the *Valentinian* hereſie and confuted by *Origen*, was lyghtened with the trueth whiche ſhyned as the ſonne beames, and embraced the ſounde doctrine of the churche, together with manie other learned men, whiche reſorted vnto him. When the rumor was nowe euerie where bruted abrode of the fame of *Origen* , they came to trye the trueth of his doctrine , and to haue experience of his vtteraunce in preachinge. Heretickes alſo very many and philoſophers ſpecially of the moſte famous, whereof not a fewe gaue diligent eare and attentiue heede,and were inſtructed of him, not onely in deuine but alſo in prophane literature. as many as he perceaued towardly and ſharpe witted he ledde them

Origen readeth the liberall artes exhorting both the ſubtle & ſimple to ſtudie them.

vnto philoſophicall diſcipline, expoundinge vnto them Geometrie and Arithmeticke, with the other liberall artes. againſte the abſurde opinions of philoſophers he alleaged philoſophers authorities, and expounded them, conſideringe ſeuerally of them as by waye of commentarie, ſo that he was renowmed, famous and recounted amonge the Gentiles for a greate philoſopher. he perſwaded alſo vnto the ſtudie of the liberall artes, many of them which were dull witted, affirminge they ſhoulde thence procure vnto them ſelues great commoditie, and helpe to the contemplation and increaſe of knowledge in holye ſcripture, for he was of this opinion that the exerciſe of prophane and philoſophicall diſcipline was very neceſſary and profitable for him ſelfe.

CAP. XVIII.

Cap. 19. after the Greeke.

VVhat diuers men thought of Origen.

The heatheniſhe philoſophers who then floriſhed are witneſſes approued of his good purpoſe and induſtrie in this behalfe, in whoſe commentaries we finde often mention made of this man, whereof ſome haue dedicated their bookes vnto him, other ſome haue deliuered vp their works vnto him as vnto the cenſure of their maiſter. But what ſhall I ſpeake of them, when as *Porphyrius* himſelfe, then in Sicilia, ſtriuinge and ſtrugglinge againſt vs with his bookes endeuouring to confute holy ſcripture remembred the interpreters thereof? And beynge not able to charge, neither to impugne to any purpoſe our doctrine, any kinde of waye, now voyde of reaſon he fell to rayling ſpeaches and ſclaundering of the expoſitors. of which number namely he goeth about to accuſe *Origen*, whome he reporteth to haue knowen of a child, yet through his vnaduiſed forgetfulneſſe he commendeth the man, ſometyme reporting truely when as he coulde not otherwiſe chuſe: ſometime vntruely thinking thereby to delude others, and whileſt that nowe he accuſeth him for being a Chriſtian, anone he paynteth forth, and wondereth at his ſingular gyfte and excellencie in philoſophicall diſcipline. heare him therefore, for thus he writeth: Many beyng deſirous to finde out, not the imperfection and impietie of Ievvishe ſcriptures but the reſolution, haue turned them ſelues vnto expoſitions not cohærent, & interpretations of the ſcriptures inconuenient, and not onely allovvinge of forged ſcriptures, but alſo approuing and extollinge the commentators. for they alleaging the darke ſpeaches vvhich are ſayd to be manifeſt in *Moſes*, and publishing them as Oracles replenished vvith hydd & concealed myſteries: they frame a charmed iudgement through the arrogancie of their minde and shevv forth their expoſitions. Agayne after a fewe lynes he ſayeth: This is the abſurde manner and guyſe of that man, vvith vvhome I beyng very yonge haue had conference, vvho then vvas very famous, and at this daye alſo by reaſon of the commentaries he lefte behinde him (I meane *Origen*) is muche ſpoken of, vvhoſe greate prayſe is blaſed farre and nyghe among the maiſters and fauourers of that doctrine. For vvhen he vvas the diſciple of *Ammonius*, vvho in our tyme excelled for his fame in philoſophie, he profited very muche vnder him beyng his maiſter, and obtayned greate knovvledge in the ſciences: but as toutchinge the right inſtitution of lyfe, he tooke in hande an other trade quite kame from his. for *Ammonius* beyng a Chriſtian and brought vp of chriſtian parents vvhen he had grovven into rypeneſſe of iudgement and the knovvledge of philoſophie, forthvvith he framed his trade of lyfe conformable vnto the lavves: but *Origen* beynge a Gentile and brought vp in the ſciences of the Gentiles, degenerated and fell into that * barbarous temeritie, vvherevvith beynge taken he corrupted both him ſelfe and the perfection of thoſe ſciences, leading a lyfe after the maner of the Chriſtians, contrary vnto the lavves, according vnto their opinions of celeſtiall matters and of God, preferring ſtraunge fables before the ſcience of the gentiles. He continevvally peruſed *Plato*, he readde ouer the vvorkes of *Numenius*, *Cronius*, *Apollophanes*, *Longinus*, *Moderatus*, *Nicomachus*, and the reſte of the *Pythagoreans*, counted vviſe and profounde men. he vvas vvel ſeene in *Chæremon* the Stoicke, and in the vvorkes of *Cornutus*, vvhence he borovvinge of the Grecians maner, the allegoricall interpretation of myſteries, applyed it vnto the Ievvishe ſcriptures. These thinges hath *Porphyrius* written in his third booke agaynſt the Chriſtians, truely reporting of this mans exerciſes, and ſundry kindes of knowledge but vntruely in that he ſayde, he ſhould degenerate from the Gentiles. For how can he pronounce the trueth when as he practiſeth to write againſte the Chriſtians? he ſayeth that *Ammonius* from leading a good and a godly lyfe fell into heatheniſh idolatrie. for the doctrine of *Chriſt* the which *Origen* receaued of his forefathers the ſame he retayned as we haue largely declared before. And

Porphyrius an Atheiſt (whoſe wordes theſe are lib. 3. contra Chriſtianos) wrote fiftene bookes againſte the Chriſtians, whome Euſebius cōfuted in 30. bookes of the which 20. were extāt in the tyme of Ierom but at this daye not one.

* The blaſphemie of Porphyrius againſt Chriſtianitie.

Origen learned of the Grecians to write allegorically.

Ammonius

Ammonius alſo (contrary to his reporte) kept ſtyll and retayned the ſounde and vncorrupted philoſophie of God euen vnto his laſte ende, as his commentaryes at this daye beare recorde whiche he lefte behinde him, namely that famous worke entituled: The agreement of *Moſes* and *Ieſu*, and other tractes whatſoeuer other men haue founde written. Theſe thynges are layde downe to the cōmendation of *Origen*, agaynſt the ſclaunderous mouthe of that deſpitefull man, and of the greate ſkyll of *Origen* in the Grecians diſcipline and doctrine. Touchinge the whiche when he was reprehended of ſome for his ſtudye therein, he defended him ſelfe in a certaine epiſtle writinge after this manner.

Porphyrius ſclaundered Origen and Ammonius.

Cap. xix.

Howe Origen defended him ſelfe agaynſte ſuch as reprehended him for ſtudying Philoſophie. Of his voyage into Arabia and Palæſtina.

Cap.20.in the Greeke.

WHen that I ſtudyed for the increaſe of knovvledge, and that a rumor or fame vvas ſpredde abrode of the perfection of my learninge and doctrine, heretickes, and ſpeciallie ſuch as vvere profounde in philoſophie and in the doctrine of the Gentils, reſorted vnto me: vvherefore I thought good to ſearche out the ſelfe opinions of heretickes and vvhat ſoeuer myght be ſayde out of philoſophie for the confirmation of the trueth. This haue I done firſte of all after the example of *Pantænus* vvho profited a greate manye before my tyme, and had ſingular skyll and knovvledge therein. ſecondly after the example of *Heraclas*, novve a miniſter of the churche of Alexandria, vvhome I founde vvith a profeſſor of philoſophie vvhiche vvas his mayſter, fyue yeares before I applyed my minde to the ſtudie of theyr ſciences. VVho alſo in tymes paſte vſed the common and vſuall attyre, novve layinge that aſyde he tooke the philoſophers habite the vvhiche he retayneth as yet, and ceaſeth not vnto this daye vvith earneſt labour & induſtrie to reade ouer the philoſophers bookes. Theſe thinges hath he written to the clearinge of him ſelfe for his ſtudie in prophane writers. When as at that tyme he continewed at Alexandria, there came a certayne ſouldier from the gouernour of Arabia, with letters vnto *Demetrius* Byſhope of that ſeae, and vnto him who then was Liuetenante of Ægypte, requeſtinge them with all ſpeede to ſende *Origen* vnto him whiche myght communicate vnto him ſome parte of his doctrine. *Origen* then beynge ſente of them taketh his voyage into Arabia. Not longe after when he had accompliſhed the cauſe of his iourney he returned into Alexandria. In the meane whyle there was rayſed ſuch a ſedition in the cytie and the warres were ſo hotte that there was no beynge for him there, he lefte Alexandria, and foreſeeynge that he coulde be ſafe no where in all Ægypt, he went into Palæſtina and remayned at Cæſarea, where he was intreated by the byſhopes of that prouince, to diſpute in the open churche and to expounde holie ſcripture, beynge as yet not called to the miniſterie. Whiche thinge may euidently appeare by that whiche *Alexander* biſhope of Ieruſalem, and *Theoctiſtus* biſhope of Cæſarea wrote in defence of the facte vnto *Demetrius* concerninge him after this manner: (he layde this downe in his letters that there was neuer ſuche practiſe hearde of, that there coulde no where the like preſident be founde, that laye men in preſence of biſhops haue taught in the churche) VVe knovve not for vvhat cauſe he reporteth a manifeſt vntrueth, vvhē as there may be found ſuch as in opē aſſemblies haue taught the people. yea vvhen as there vvere preſent learned men that coulde profite the people, and moreouer holie byshops at that tyme alſo exhortinge them to preache. For example ſake: at Laranda *Euelpis* vvas requeſted of *Neon*, at Iconium *Paulinus* vvas requeſted by *Cellus*, at Synada *Theodorus* vvas requeſted by *Atticus*, vvho vvere godly brethren. It is like alſo that this vvas practiſed in other places though vnknovven to vs. Thus was *Origen* honored beynge a yonge man, not onely of his acquaintance, but of byſhops that were ſtraungers vnto him. Afterwardes when *Demetrius* had called him whome by his letters and diuers Deacons of the churche had earneſtly ſolicited his returne, he taketh his voyage agayne into Alexandria, and there diligently applyeth his accuſtomed maner of teachinge.

Origen in a certaine epiſtle writeth thus of him ſelfe for his ſtudy in philoſophie.

Alexander.b. of Ieruſalem & Theoctiſt⁹ b.of Cæſarea write thus vnto Demetrius b. of Alexandria which found faulte that a laye man in preſence of Biſhops ſhoulde diſpute or interprete.

Cap. xx.

Cap.21.in the greeke

Of the famous writers in Origens tyme and how the Emperours mother ſent for him.

Beryllus. Hippolytus. Gai⁹ agaynſt Proclus. 14.epiſtles of Paul. * an.do.220: Macrin⁹ ſucceedeth Antoninus in the empire. Antoninus.2 emperour: an.dom.221. Caliſtus.B.of Rome. Vrbanus.B. of Rome. Alexander Emperour an.dom.224. Philetus.b. of Antioche.

There floꝛiſhed at that tyme many other learned and pꝛofounde eccleſiaſticall perſons, whoſe epiſtles wꝛiting from one to an other are at this daye to be ſeene and found reſerued in the libꝛarie buylded at Jeruſalem by *Alexander*, who was biſhope there at that tyme. from whence we haue compiled together the ſubſtance of this our pꝛeſent hiſtoꝛie.of this number *Beryllus* (beſides his epiſtles and commentaries) hath lefte vnto the poſteritie ſundꝛye monumentes of his ſounde fayth,foꝛ he was biſhope of Boſtra in Arabia. Likewiſe *Hippolytus* biſhope of an other place. There came alſo into our handes the diſputation of *Gaius* a notable learned man had at Rome in the tyme of *Zephyrinus* agaynſte *Proclus* a patrone of the *Phrygian* hereſie. in the which (to the confutation of the temeritie and bolde enterpꝛiſe of the contrarye parte in alleaginge of newe founde ſcriptures) he maketh mention of therteene epiſtles of *Sainct Paul*, not naming the epiſtle vnto the Hebrevves in the number. Foꝛ neither as yet of diuerſe Romaines is that epiſtle thoughte to be *Pauls*. * When *Antoninus* had bene Emperour ſeuen yeares and ſixe moneths *Macrinus* ſucceeded him in the empire. And after that this *Macrinus* had departed this lyfe, in the firſte yeare of his raygne, an other *Antoninus* tooke the imperiall ſcepter to rule ouer the Romaines,in the firſt yeare of whoſe coꝛonation *Zephyrinus* biſhop of Rome dyed:whē he had gouerned the eccleſiaſticall ſeae the ſpace of eyghteene yeares, whome *Caliſtus* ſucceeded. who continewing the ſpace of fyue yeares lefte the churche to *Vrbanus*. Agayne after that *Antoninus* had bene Emperour foure yeares full, he dyed,in whoſe rowme *Alexander* immediately folowed:at what tyme *Philetus* ſucceeded *Aſclepiades* in the churche of Antioche. Then *Mamæa* the Emperours mother,a woman(if there was then any ſuche in the woꝛlde) very godly and religious(when the fame of *Origen* was ſpꝛedde farre and nyghe enen vnto hir eares) thought hir ſelfe a happie woman if ſhe myght ſee him, and heare his wiſedome in holye ſcripture whiche all men wondered at, Wherefoꝛe remayning at Antioche ſhe ſent of hir garde foꝛ him, who alſo came, and after that he had continewed there a while and publiſhed many thinges to the gloꝛie of God and of the power of his doctrine he returned againe vnto his accuſtomed ſchoole.

Cap. xxi.

Cap.22.in the Greeke.

The catalogue of Hippolytus workes. Origen beginneth to comment.

The workes of Hippolyt⁹

At that tyme *Hippolytus* amongeſt many other of his monumentes wꝛote a booke of Eaſter, where after ſupputation of tymes layde downe, he ſette foꝛth a certayne canon of Eaſter compꝛiſinge the compaſſe of ſixteene yeares, endinge the raygne of the Emperour *Alexander* in the firſte yeare. Of his other woꝛkes theſe came to our knowledge: of the ſixe dayes creation: of the thinges vvhiche folovve the ſixe dayes vvorkes. Agaynſte *Marcion*. vpon the Canticles of *Solomon*. vpon certeyne peeces of *Ezechiell*. of Eaſter. agaynſte all hereſies, with manye others the whiche thou ſhalte finde extant amonge other men. About that time, *Origen* beganne to commente vpon holye ſcriptures, *Ambroſe* diuerſlye pꝛouokinge him not onely with woꝛdes and fayꝛe ſpeaches, but alſo vrginge him with large offers of neceſſarye expences. Foꝛ *Origen* had at certayne tymes appoynted foꝛ him, mo in number then ſeuen ſwyfte notaryes, euery one ſupplyinge the rowme by turne, and wꝛitinge that whiche he vttered vnto them: and as many moꝛe ſcriueners together with maydens well exerciſed and pꝛactiſed in penninge. whoſe neceſſary expences and charges *Ambroſe* exhibited yea and that abundantly. who alſo together with him beſtowed greate diligence in the exerciſe and ſtudye of the ſacred ſcriptures, wherebyi chiefely he pꝛouoked him to wꝛite commentaries vpon holye ſcripture. When theſe thinges were thus adoynge, after *Vrbanus* had gouerned the churche eyghte yeares *Pontianus* ſucceeded him in the ſeae of Rome,and in the churche of Antioche *Zebinus* ſucceeded *Philetus*.

Origens notaries and ſcriueners. Pontianus.b. of Rome. Zebinus.b.of Antioch.

Cap.

Cap. xxii.

Origen is made miniſter at Cæſarea.

Cap.23.in the Greeke.

AT that tyme when the neceſſitie of the eccleſiaſticall affayres ſo conſtrayned, *Origen* beynge ſent into Greece was made miniſter at Cæſarea in Palæſtina of the biſhops there abidinge. But what ſturre fell out toutchinge that matter in his behalfe, and what was decreed by byſhops concerninge the controuerſies about him, and what other thinges he ſuffred preachinge the worde of God: in ſo much they require a ſeuerall volume we wyll paſſe them ouer, referringe the reader vnto the ſeconde Apollogie whiche we publiſhed in the defence of him, where we haue lyghtly runne them ouer.

Cap. xxiii.

Of certaine commentaries of Origen.

Cap.24.in the Greeke.

These thinges are alſo to be annexed vnto the reſte, howe that in the ſixte booke of his annotations vpon *Iohn*, he declareth the fyue firſte to haue bene written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangeliſt, mounted to the number of tvventie and tvvo tomes. In his nynth tome vpon Geneſis (whereof all are tvvelue) he ſignifieth not onely the former eyght to haue bene written at Alexandria, but alſo his annotations vpon the firſte fiue and tvventie pſalmes. Againe he wrote vpon the lamentations, (of the which we haue ſeene fiue tomes) where he made mention of his bookes of the reſurrection, in number tvvo. He wrote alſo of principall beginninges, afore his departure out of Alexandria. and the bookes intituled Stromateis in number tenne: he wrote in the ſame citie in the tyme of the Emperour *Alexander*, euen as all the titles prefixed to the tomes declare the ſame.

περὶ ἀρχῶν.

Cap. xxiiii.

The catalogue of the bookes of the olde and newe Teſtament alleaged out of Origens workes.

Cap.25.in the Greeke.

IN his expoſition vpon the firſte pſalme he reciteth the bookes of the olde teſtament writinge thus: VVe may not be ignorant that there are tvvo and tvventie bookes of the olde teſtament after the Hebrevves vvhich is the number of the letters amonge them. Agayne a little after he ſayeth: The tvvo and tvventie bookes after the Hebrevves are theſe: The firſte Geneſis, of vs ſo called, but of the Hebrevves *Bereſith*, the title beynge taken of the beginninge of the booke, vvhiche is as muche to ſaye as: In the beginninge. Exodus in Hebrevve, *Veelleſemoth*, that is: theſe are the names. Leuiticus in Hebrevve *Veikra*, that is: and he called Numeri in Hebrevve *Hamiſparim* or *Pecudim*. Deuteronomium, *Elle haddebarim*, that is: theſe are the vvordes. *Ieſus* the ſonne of *Nave*, *Ioſue ben Nun*, that is; *Ioſue* the ſonne of *Nun*. Iudges and *Ruth* vvith them one booke, in Hebrevve *Sophetim*, that is: Iudges. The firſte and ſeconde of Kinges vvith them one booke, in Hebrevve *Samuel* that is: called of God. The thirde and fourthe of Kinges vvith them one booke, in Hebrevve *Vehamelech Dauid*, that is: and the raygne of *Dauid*. The firſte and ſeconde of Paralipomenon vvith them one booke in Hebrevve *Dibre haiamim*, that is: the vvordes of dayes. The firſte and ſeconde of *Eſdras* vvith them one booke, in Hebrevve *Ezra* that is: a helper. The booke of Pſalmes in Hebrevve *Sepher tehillim*. The Prouerbes of *Solomon* in Hebrevve *Miſloth*. Eccleſiaſtes in Hebrevve *Coheleth*. The Canticle of Canticles vve may not reade as ſome thinke the Canticles of Canticles, in Hebrevv *Sir haſirim*. *Eſaias* in Hebrevve *Ieſaia*. *Ieremias* vvith the lamentations and the epiſtle, in one booke, in Hebrevv *Ieremia*. Daniel in Hebrevve *Daniel*. Iezechiel in Hebrevve *Ieezechiel*. *Iob* in Hebrevve *Hiob*. *Heſter* in Hebrevv *Heſter*. beſides theſe there are bookes of the Machabees intituled in Hebrevv *Sarbet Sarbaneel*. Theſe thinges hath *Origen* layde downe in the foreſayde commentarie. And in the firſte tome vpon the Goſpell after *Mathewe*, obſeruing the eccleſiaſticall canon he teſtifyeth there be foure onely goſpels writinge thus: As I haue learned by tradition of the foure Goſpels (vvhich alone vvithout contradiction are receaued of all the churches vnder heauen) the firſte is vvritten by *Mathewe* vvho vvas firſte a publicane, then an Apoſtle of *Ieſus Chriſt*. he publiſhed the ſame in vvritinge vnto the faithfull Ievves in Hebrevve letters. The ſeconde is after

Origen in Pſal. 1.
Geneſis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Ioſue.
Iudges and Ruth.
1.& 2.of Samuel.
3.and 4. of Kinges.
1.& 2.of.Paralip.
1.& 2. of Eſdras.
Pſalmes.
Prouerbs.
Eccleſiaſtes.
Canticũ Cãticorum.
Iere.la. epiſt.
Daniel.
Ezechiel.Iob
Heſter.
Machabees.
Origen hom. 1.in Math.
Matthewe.

Marke. *Marke* vvho vvrot the ſame according vnto the preaching of *Peter*, vvho in his catholick epiſtle calleth him his ſonne, ſaying: The church vvhich is in Babylō elected together vvith you ſaluteth you, & my vvelbeloued ſonne *Marke*. Luke. The thirde is after *Luke* vvritten for their ſaks vvho of the Gentils turned to the fayth vvhich alſo vvas allovved of *Paul*. John. The fourth is after *Iohn*. Agayne in his fyfte tome of annotations vpon *Iohn*, the ſame *Origen* toutchinge the epiſtles of the Apoſtles ſayeth thus: Origen hom. 5. in Iohan. *Paul* habled a miniſter of the nevve Teſtament, not accordinge vnto the letter but after the ſpirite, preached the Goſpell abundantly euery vvhere from Ieruſalem vnto Illyricum, Pauls epiſtles vvrote not vnto all the churches vvhiche he inſtructed, but vnto vvhome he vvrote, he vvrote in fevve lynes: Peters. 2. epiſtles. but *Peter* vpon vvhome the churche of *Chriſt* vvas buylded agaynſte the vvhich the gates of hell ſhall not preuayle, lefte behinde him one epiſtle, vvhereof vve are certayne. Be it that he lefte an other: but this is in controuerſie. VVhat ſhall I ſaye of *Iohn*, vvho leaned on the breaſte of our Lorde *Ieſu*, vvho vvrote one Goſpell and confeſſed vvithall, ſo many Goſpells myght haue bene vvritten, that if they had bene vvritten the vvorlde coulde not haue contayned them. The Apocalypſ. He vvrote alſo the reuelation beyng commaunded to conceale and not to vvrite the vvordes of the ſeuen thunders. He left behinde him an epiſtle compriſing very fevve verſes. Ioh. 3. epiſtles. be it that the ſeconde and the thirde be annexed, though ſome take them not for his. In bothe vvhiche there are not an hundreth verſes. Moreouer of the epiſtle vnto the Hebrevves in his homelyes expoundinge the ſame he wryteth thus: The character of the epiſtle vnto the Hebrevves ſetteth not forth the ſtyle of *Paul*, vvho confeſſed him ſelfe to be rude in ſpeache, Origen in epiſt. ad Rom. for the phraſe of that epiſtle ſauoreth very muche of the Greeke tongue. VVhoſoeuer he be that hath any iudgement in diſcerninge of phraſes vvyll confeſſe the ſame. Agayne that the doctrine of this epiſtle is ſounde & not inferior to thoſe epiſtles vvhiche vvithout contradiction are knovven to be the Apoſtles, vvho ſo euer vvyll vvith iudgement reade the Apoſtle, he vvyll alſo confeſſe the ſame to be moſt true. A little after he ſayeth thus: I truely of myne ovvne parte, if I maye ſpeake vvhat I thinke, do ſaye: that the doctrine of this epiſtle is the Apoſtles for vndoubted, but the phraſe and ſtyle an other mans, vvhich noted the ſayinges of the Apoſtle, and contriued ſuch thinges as he had hearde of his maiſter, into certayne ſcholyes. VVherefore if any churche heretofore hath receaued the ſame as the epiſtle of *Paul*, let her ſtill embrace and receaue the ſame vnder this name. For the learned men of olde haue not vvithout greate conſideration deliuered the ſame vnto vs for the epiſtle of *Paul*. But who wrote it God the onely trueth knoweth. yet hiſtories haue declared vnto vs that ſome thought it to haue bene written by *Clemens* biſhop of Rome, ſome by *Luke* who wrote both the Goſpel and the Actes of the Apoſtles, but of theſe thinges thus muche in this ſorte.

Cap. 26. in the Greeke.

Cap. xxv.

Origen profeſſeth diuinitie at Caeſarea. Heraclas is choſen byſhop of Alexandria.

an. Dom. 234 It was in the tenth yeare of the raygne of the aforeſayde Emperour when *Origen* left Alexandria, and gotte him to Cæſarea, when alſo he committed the office of catechizinge there, vnto *Heraclas*. In a while after *Demetrius* the biſhop of Alexandria dyeth when he had continewed in the ſame rowme the ſpace of three and fortie yeares: him ſucceeded *Heraclas*. There floriſhed alſo at that ſame tyme *Firmilianus* byſhop of Cæſarea in Cappadocia.

Cap. 27. in the Greeke.

Cap. xxvi.

Of the byſhops that were Origens familier friendes.

Firmilianus. This *Firmilianus* ſo highly eſteemed of *Origen* that one whyle he ſent for him vnto his owne prouince to edifie his churches. Alexander. an other while he tooke his voyage vnto Iudæa vnto him, where for a certayne ſpace, he continewed with him for farther vnderſtandinge of the holy ſcriptures. Theoctiſtus. Beſides him *Alexander* byſhop of Ieruſalem, and *Theoctiſtus* byſhop of Cæſarea, continewally were of his ſide and embraced him, permittinge vnto him alone, as maiſter, the interpretation of holy ſcripture with the reſt of the eccleſiaſticall function.

CAP. XXVII.

Of the perſecution which Maximinus the Emperour rayſed.

Cap.28.in the Greeke.

After that the Emperour *Alexander* had ended the raigne of therteene yeares, *Maximinus Cæſar* ſucceeded him. who beyng incenſed with the anger, ſpite and grudge he bare vnto the houſe of *Alexander*, whiche harbored many of the faythfull: ſtyrred vp the fyrye flame of perſecution, and gaue commaundement that the gouernours onely of the churches, as principal authors of the doctrine of our ſauiour ſhould be put to death. At that tyme *Origen* wrote a booke of Martyrs the which he dedicated vnto *Ambroſe* and *Protoctætus* miniſter of Cæſarea, for that both they ſuffered no ſmall affliction in that troubleſome tyme. When as alſo they had endured moſte conſtantly examination and confeſſion, *Maximinus* him ſelfe continewinge Emperour no longer then three yeares. *Origen* noted the tyme of this perſecution both in the two and twentieth tract of his commentaries vpon *Iohn* and in ſundry of his epiſtles: When *Gordianus* had ſucceeded *Maximinus* in the empire of Rome: *Anterus* alſo folowed *Pontianus* after he had gouerned ſixe yeares in the biſhops ſeae of Rome.

Maximinus was created Emperour an.Dom.237 vnder whom the ſixte perſecution was rayſed. Gordianus created Emperour anno Dom.240. Anterus.b.of Rome.

CAP. XXVIII.

Of the ſtraunge election of Fabianus biſhop of Rome. of the ſucceſſion of byſhops at Antioche and Alexandria.

Cap 29.in the Greeke.

After that *Anterus* had enioyed the eccleſiaſticall function the ſpace of one moneth, *Fabianus* ſucceeded him. who as reporte goeth came from the contrey after the death of *Anterus*, together with certaine others for to dwell at Rome: When ſuch a thinge as neuer was ſeene before at the election of a biſhop, happened then by the deuine and celeſtiall grace of God. For when all the brethren had gathered them ſelues together, for the election of a biſhop, & many thought vpon diuers notable and famous men, *Fabianus* him ſelfe there preſent together with others, when as euery one thought leaſt, nay nothinge at all of him, ſodaynly from aboue there fell a Doue and reſted vpon his head, after the example of the holy ghoſt which in likeneſſe of a Doue deſcended vpon our ſauiour: the whole multitude beynge moued thereat, with one and the ſame ſpirite of God cryed out cheerefully with one accorde that he was worthy of the biſhopricke, and immediately (as they reporte) he was taken and ſtalled biſhop. At that tyme when *Zebinus* biſhop of Antioche had departed this lyfe, *Babylas* came in place. and at Alexandria, when *Heraclas* the ſucceſſor of *Demetrius* had finiſhed his mortall race: *Dionyſius* (one of *Origens* diſciples) ſupplyed the rowme.

Fabianus. b. of Rome. Babylas.b. of Antioche. Dionyſius.b. of Alexādria.

CAP. XXIX.

Of Gregorius and Athynodorus diſciples of Origen.

Cap.30. in the Greeke.

When *Origen* executed his accuſtomed maner of teachinge at Cæſarea, many flocked vnto his leſſons, not onely that contrey men but alſo infinite forayners, who forſaking their natiue ſoyle became his diſciples. of whiche number as chiefe we haue knowen *Theodorus*, he was the ſame *Gregorius* the moſte renowmed byſhop amonge vs, and his brother *Athynodorus*. he beynge moſte ſtudious in the Greeke and Romaine diſcipline ſo perſwaded them, that they embracinge the ſyncere loue of philoſophie, altered their former ſtudies vnto the exerciſe and ſtudy of holy ſcripture. And after that they had continewed with him the ſpace of fiue yeares, they profited ſo much in holy ſcripture that both beinge as yet yonge men they were ordayned byſhops of certayne churches in Pontus.

Theodorus. Gregorius Nazianzen9. Athynodor9.

CAP. XXX.

Of Aphricanus an eccleſiaſticall writer and his bookes.

Cap.31.in the Greeke.

About that tyme alſo was *Aphricanus* renowmed and muche ſpoken of, the author of thoſe commentaries intituled of Ceſtes or vvedding girdels. there is extant alſo an epiſtle of his vnto *Origen* to this effect that he doubted whether the hiſtorie of *Suſanna* commonly redde in *Daniel* was true or fayned: Whome *Origen* fully ſatiſfied. There came alſo to our handes of the

The hiſtorie of Suſanna doubted of.

ſame *Aphricanus* doynge, fiue volumes of Cronicles curiouſly penned, where he reporteth himſelfe to haue trauailed vnto Alexandria becauſe of the greate fame of *Heraclas*, whome, excellinge in philoſophicall ſciences and diſcipline of the Gentils, we haue ſhewed before to haue bene choſen byſhop of Alexandria. There is alſo of the ſame author, an epiſtle vnto *Ariſtides* of the difference or diſagreeinge in the Genealogie of *Chriſt*, written by *Mathewe* and *Luke*, where manifeſtly he proueth the conſent and agreement of the Euangeliſtes, out of a certaine hiſtorie which came to his handes. whereof in his proper place that is in the firſte booke of this preſent hiſtorie we haue made mention before.

Cap. 32. in the Greeke.

Cap. xxxi.

VVhen, and where Origen wrote vpon the Prophets.

About this tyme *Origen* publiſhed commentaries vpon *Eſaye*, afterwardes vpon *Ezechiel*. of the whiche vpon the thirde parte of the Prophete *Eſaye* vnto the viſion of the fourefooted beaſtes in the wylderneſſe there came vnto our handes thirtye tomes. and vpon the Prophet *Ezechiel* in the whole fiue and tvventie, the whiche he wrote beyng at Athens. He beganne to comment vpon the Canticles, ſo that therevpon he finiſhed fiue bookes, and afterwards returninge from Cæſarea he made them out tenne bookes. What neede we preſently to recite an exacte catalogue of his workes, for it requireth a ſeuerall volume? when as we haue runne them ouer in the lyfe of *Pamphilus* who ſuffered martyrdome in our tyme. where we (commendinge the lyfe of *Pamphilus*, his earneſt and greate ſtudie) haue made catalogues and indexes for the librarie whiche he buylded, gatheringe together both the workes of *Origen* and alſo of other eccleſiaſticall writers. where, if any man be ſo diſpoſed, he ſhall readily finde all the perfect volumes of *Origen*, as many as came to our knowledge. Nowe let vs proceede on further, to the diſcourſe of that whiche followeth in this preſent hiſtorie.

Cap. 33. in the Greeke.

Cap. xxxii.

Origen reduceth Beryllus into the ryght waye, who aforetyme ſauored not a ryght of the deuine nature in Chriſt.

Beryllus denyed Chriſt to be the ſecond perſon in Trinitie before he was made man.

Beryllus byſhop of Boſtra in Arabia, of whome we haue ſpoken a little before, went about to eſtablyſhe forrayne and ſtraunge doctrine from the fayth, to the ouerthrowe of the eccleſiaſticall canon. he was not afrayde to ſaye that our Lorde and ſauiour, before his incarnation, had no beynge accordinge vnto the circumſcription of a proper and ſeuered ſubſtance, neither had a proper, but onely his fathers diuinitie, dwellinge in him ſelfe. When as by reaſon of this matter many byſhops had dealt with him by conference and diſputation, *Origen* alſo amongeſt others was ſent for, who conferred with him at the fyrſte to vnderſtande the grounde of his opinion, whiche beynge vnderſtoode and perceauinge him not to beleeue aryght, rebuked him, perſwaded him with reaſons, conuinced him with manifeſt proofe, reſtrayned him with true doctrine, and reſtored him agayne to his former ſounde opinion. The actes of *Beryllus*, the ſynodes ſummoned for his ſake, the queſtions moued by *Origen* vnto him, the diſputations helde in his owne congregation, with all the other circumſtances thereunto appertayninge, are at this daye extant, and many mo infinite things haue our elders remembred of *Origen*, all which I paſſe ouer as impertinent to this preſent purpoſe. Such thinges as concerne him and are neceſſarie to be knowē may be gathered out of the Apollogy the which we wrote in his behalfe together with *Pamphilus* Martyr (a man that floriſhed in our tyme) againſt contentious quarellers.

Cap. 34. in the Greeke.

Cap. xxxiii.

Of Philip a Chriſtian Emperour and his humilitie.

Philip crowned Emperour Anno Dom. 246.

When *Gordianus* had bene Emperour of Rome ſixe yeares, *Philip* together with his ſonne *Philip*, ſucceeded him. of this man it is reported that he beinge a Chriſtian, and deſirous, vpon the laſt day of the Eaſter vigils to be partaker and ioyned with the multitude in their eccleſiaſticall prayers: coulde not be admitted before he had firſte rendred an accompt of his faith & coupled him ſelfe with them which for their ſinnes were examined and placed

in

in the rowme of penitents, otherwiſe he ſhoulde not be addmitted, becauſe that in many thinges he was fautye: which Emperour willingly obeyed and declared by his workes his ſyncere and religious minde towards God.

Cap. xxxiiii.

Cap.35.after the greeke.

Dionyſius ſucceeded Heraclas at Alexandria.

IT was the thirde yeare of the raygne of *Philip*, and the ſixteenth yeare of *Heraclas* Biſhop of Alexandria, when *Dionyſius* ſucceeded him in the Biſhops ſeae. Anno Domi 249.

Cap. xxxv.

Cap.36.after the Greeke.

VVhat time Origen ſett his ſcriueners aworke, and when his other workes were written.

ABout that tyme, fayth (as it was very requiſite) taking roote, and the Goſpell freely preached throughout the world: *Origen* as they reporte aboue threeſcore yeare old, being much worne and waſted by reaſon of his longe ſtudie and painfull exerciſe: now at length firſte permitted and not before, that thoſe things which he had publiquely preached and diſputed ſhould by notaries be coppied out. Then wrote he agaynſt the booke of *Celſus* the Epicure, intitled the vvorde of trueth, eyght bookes. after them, fiue and tvventy tracts vpon the Goſpel after *Matthewe*. and others vppon the tvvelue Prophets, whereof we haue founde fiue and tvventy in the whole. there is extant an epiſtle of his vnto the Emperour *Philip*, and an other vnto his vvife, the Empreſſe *Seuera*, with ſundry others vnto other men. of the which as many as we coulde finde being ſcattered here and there (which exceeded the number of a hundred) we haue collected and compriſed in ſeuerall volumes, to the ende they ſhould no more be diſperſed. He wrote alſo to *Fabianus* Biſhop of Rome, and to ſundry other Biſhops and gouernours of Churches of his ſounde opinions and doctrine. the ſpecialities thereof thou maiſt ſee in the ſixt booke of our Apollogie written in his behalfe.

Cap. xxxvi.

Cap.37.after the Greeke.

Origen confuted the Arabians which taught that the ſoules were mortall.

THere roſe certayne at that time in Arabia which were authors of pernicious doctrine. they taught that in this preſent life the ſoules dyed and periſhed together with the bodye, and that in the generall reſurrection, they roſe together and were reſtored to life agayne. A great ſynode was ſummoned together for this cauſe, ſo that agayne *Origen* was ſent for, who publikely ſo diſcourſed and diſputed of this queſtion that he purged & withdrewe their ſeduced minds from this foule error.

Of this opinion was Iohn the 22. b. of Rome.

Cap. xxxvii.

Cap.38.in the Greeke.

Origen openeth and confuteth the hereſie of the Helceſaits.

THen alſo ſprange vp the poyſoned opinion, namely the hereſie of the Helceſaitæ, whiche was no ſooner riſen but it was rooted out. *Origen* made mention thereof, expounding in the open audience of the congregation the foureſcore and ſeconde Pſalme, where he ſayth thus: In theſe our dayes ſtept forthe one vvhich faced out, that he vvas able to auoutche the moſt deteſtable opinion, called the hereſie of the Helceſaitæ, lately ſovven in the Churche. vvhat cancred poyſon is contayned in this opinion, I vvill tell you, leſt that ye alſo be deceaued. This hereſie diſalovveth of ſome of the holy Scripture vvholy, agayne allovveth of ſome other both in the olde and nevv teſtament. This hereſie denieth *Paul* vvholy. This hereſie counteth it an indifferent thing if thou deny or not deny vvith thy mouth in the time of perſecution, ſo that thou perſiſt faithfull in thine hearte. They vſe a certayne booke vvhich as they ſay came dovvne from heauen, the vvhich vvhoſoeuer heareth and beleueth (ſay they) ſhall obtayne an othergets remiſſion of ſinnes then that vvhich Chriſt purchaſed for vs. thus went the affayres then.

Origen in 82. Pſal.

Cap.39.after the greeke.

Cap. xxxviii.

Of the perſecution vnder Decius, the martyrdome of many Biſhops, and how that Origen was perſecuted.

Decius crowned Emperour Anno Domi.254. vnder whom as Oroſius ſayth the 7. perſecution was rayſed.
Fabianus b. of Rome martyred.
Cornelius b. of Rome.
Alexander b. of Ieruſalem died in priſō.
Mazabanes b. of Ieruſalē
Babylas b. of Antioche died in priſon.
Fabius b. of Antioche.
Origē is perſecuted.

After that *Philip* had bene Emperour ſeuen yeares, *Decius* ſucceeded him, who becauſe of his offence & grudg towardes *Philip*, rayſed perſecution agaynſt the Church, in the which perſecution, *Fabianus* Biſhop of Rome was martyred, whome *Cornelius* did ſucceede. In Palæſtina *Alexander* Biſhop of Ieruſalem, when he had the ſeconde time endured confeſſion for Chriſt his ſake (before the tribunall ſeate of the Preſident of Cæſarea) is caſt into priſon, where after a notable and famous teſtimony of his true fayth geuen before the iudgement ſeate of the Lieuetenant, he ended his mortall life. After whome *Mazabanes* was choſen Biſhop of Ieruſalē. And *Babylas* likewiſe Biſhop of Antioch, (euen as *Alexander* Biſhop of Ieruſalem) after he had rendred an accompt of his fayth, died in priſon, whome *Fabius* ſucceeded. but what thinges & how great they were which happened to *Origen* in that perſecution: and how he dyed: the ſpiteful deuill deadly purſuing him with his whole troope, ſtriuing againſt him with all might, and euery kinde of ſleight that poſſibly coulde be inuented: & ſpecially againſt him aboue all the reſt which then were perſecuted to death: and what and how great thinges he ſuſtayned for the doctrine of Chriſt: impriſonments and torments of body, ſcurging at yron ſtakes, ſtinch of cloſe priſon: and how that for the ſpace of many dayes his feete lay ſtretched foure ſpaces a ſunder in the ſtockes: and how that conſtantly he endured the threats of fire, and all that the enemy coulde terrifie him with: and how that he ended after that the iudge had wrought all meanes poſſible to ſaue his life: and what languages he gaue very profitable for ſuch as neede conſolation: ſundry of his epiſtles truely, faithfully and curiouſly penned, doe declare.

Cap.40.after the Greeke.

Cap. xxxix.

How Dionyſius Biſhop of Alexandria reporteth the perills him ſelfe ſtoode in.

Dionyſius b. of Alexādria vnto Germanus.

Toutching *Dionyſius*, I wil alleadge out of his owne epiſtle vnto *Germanus*, where he of him ſelfe, writeth thus: I take God to vvitneſſe of that I ſpeake, and he knovveth that I lye not. I fledde avvay not greatly regarding myne ovvne perſon, and yet not vvithout the vvill of God. Long before that the perſecution vnder *Decius* preuailed, *Sabinus* ſent the purueyer of corne to ſeeke me, for vvhoſe comming I remayned at home three dayes. but he ſearching all places, high vvayes, and floodes and fieldes, vvhere he coniectured that either I hid my ſelfe in, or paſſed by, vvas I vvott not hovv blinded, ſo that he founde not my houſe. He litle thought that I continevved at home in that heate of perſecution. at length vvith greate difficultye (God no doubt diſpoſing my departure) the fourth daye I and my children, together vvith many other brethren left the citie. and that our departure vvas cauſed by the diuine prouidence of God, the ſequels declared, vvherein peraduenture I ſtoode vnto many in good ſteade. A litle after he reporteth the caſualties which happened after his flight, in this ſorte: About ſunne ſet I vvas led by the ſouldiers together vvith my company, vnto Tapoſiris, but *Timothe* (as God vvould) vvas neither preſent, nor taken. At length vvhen he came he founde the houſe deſolate, the ſeruantes keeping it, but he perceaued that vve vvere taken and gone. Agayne after a fewe lynes: And vvhat a vvonderfull chaunce vvas that? I vvill truely reporte it you: one mett *Timothe* by the vvay as he fledd and ſeeing him troubled and diſquieted in minde demaunded of him the cauſe of his ſo quicke a ſpeede, vvho forthvvith openeth vnto him the vvhole matter. the vvhich vvhen the paſſinger had learned, he paſſeth by and goeth ſtill on his iorney, vvhich vvas to a banquetting bridehouſe (* the maner vvas at ſuch meetinges to vvatch all night) & being come thither, he tould the geſtes at table, all that he had hearde by the vvay. They altogether headely as if it had bene a made matche, roſe vp and vvith all ſpeede purſued vs, vvith a clamorous tumult, the ſouldiers vvhich garded vs fledd avvay, then they fall vpon vs as vve laye in our bedds. I (God knovveth) at the firſt tooke them for theeues, & thought their comming vvas to robbe & ſpoile, as I lay in my naked bedd, I vvrapped me in the ſheete & reached them the reſt of my beddings. but they commaunded me to riſe and quickly to departe, then vnderſtanding their drift, I cryed out praying and beſeaching them that they vvoulde ſuffer vs to be gone. If they vvould benefitt me

* This cuſtome in diuers places is now adayes in vre.

me at all, I prayed them to preuent ſuch as vvoulde bring me forth & to beheade me them ſelues. VVhen I had cryed thus as my companions and partakers doe very vvell knovve, they violently brake out. I truely then caſte my ſelfe proſtrate vppon the pauement, they tooke me by hande and foote, they lugged me forth and caried me avvay. there follovved after ſuch as can teſtifie all theſe thinges, namely: *Gaius, Fauſtus, Peter* and *Paul* vvhich ledde me out of my lodging and layde me vpon the bare backe of an aſſe. Thus *Dionyſius* wrote of him ſelfe.

Cap. xl.

Cap.41.in the Greeke.

Dionyſius biſhop of Alexandria reporteth the conſtancy of ſuch as were martyred at Alexandria vnder Decius.

The ſame *Dionyſius* in his epiſtle vnto *Fabius* Biſhop of Antioche, deſcribeth theire ſundry torments which ſuffered martyrdome at Alexandria vnder *Decius*, writing thus: This perſecution vvas not begonne by the Emperours edict, but one vvhole yeare before. for ther came vnto this city a certaine ſouthſayer & inuenter of miſchief, vvho moued and ſtirred vp the vvhole multitude of the heathēs againſt vs, & inflamed them to defend the ſuperſtition of their natiue ſoyle. by vvhome they being thus prouoked, and hauing purchaced on their ſide ſuch as vvere of povver & authority, to perpetrate al impious acts: they perſvvaded them ſelues that the onely vvorship of deuils & our ſlaughter vvas pietie it ſelfe. Firſt then they apprehend a certaine miniſter vvhoſe name vvas *Metras*, & commaunde him to vtter blaſphemy, vvho for diſobedience therein is beaten vvith clubs, his face & eyes they pricked vvith sharpe quills, aftervvardes they led him forth into the ſuburbes & ſtoned him to death. Againe they bring into the temple of Idols a faithful vvoman named *Quinta*, & conſtrained her to vvorship, vvho contrarying and abhorring their Idols, had her feete bound together, & by them trayled & lugged all along the ſtreetes, vvhich vvere ſtravved vvith sharpe pimple ſtones, she vvas beaten againſt milſtones, & ſore ſcurged. laſt of all she vvas brought forth to the ſame place & executed. vvhich being done they all vvith one accord violently rush into the houſes of the religious, & euery one of the vvicked leadeth the heady multitude vnto their neighbours houſes, vvhom they knevve to be godly & vvell diſpoſed. ſo that in the ende they deſtroy, they ſpoyle, they ſteale & beare avvay the precious ievvels: but the vile, the baſe and the vvodden ſtuffe they throvve out into the ſtreete and burne it to ashes. shevving forth thereby a reſemblance or ſpectacle of a city taken & ranſacked by the enemie. The brethren gaue backe & vvithdrevve them ſelues aſide, taking in good parte & very cheerefully the loſſe of their goodes, much like vnto them of vvhome *Paul* hath teſtified. Neither do I remember any (one onely excepted) of them vvhich vvere apprehended, vnto this day that denyed the Lorde. furthermore they take holde vpon the elderly and renovvned virgine *Apollonia*, they beate her cheekes, and knocke out all the teethe in her heade. ouer agaynſt the citie they prepare a pyle, and threaten to burne her quicke, vnleſſe she vvould together vvith them vtter blaſphemye. but she lingering a litle vvhile, as though she vvoulde take further deliberation, ſodainly leapes into the fire and is conſumed to ashes. To be shorte they laye holde vpon *Serapion* vvho contineevved in his ovvne houſe, vvhome they vexe vvith ſundry greeuous & bitter torments, bruſing all the members of his body, and throvving him dovvne headlonge from an vpper chamber. There vvas no vvay for vs to paſſe, no not the high & cōmon, no ſtrayte cricke for paſſage, eyther by daye or by night, they cryed out all, and exclaymed euery vvhere, there vvas no other choyſe but eyther to vtter blaſphemie, or to be dravvne and burned at the ſtake. And theſe thinges (the more is the pitye) endured toe toe longe. but in the ende this ſedition and ciuill vvarre ouertooke the ſeditious perſons them ſelues, and turned vpon them the ſelfe ſame crueltie vvhiche they before had practiſed vpon vs. ſo that for a litle ſeaſon vve refreshed our ſelues, their furye vvhervvith they raged againſt vs being ſomevvhat abated. For all this in a vvhile after the alteration of the imperiall ſcepter vvas declared and openly knovvne, vvhich afore time vvas very fauorable vnto vs, but novve threatneth great miſchiefe to enſue, ſpecially aboue all other vnto the chriſtians. for the Emperours edict is proclaymed, & that moſt dreadfull ſaying of our Sauiour prognoſticated long agoe novv taketh place: that if it vvere poſſible the very elect them ſelues shoulde be offended. all do tremble & quake for feare, ſome forthvvith of the mightier ſorte flye avvay doubting vvhat vvoulde befall them, ſome of their ovvn accord are caried avvay vvith their vvorldly affaires, ſome are perſvvaded by

Dionyſius vnto Fabius b. of Antioche.

Metras after torments is ſtoned to death.

Quinta ſtoned to death.

Apollonia is burned.

Serapion was throwne downe & his necke brokē.

The edict of Decius agaīſt the Chriſtiās *Matth.24.*

their neighboures, and being called by their names, are preſent at their profane and impious ſacrifices: ſome vvaxed pale and trembled, not as though they vvoulde ſacrifice, but like to become ſacrifices and oblations to the Idols, ſo that the vvhole multitude in compaſſe derided them, for they ſeemed manifeſtly to be timorous both to dye, and alſo to doe ſacrifice: ſome vvent ſtoutely vnto the altars and affirmed boldely, that they vvere neuer Chriſtians, of vvhome the Lorde hath moſte truely foretolde: that ſuch ſhoulde hardely be ſaued. ſome other there vvere that helde vvith both ſides: ſome fledd, ſome vvere taken, vvhereof diuers endured fetters & impriſonment. other ſome after long impriſonment before they came vnto the tribunal ſeate renounced their faith: ſome others after they had ſtoutly endured torments, in the ende denied Chriſt. but others that vvere bleſſed and valiaunt as pillers or bulvverkes of the Lorde, being ſtrengthened by him and ſtout in proteſting their fayth, hauing gotten vnto them ſelues vvorthy conſtancie and courage ſufficient, became renovvmed Martyrs of the kingdome of heauen. The firſte vvas *Iulianus* a goutye man, not able eyther to ſtande or goe, he vvas brought forth by tvvo vvhich bare him on their ſhoulders, vvhereof the one aftervvards fell from the fayth, The other called *Cronion*, vvhoſe ſyr name vvas *Eunus*, together vvith the olde *Iulianus*, confeſſed and acknovvledged the Lorde (as their bounden dutie required) vvith a perfect and ſounde fayth. they vvere both layed vpon camels and ſcurged aloft, in the ende being throvvne into the flashing fire, they vvere burned to ashes, in preſence of the people vvhich compaſſed them rounde about. vvhen as they vvere brought forth, a certaine ſouldier rebuked ſuch as reuiled them, vvherefore they exclaymed againſt him, ſo that this valiaunt vvarrier of the Lorde vvas brought forth to fight, vvho after that he had ſtoutly behaued him ſelfe in that great skirmish for the Chriſtian faith, vvas beheaded. After him an other by nation a Libyan, by appellation and bleſſing the true *Macar*, vvas often admonished by the iudge to denye Chriſt and renounce his fayth: vvho for not conſenting vnto it vvas burned quicke. After them *Epimachus* and *Alexander*, vvhen they had bene long punished vvith fetters, tormented vvith sharpe raſors and bitter ſcurges, vvere throvvne into a fire pile together vvith foure vvomen. *Ammonarion* alſo a holy virgine, vvhome the iudge vvreſted to and fro, for that she foretould him, she vvould obey him in nothing (vvhich in deede she performed) vvas brought forth to execution. The reſt as *Mercuria* a very honeſt matron, and *Dionyſia* a very frutefull vvoman, for childe bearing, the vvhich children for all that, she preferred not before the Lorde, vvhen they had confounded the iudg, vvhich vſed all kinde of perſvvaſions, and novv vvas of the vvomen ouercome, after they vvere ſo tormented, that they pāſt all ſenſe and feeling, they vvere beheaded vvith the ſvvorde. but *Ammonarion* paſſed them all, notably enduring all kinde of torment. *Heron* alſo and *Ater* and *Iſidorus* being Ægyptians, together vvith *Dioſcorus* a yong man of fifteene yeare olde, vvere committed. Firſt of all the iudge tooke the yong man in hande vvith fayre ſpeaches as though he vvere eaſy to be entreated, aftervvards vvith torments as though he vvere ſoone terrified, but he for all his perſvvaſions vvoulde neither bovve at his flatteries, nor breake at his threates. the reſte after they had endured the moſte cruell renting and vnioynting of their bodely members, he commaunded to be burned vvith fire: but *Dioſcorus* he ſett at liberty, vvondering at his gracious countenance vvhich gaue a gliſtering shine, and the vviſe aunſvveres vvhich proceaded out of his mouth, ſaying he vvoulde graunt him longer ſpace to repente and to remember him ſelfe for his tender yeares ſake. ſo that euen at this daye the moſte renovvmed *Dioſcorus* remayneth amonge vs vvayting for a larger and a longer combatt. *Nemeſion* alſo an Ægyptian is accuſed of thefte, vvhereof, after he had openly purged him ſelfe before the Centurion, agayne he is accuſed of Chriſtianitie, vvherefore he vvas bounde and brought before the Preſident. but the moſt cruell and vniuſt iudge, deliuered him amonge the theeues, to be tvviſe more greeuouſly tormented and vexed, making him thereby the more bleſſed and honored after the example of Chriſt. There ſtoode before the tribunall ſeate certayne ſouldiers: *Ammon*, *Zenon*, *Ptolomæus*, *Ingenuus*, and together vvith them, olde *Theophilus*, vvho (vvhen any of the Chriſtians came to heare the ſentence or iudgement, and novve vvas ready to shrinke) ſo ſtrugled that they vvere ready to burſte vvithin them ſelues, they nodded vvith their countenance & beckened vvith their handes, exhorting them to conſtancy vvith all ſignes and ieſtures of the body. the vvhich vvhen the multitude in compaſſe had perceaued, before that any layd handes on them, preuenting their doinges: they ſteppe forth before the barre and proclayme them ſelues to be Chriſtians. ſo that the Preſident and his aſſiſtantes vvere amazed, and

Marginal notes: *Math.19.* — Iulianus burned. — Cronion was burned. — A ſouldier beheaded. — Macar is burned. — Epimachus is burned. — Alexander is burned. — 4. women burned. — Ammonariō is beheaded. — Mercuria & Dionyſia beheaded. — Herō burned — Ater burned. — Iſidorus burned. — Dioſcorus a confeſſor. — Nemeſion a Martyr. — Ammon. Zenon. Ptolomęus. Ingenuus. & Theophilus. confeſſors.

and the Chriſtians vpon vvhome the ſentence had paſte, vvere thereby boldened to ſuffer, and the iudges marueiouſly afraide. theſe departed from the tribunall ſeate very cherefull, reioycing in the teſtimony of their faith, God glorioully triumphing in them.

Cap. xli.

Of Iſchyrion the martyr with others. of receauing after repentance ſuch as fell in perſecution.

Cap. 42. in the greeke

MAny others (ſayth *Dionyſius*) throughout the cities and villages vvere quartered and diſmembred by the Ethnickes, vvhereof, one for examples ſake I vvill rehearſe: *Iſchyrion* being a noble mans hyred ſeruant & by office his ſtevvarde, vvas commaunded by his maiſter to doe ſacrifice, he obeyed not, vvherefore he vvas reuiled all to nought. The heathen maiſter ſeing his chriſtiā ſeruant ſo conſtāt, perſiſting in his former opinion, taketh a great cudgill in his hande and beates his body and bovvels till breath departed, & death had ended the combatt. vvhat shall I ſay of the multitude of them vvhich vvander in the deſert & vvaſt mountaines, conſumed vvith famine and hunger, & colde and diſeaſes, ſpoyled by theeues & deuoured of beaſtes vvhoſe bleſſednes and victories they that remayne aliue are able to teſtifie? Of theſe alſo I vvill alleage one for example. There vvas one *Chæremon* a very olde man, byshop of Nilus, vvho together vvith his vvife fledd vnto the vvaſte mountaynes of Arabia, he returned vvhome no more, his company coulde neuer aftervvardes be ſeene. And for all that they vvere often times ſought out of the brethren yet colde neither they nor their carcaſes euer be found. Many alſo in theſe deſerts of Arabia vvere taken captiues of the barbarous *Saracens*, vvhereof ſome vvere hardly for great ſommes of money ranſomed, ſome not as yet, no neuer vnto this day appeared. And theſe thinges (brother) I vvrite not in vaine but that thou mayeſt vnderſtand, vvhat & hovv great euels and miſchiefs haue happened amongeſt vs, vvherof they knovv more vvhich among al others haue felt moſt. **And after a fewe lines againe he wryteth thus:** The Martyrs thē ſelues vvhich liued amongeſt vs, novve aſſociates vvith Chriſt, coheres of his kingdome, partakers of his iudgement in that they shall iudge together vvith him, haue receaued agayne certayne of the bretherne vvhich ſvvarued frome the fayth and fell to offer ſacrifice vnto Idols, beholdinge their conuerſion, and repentance, knovvinge for ſurety that they vvere to be receaued, In ſomuche as God vvill not the death of a ſinner, they embraced them, they retayned them, and made them partakers of their prayers and trade of life. but vvhat doe ye aduiſe vs my brethren concerninge ſuch? VVhat haue vve to doe in this caſe? Shall vve be one and the ſame vvith them? Shall vve retaine theyr ſentence and fauour? And shall vve tender ſuch as they haue pitied? Or shall vve reiecte theire cenſure and ſitt in iudgement vpon theyr ſentence? Shall vve doe iniurie vnto pitie? Shall vve deſtroye order? Shall vve prouoke God agaynſt vs? **Theſe things to good purpoſe hath *Dionyſius* mentioned toutching them which fell in tyme of perſecuton.**

Dionyſius. b. of Alexandria vnto Fabius. b. of Antioch.

Iſchyrion was beaten to deathwith a cudgill.

Chæremon b. of Nilus was maried.

Ezechiel. 18.

Cap. xlii.

Of receauing agayne ſuch as fell. The teſtimony of Cornelius byſhop of Rome. The hereſie of Nouatus, and his impietie. A ſynode helde at Rome for the condemning of his hereſie.

Cap. 43. after the greeke.

about the 254

N*Ouatus* a prieſt of Rome puffed vp with pride againſt ſuche as fell in time of perſecution through infirmitie of the fleſhe, as though there were no hope of ſaluation lefte for them, yea if they accompliſhed all that appertained vnto true conuerſion and right confeſſion of the faythe: became him ſelfe the author & ryngleader of his owne heretical ſect, to wete: Of ſuch as through their ſvvelling pride do call themſelues puritanes. **Wherfore there was a ſynode gathered together at Rome, of threeſcore byſhops, beſides many miniſters and deacons, Againe there mett ſeuerally many paſtors of other prouinces determining what was to be done in this caſe: where by vniforme conſente of all it was decreed: that *Nouatus* together with ſuch as ſwelled & conſented vnto this vnnaturall opinion, repugnant to brotherly loue, ſhould be excōmunicated and baniſhed the church: and that the brethern fallen through the infirmitie of ẏ fleſh, in the trobleſome times of perſecution ſhould be receaued after that the ſalue of repentance, and**

The Nouatians call themſelues καθαροὺς i. puritans.

Nouatus is excommunicated.

medecine of confeſſion were applied vnto their maladies. There came to our hands the Epiſtles of *Cornelius* byſhop of Rome wrytten vnto *Fabius* biſhop of Antioch teutchinge that ſynode held at Rome, ſhewinge therein what was decreed by all the byſhops of Italye and Aphricke, and of other prouinces. Againe other epiſtles of *Cyprian* in the Romaine tongue with the ſubſcription of diuerſe other byſhops, wherein they ſhewed their conſent in this behalfe: that ſuch as ſhrinked were to be upholden and cured: and that accordinge vnto iuſtice the author of this hereſie together with his adherentes was to be baniſhed the Catholicke Church. vnto theſe there was annexed an other Epiſtle of *Cornelius* of the Synods decrees. Againe an other of the cauſe that moued *Nouatus* thus to fal from the Church, whereof it will not be amiſſe here to alleage ſome part that the reader may vnderſtande what manner of man he was. and to the ende he woulde certifie *Fabius* of *Nouatus* his diſpoſition, *Cornelius* wryteth thus: I geue thee to vnderſtand that this iolly *Nouatus* longed of olde after a byſhoprike, and to thende he might conceale this his peuiſh deſire, vſed this cloke of arrogancye. but firſt I vvill declare hovve he linked to his ſide certaine confeſſors. *Maximus* one of our miniſters & *Vrbanus*, vvho by confeſſinge of theyr fayth procured vnto them ſelues tvviſe a notable name and eſtimation amonge vs: againe *Sidonius* and *Celerinus*, vvho through the goodnes of God endured conſtantly all kinde of tormentes, confirminge the vveakeneſſe of the fleſh through the ſtrength of his faith, and valiantly ouercame the aduerſary: theſe men vvhen they had conſidered better of him, and perceaued his guile and inconſtancye, his periurie and falſehood, his inhumanitie and ſuſpicious head, returned vnto the holy Church, reuealed and detected vnto many byſhops and elders and laye people vvhich then vvere preſent, all his ſleyghtes and deueliſhe ſubtletyes, the vvhich of long time they had concealed, vveepinge and vvaylinge that they had beleeued this deceatefull and malicious monſter, and that they had forſaken the Church, yea although it vvas but a little vvhile. Againe after a fewe lines in the ſame epiſtle he ſayth: VVe haue ſeene in him (vvelbeloued brother) a vvonderfull alteration, and ſuddaine chainge in a ſhorte ſpace. This good man vvhẽ he had proteſted vvith certaine dreadfull othes, that he neuer coueted any byſhopricke, ſodenly as it vvere by certaine iugglinge feates, he ſtepped forth a byſhop. this lavvemaker and protector of the eccleſiaſticall ſcience, vvhen that he preſumpteouſly endeuored to chalenge vnto himſelfe, the title of a byſhop, not graunted vnto him from aboue: choſe tvvo men of a deſperate condition, to be partakers of his hereſie, vvhome he might ſende to a certaine corner or leſſer part of Italy, and thence to ſeduce three byſhops, plaine, ſimple and countrey men, by ſome crafty meanes, auouching and affirming, that they muſt in all the haſte come to Rome, fayninge that they together vvith other byſhops meetinge for the ſame purpoſe, ſhoulde appeaſe and remoue a certaine ſchiſme raiſed in the Citie. vvho beinge ſimple men (as vve ſayde before) not knovving theyr craftie and miſchieuous fetches, after their coming vvere incloſed by ſuch levvde perſons, that vvere like vnto themſelues & ſuborned for the purpoſe: aboute tenne of the clocke vvhen as they vvere ſome vvhat tipſie and vvel crommed vvith vitayles, they vvere conſtrayned to create him biſhop, vvith imaginatiue and friuolous layinge on of handes, the vvhich craftely and ſubtlely not compatible for his perſon he chalenged vnto him ſelfe. One of them aftervvards repented him, and returned vnto the Church, bevvaylinge his fall and con-confeſſing his fault, the vvhole multitude alſo intreatinge for him, vvhome vve receaued vnto the company and communion of the laytie In the rovvmes of the other byſhops vve ordayned and ſent from vs ſuch as ſhould ſucceed them. VVherfore this iolly defender of the Goſpell vvas ignorant that there ought to be but one byſhop in the catholicke church, in the vvhich he knovveth (for hovve ſhoulde he be ignorant) that there are ſix and forty prieſts, ſeuen deacons, ſeauen ſubdeacons, tvvo and forty acolytes, tvvo and fyfty exorciſts, and readers, vvith porters, vvidovves, and impotent perſons aboue a thouſand and fifty ſoules, vvho all are releaued through the grace and goodnes of almighty God. vvhome ſo great a multitude and ſo neceſſary in the Church, and by the prouidence of God ſo copious and infinite, yea a number of innumerable people, could not cõuert and turne him to the Church from this his deſperate and damnable preſumption. Againe in a while after he wryteth: Novve forvvardes I vvill orderly declare by vvhat meanes & by vvhat trade of life, he purchaced vnto himſelfe the title of a biſhop. Thinke you that therefore becauſe of his conuerſation in the Churche from the begining, or becauſe he endured many ſkyrmiſhes or conflicts for his name, or that he ſtood in manifolde and greate perills for piety his ſake? none of all this vvas true in him. The occaſion of beleeuinge he tooke

of

Cornelius. b. of Rome vnto Fabius. b. of Antioch

Maximus. Vrbanus. Sidonius & Celerinus. forſooke Nouatus.

The qualities of Nouatus.

Howe Nouatus the heretike vvas made biſhop

The order of the clergie in the church of Rome in the time of Cornelius.

of Satan vvhich entred into him and made there longe abode. VVhen he vvas deliuered by the Exorciſts, he fell into a dangerous diſeaſe, and becauſe he vvas very like to dye, vvas baptized in the bedd vvhere he laye: If it may be termed a baptiſme vvhich he receaued. For he obtayned not after his recouery that vvhich he ſhoulde haue done accordinge vnto the canon of the Church, to vvete: confirmation by the handes of the byſhop. In ſo much then he obtained not that, hovve came he by the holy Ghoſt? And againe a little after he ſayth: He beynge lothe to dye and deſirous of life, in the time of perſecution denyed himſelfe to be a prieſt. VVhen he vvas entreated by the deacons and admoniſhed to come forthe out of the houſe vvherein he had encloſed himſelfe, and to miniſter vnto the neceſſitie of the brethren vvhich vvanted, he vvas ſo farre from doinge and obeynge the Deacons that he vvent avvay and departed in a chafe, ſaying that he vvoulde no longer playe the prieſt, but addicte him ſelfe vnto an other trade of Philoſophie. and againe to this he annecteth that which followeth: this good man forſooke the Church of God, vvherein he vvas baptized, and vvhere alſo he tooke prieſthoode vpon him, by fauour of the byſhop vvhich allotted him thereunto through the layinge on of handes, and vvhen all the clergye yea and many of the layetie vvithſtoode the facte: that none baptiſed in bedd as he vvas ſhoulde be choſen into the eccleſiaſticall order, yet they all requeſted that he might be permitted to enter into orders. An other inſolency of this man paſſinge all the former he reporteth thus: VVhen he diſtributed the oblation and deliuered to euery mã parte thereof, he added this vvithall (conſtrayninge the ſeely ſoules, before they receaued of his oblation to ſvvere, holdinge both their handes together not looſed before they had thus ſvvorne, I vvill vſe theyr ovvne vvordes) ſvveare vnto me by the body and blood of our Lorde Ieſus Chriſt, that thou vvilt neuer forſake me and flye vnto *Cornelius*. The vvretched man taſted not thereof before he had vovved vnto him, and in ſteede of that vvhen he receauinge the breade ſhoulde haue ſayd Amen: he anſvvered I vvill not goe vnto *Cornelius*. Againe a little after he ſayth: Novv thou mayſt vnderſtande that he is all bare and forſaken, reiected and left of the brethren vvho dayly returne vnto the Church, vvhome bleſſed *Moſes* a martyr vvho of late endured amongeſt vs a maruelous & notable martyrdome, being aliue and perceauinge his temerytie and arrogancie did excommunicate, together vvith fiue other prieſts, vvhich ſeuered themſelues vvith him, from the Church. In the ende of the epiſtle he reciteth the catalogue of byſhops, who at theyr beinge at Rome condemned the madd fantaſie of *Nouatus*, wrytinge both theyr names and the prouinces where they gouerned. he reciteth alſo the names and Cities of ſuch as were abſent and had ſubſcribed by theyr letters. Theſe thinges hath *Cornelius* ſignified by his letters vnto *Fabius* byſhop of Antioch.

Nouatus fell in time of perſecution and denyed his order.

The communion was thẽ miniſtred and deliuered into theyr hands, not popt in their mouthes.

Moſes a martyr.

CAP. XLIII.

Dionyſius Alexandrinus reporteth of Serapion that fell in perſecution, howe at his ende he was deſirous to receaue the ſacrament of the Lords ſupper.

Cap. 44. after the greeke.

Dionyſius alſo byſhop of Alexandria wrote to the aforeſayd *Fabius* who in manner yelded to the ſchiſme, many thinges in his letters of repentance, paintinge forth theyr pacience which lately had bene martyred at Alexandria. whereof omitting many things this one ſtraunge acte worthy of memory we haue thought good to publiſhe in this our hiſtory for thus he wrote: I vvill certifie thee (ſayth he) of this one example vvhich happened amongeſt vs. There vvas one *Serapion* dvvelling among vs a faithful olde man, vvhich of a long time liued vvithout reprehẽſion, but being tempted in perſecutiõ fell from the faith. he entreated very often that he might be receaued again, but none gaue eare vnto him for he had done ſacrifice: & falling vnto a dangerous diſeaſe lay ſpeachleſſe and benummed of all his ſenſes the ſpace of three dayes, the fourth day after, being ſomvvhat recouered he called vnto him a nephevv of his, his daughters ſonne and ſayd vnto him: hovve longe (O my ſonne) doe ye vvithholde me? I beſech you make haſt and abſolue me quickly, call vnto me one of the Prieſtes, the vvhich as ſoone as he had ſpoken he vvas ſpeacheleſſe agayne. The boye ranne vnto the Prieſt, it vvas night, the Prieſt vvas ſicke and could not come vvith him. And becauſe I gaue commaundement (ſayth *Dionyſius*) that ſuch as vvere aboute to dye, if humbly they requeſted ſhoulde be admitted

Dionyſius.b. of Alexandria vnto Fabius biſhop of Antioch.

Men of olde receaued the communion a little before their deaths.

to the ende they being ſtrengthened in faith might departe in peace: he deliuered vnto the boy a litle of the Euchariſt, & commaunded him to crimble or ſoke it and ſo droppe it by a litle & a little into the olde mans mouth. the boy returneth and bringes vvith him the Euchariſt. vvhen he vvas hard by before he came in, *Serapion* ſayd: comeſt thou my ſonne? the prieſt cã not come, vvhy then diſpatch thou that vvhich he commaunded thee to doe and lett me departe. the boy immixed or ſoked the euchariſt and vvith all lett it by droppe meale into the old mans mouth, vvhereof vvhen he had taſted a litle, forth vvith gaue vp the Ghoſt. is it not manifeſt that this olde man vvas ſo longe helde backe vntill he vvere abſolued and looſed from the linke of ſinne by confeſſing in the preſence of many the fault he had committed? Thus farre *Dionyſius*.

Cap. 45. in the greeke.

Cap. xliiii.

The epiſtle of Dionyſius byſhop of Alexandria vnto Nouatus.

Dionyſius b. of Alexandria vnto Nouatus the hereticke.

Nowe let vs ſee what he wrote vnto *Nouatus* who at that time moleſted the Churche of Rome. Becauſe that he pretended the cauſe of his fall and the occaſion why he embraced that Apoſtaſie and ſchiſme to riſe through the perſwaſion of certaine brethren, as if he were thereunto compelled by them, Marke howe he wryteth vnto him: *Dionyſius* vnto the brother *Nouatus* ſendeth greeting. If thou vvaſt conſtrayned againſt thy vvill (as thou ſayeſt) thou vvilt declare the ſame, if thou returne vvillingly. thou ſhouldeſt haue ſuffred any thing rather then to rent a ſunder the church of God. neither is this martyrdome vvhich is ſuffred for not ſeueringe and deuidinge the Church of leſſe glorie, then that vvhich is tollerated for denyall of ſacrifice vnto deuels. yea in my iudgement it is of farre greater glorye. For in the one, martyrdom is ſuffred for one ſoule, in the other for the vniuerſall church. but if thou ether perſvvad the brethren, or conſtraine them to returne to vnitie, this notable fact vvilbe farre greater then the fault that vvent before. & the one vvill not be imputed, the other vvilbe comended. If thou canſt not perſvvade the rebellious and diſobedient, ſaue at leaſte vviſe thine ovvne ſoule. I deſire thy health in the Lord and thy embracing of peace, & vnitie. Thus he wrote to *Nouatus*.

Cap. 46. after the Greeke.

Cap. xlv.

The catalogue of Dionyſius Alexandrinus Epiſtles concerning repentance.

Conon b. of Hermopolis.
Thelymidres
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctiſtus.
Fabius.
Demetrian⁹.
Alexander.
Hippolytus.

He wrote an Epiſtle of repentance vnto the bretherne throughout Ægypt, where he layeth downe his cenſure of ſuch as fell, and deſcribeth meanes to correct vices. of the ſame matter there is extant an epiſtle of his vnto *Conon* byſhop of Hermopolis, and an exhortation vnto his flocke of Alexandria. among theſe there is an other wrytten vnto *Origen* of martyrdome. likewiſe he wrote of repentance vnto the brethern of Laodicea, whoſe byſhop was *Thelymidres*, & to the bretherne throughout Armenia whoſe byſhop was *Meruzanes*, Moreouer he wrote vnto *Cornelius* byſhop of Rome approuinge his epiſtle againſt *Nouatus*: where he reporteth that he was called of *Elenus* byſhop of Tarſus in Cilicia and other his companions: *Firmilianus* byſhop of Cappadocia and *Theoctiſtus* byſhop of Palæſtina: to meete them at the ſynode held at Antioch, where diuerſe went about to eſtabliſh the ſchiſme of *Nouatus*. he addeth beſides howe he ſignified *Fabius* there to haue deceaſed and *Demetrianus* to haue ſucceded him byſhop of Antioch. He wrot of the byſhop of Ieruſalem theſe wordes: The renovvmed *Alexander* dyed in pryſon. There is extãt an other epiſtle of *Dionyſius* vnto the Romayns deliuered by *Hippolytus*. againe he wrote an other of peace and repentance. an other vnto the confeſſors which cleaued vnto the opinion of *Nouatus*. Againe other two epiſtles vnto ſuch as were conuerted vnto the churche, and to many others he wrote very profitable tractes for the ſtudious readers to peruſe.

The ende of the ſixt booke.

THE SEVENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

The wickedneſſe of Decius and Gallus the Emperours, the death of Origen.

Nowe takinge in hande the ſeuenth booke of the eccleſiaſticall hiſtorye the great *Dionyſius* byſhop of Alexandria, who partely by his commentaries and partely by his Epiſtles, deſcribed all the ſeuerall actes of his time, ſhall ſtande vs in good ſteede. Here hence will I beginne this preſent booke: * when *Decius* had not raygned full two years, he was ſlayne together with his ſonnes, whome *Gallus* ſucceeded: at what time *Origen* of the age of threſcore & nine yeares departed this life. but of the foreſayd *Gallus*, *Dionyſius* wrote vnto *Hermammon* in this manner: Neyther did *Gallus* perceaue the impiety of *Decius* neyther did he foreſee what ſeduced him, but ſtumbled at the ſame ſtone vvhich laye right before his eyes, who when the emperiall ſcepter proſperouſly befell vnto him, and his affayrs went luckoly forvvardes, chaced awaye the holy men which prayed for peace and his proſperous eſtate, and ſo he baniſhed together vvith them the prayers continually powred vnto God for him. And this much of him.

*Cap. 1. in the greeke. Gallus created Emperour Anno Domini. 255. Origẽ dieth. Dionyſius. b. of Alexandria in his epiſtle to Hermammõ.

The tranſlator vnto the reader.

IN ſo much that Euſebius throughout his ſixt booke almoſt in euery chapiter hath wrytten at large of the famous clarke and greate doctor of Alexandria, by name Origen, and nowe alſo in the beginninge of his ſeuenth booke reporteth of his ende and that in fewe wordes : I thought good for the readers ſake, for the more abſolute and perfect deliuerance of the ſtory, and for the further knowledge of his ende: to annexe here vnto, a worthie hiſtory out of Suydas a greeke writer, who liued about a thouſande years agoe, toutching the thinges which happened vnto Origen a litle before his death, his wordes are theſe.

The life of Origen out of Suydas.

Origen is ſayd to haue ſuffred much affliction for Chriſts ſake, being famous, eloquent, and trayned in the Church euen from his youth vp: but through enuy he was brought before the rulers & magiſtrats, & through the deſpitefull ſubtlety & crafty inuẽtion of Satan, he was brought into great ſclaunder, & blemiſh of infamy. A man (they ſay) the authors of iniquitie deuiſed to vvorke the feat, as much to ſaye they prepared an Æthiopian or foule blacke moore beaſtly for to abuſe his body. but he not able to avvaye neyther vvillinge to here ſo horrible an Acte, brake out into lovvd ſpeach, and exclaymed at both the thinges vvhich vvere giuen him in choyce, rather then the one that he vvoulde doe the other, in the end he conſented to ſacrifice. vvherefore vvhẽ they had put frãkenſence in his hand they threwe it into the fire vpõ the altar. by this meanes he was by the iudges put frõ martyrdome & alſo baniſhed the church. whẽ he had thus done he was ſo aſhamed that he left Alexandria, and gott him to Iudæa: being come to Ieruſalem & well knowẽ for his learned expoſitions & gift of vtterãce, he was entreated of the prieſts to beſtowe a ſermon vpon the people in the church & open aſſembly, for he was then a miniſter: after great entreaty & in manner conſtrayned by the prieſts, he roſe vp, tooke the bible, opened it & happened vpõ this parcell of Scripture: vnto the vngodly, ſaid God, why doſt thou preach my lawes, & takeſt my couenaunt in thy mouth? when he had thus read he claſped the booke, ſate downe, and burſt out into teares together with all the audience which wept with him, he liued vnto the time of *Gallus* and *Voluſianus* that is vntill he was threſcore and nine yeare olde, he reſteth at Tyrus where he is alſo buried. So farre *Suydas*.

Suydas in the life of Origen. The choyce was that ether a blacke moore ſhoulde play the Sodomite with him, or he himſelfe ſhoulde ſacrifice vnto Idols. *Pſal.* 50.

The tranſlator vnto the reader.

I Haue thought good alſo, heere to laye downe his lamention, the which Origen himſelfe wrote in the Greeke tongue with his owne hand, when as after his faule and the deniall of his Mayſter Chriſt Ieſus he wandred to and froe with great greefe and torment of conſcience, the which Saynct Ierome tranlated into latine and is founde extant amonge the workes of Origen, he lamented as foloweth.

The lamention of Origen.

The lamentation of Origen.

In the bitter afliction and griefe of minde I goe about to ſpeake vnto them vvhich herafter ſhal reade me thus confuſely & vvithout order, furiouſly diſpoſed to ſit vpon the tribunal ſeate of Chriſt together vvith the ſaincts in heauen. & hovv can I ſpeake vvhen as the tongue is tied & the lipps dare not once moue or vvagg? the tongue doth not his office, the throte is dammed vp, all the ſenſes and inſtruments are polluted vvith iniquitie. but I vvill procede on: and firſt I vvil faule to the ground on my bare knees and make myne humble ſupplicatiō vnto all the ſainctes and bleſſed of God, that they vvill helpe me, ſeely vvretche, vvhich dare not by reaſon of the ſuperfluytie of my ſinne craue ought at the handes of God. O ye ſaynčts and bleſſed of God vvith vvatrishe eyes and vvett cheekes ſoken in dolor and payne I beſeeche you to faule dovvne before the mercy ſeate of God for me miſerable ſinner. VVo is me becauſe of the ſorovv of my harte: vvo is me that my ſoule is thus aflicted: vvo is me that am compaſſed thus on euery ſide and shutt vp in my ſinne, and that there is no health in me. vvo is me o Mother that euer thou broughteſt me forth, for a skilfull lavvyer to be ouerthrovven in his vnrighteous dealinge: for a religious man to faule into extreme impietie. vvo is me o Mother vvhich broughteſt me forth a righteous man to be cōuerſant in vnrighteouſnes: an heire of the kingdom of God but novv an inheritor of the kingdom of the deuell: a perfect man yet a prieſt found vvallovving in impiety: a man beautified vvith honor and dignities yet in the ende blemished vvith shame and ignominie: a man beſett vvith many euells and choked vp vvith infamous doinges. vvo is me o Mother vvhich broughteſt me forth as an highe and a lofty turrett, yet ſuddenly turned dovvne to the grounde: as a fruitefull tree yet quickely vvithered: as a burninge light, yet forthvvith darned: as a runninge fountayne yet by and by driyed vp. VVo is me that euer I vvas bedecked vvith all giftes and graces and novve ſeeme pitifully depriued of all. But vvho vvill miniſter moyſture vnto the temples of my heade, and vvho vvill geue ſtreames of teares vnto myne eyes, that I may bevvayle my ſelfe in this my ſorovvfull plight? A laſſe o prieſthoode hovve shall I bevvayle thee? A laſſe o myniſtery hovve shall I lament thee? O all you my friendes tender my caſe, pitie my perſon, in that I am daungerouſly vvounded. pitie me o all ye my friendes in that I am novve become an abiect perſon. pitie me o ye my friendes in that I am novve vvith ſorovve come to nought. pitie me o ye my friendes in that I haue novve troden vnder foote the ſeale and conyzance of my profeſſion, and ioyned in league vvith the deuell. pitie me o ye my friendes in that I am reiected and caſt avvaye from the face of God, it is for my levvde life that I am thus polluted and noted vvith open shame. Bevvayle me vvhome the Angells haue bevvayled: bevvayle me vvhome all the ſaynctes haue bevvayled: bevvaile me vvhome euery man hath bevvayled: bevvayle me o all ye the nations vnder heauen in that I am fallen from my glorie. the Lorde made and ingraffed me a frutefull vine, but in ſteede of pleaſaunt cluſtered grappes I brought forth prickinge thornes. bevvayle me alſo for that in ſteede of grapes I brought forth brambles. but let the vvellſpringes of teares be ſtirred vp, and lett my cheekes be vvatered, let them flovve vpon the earth and moyſten it, for that I am ſoken in ſinne and borne in my inquities. I ſee my prieſthoode lament ouer me, I ſee all ioy ſorovvinge ouer me, I ſee the ſpider ouer my ſeate buyldinge vvith cobvveb, I ſee and beholde my ſelfe all ſorovvfull and penſiue, euery creature ſorovveth at my caſe, for that I vvas vvonte heretofore to poure out prayſes vnto God for them all. Alaſſe vvhat haue I felt, and hovve am I fallen? Alaſſe hovve am I thus come to nought? there is no ſorovve comparable to my ſorovve, there is no afliction that exceadeth my afliction, there is no bitternes that paſſeth my bitternes, there is no lamentation more lamentable then mine, nether is there ſinne greater then my ſinne, and there is no ſalue for me. VVhere is that good shepherd of the ſoules? VVhere is he that vvent dovvne from Ieruſalem

He calleth vpon the ſaynctes in the ſame ſenſe as he doth in this ſorowefull plight vpon all other creaturs vnder heauē.

to Iericho, vvhich alſo ſalued and cured him that vvas vvounded of the theeues? ſeke me out o Lorde vvhich am fallen from the higher Ieruſalem, vvhich haue broken the vovve I made in baptiſme, vvhich haue profaned my conyzance in that I dealt iniuriouſly vvith thy bleſſed name. Alaſſe that euer I vvas doctor, and novve occupie not the rovvme of a diſciple. Thou knovveſt o Lorde that I fell agaynſt my vvill, vvhen as I vvent about to lighten others, I darkened my ſelfe: vvhen I endeuored to bringe others from death to life, I brought my ſelfe from life to deathe: vvhen I mynded to preſente others before God, I preſented my ſelfe before the deuell: VVhen I deſired to be founde a friende and a fauorer of godlynes, I vvas founde a foe and a furtherer of iniquitie: vvhen that I ſett my ſelfe agaynſt the aſſemblyes of the vvicked and reproued theyr doinges, there founde I ſhame and the moſte peſtilent vvounde of the deuell. vvhen that I vvas ignorant and vnſkilfull in the diuerous ſlayghtes of ſtriuers vvhich commonly entrappe men, I allured and exhorted them to the knovveledge of the Sonne of God. vvherefore after muche ſiftinge they promiſed me (vnhappie man) crafty conueyances to auoyde the ſubtletye of Satan. But after that I departed from them, the deuell in the ſame night transformed into an Angell of light, reaſoned vvith me ſayinge: vvhen thou art vp in the morninge goe on, and perſvvade them and bringe them vnto God if they demaunde ought of thee. If in caſe they condeſcende and harken vnto thee, doe it and ceaſſe not, ſtaggeringe nothinge at the matter to the ende many may be ſaued. And agayne the deuell goinge before to prepare the vvaye, vvhetted theyr vvitts to deuiſe miſchief agaynſt me ſeely vvretch, he ſovved in theyr mindes hypocriſie, diſſimulation and deceate. but I o vnhappie creature skippinge out of my bedd at the davveninge of the daye, colde not finishe my vvonted deuotion, neyther accompliſhe my vſuall prayer, but vviſhinge that all men might be ſaued and come vnto the knovveledge of the trueth, folded and vvrapped my ſelfe in the ſnares of the deuell. I gott me vnto the vvicked I required of them to performe the couenantes made the night before (I ſeely ſoule not knovveing of any thinge) and vve came vnto the baptiſme. O blinded heart hovve dideſt thou not remember? O fooliſhe mynde hovve dideſt thou not bethinke thy ſelfe? O vvittleſſe brayne hovve dideſt thou not vnderſtande? O thou ſenſe of vnderſtandinge vvhere dideſt thou ſleepe? but it vvas the deuell vvhich prouoked thee to ſlumbre and ſlepe and in the end ſlevve thy vnhappy and vvretched ſoule. he bound my mightie men and ſpoyled me of my knovvledge. he bound my mightie men & vvounded me. I anſvvered but in a vvorde & became reprochefully defamed. I ſpake vvithout malice yet felt I ſpite. the deuell rayſed an aſſembly about me and pronounced agaynſt me that vniuſte ſentence, Origen (ſayth he) hathe ſacrificed. O thou deuell vvhat haſt thou done vnto me? O thou deuell hovve haſt thou vvounded me? I bevvayled ſometime the fall of *Sampſon*, but novve haue I felt farre vvorſe my ſelfe, I bevvayled heretofore the fall of *Solomon*, yet novve am I fallen farre vvorſe my ſelfe. I haue bevvayled heretofore the ſtate of all ſinners, yet novve haue I plunged in them all. *Sampſon* had the heare of his heade clypt and cropt of, but the crovvne of glorie is fallen from of my heade. *Sampſon* loſt the carnall eyes of his body, but my ſpirituall eyes are digged out. it vvas the vvilyeneſſe of a vvoman that brought him to his confuſion, but it vvas myne ovvne tongue that brought me to this ſinfull fall. And euen as he vvanted after the loſſe of his earthly poſſeſſion: So my tongue, hauinge bolted out this vvicked ſayinge, depriued me of the ſpirituall giftes, vvhich ſometime haue flovved vvith heauenly ritches. And euen as he beinge ſeuered from the Iſraelites and cleauinge vnto forayners endured theſe thinges: ſo I goinge about to ſaue notorious ſinners, brought my ſelfe captiue vnto captiues, and the bondeſlaue of ſinne. Alaſſe my Churche liueth, yet am I a vviddovver. Alaſſe my ſonnes be aliue yet am I barren. Alaſſe euery creature reioyceth, and I alone forſaken and ſorovvfull. Alaſſe o Church vvherein I vvas gladſome. Alaſſe o ſeate vvherein I ſate full mery. Alaſſe o ſpirite vvhich heretofore cameſt dovvne vpon me, vvhy haſt thou forſaken me? I am forſaken and become deſolate becauſe of the corruption and filth of mine iniquitie. bevvayle me that am depriued of all goodnes. bevvayle me o ye bleſſed people of God vvhich am baniſhed from God. bevvayle him that is bereued of the holye Ghoſt. bevvayle me that am thruſt out of the vvedding chamber of Chriſt. bevvayle me vvho once vvas thought vvorthye the kingdome of God, novve altogether vnvvorthye. bevvayle me that am abhorred of the Angels, & ſeuered from the ſaincts of God. bevvayle me for that I am condemned to eternall puniſhments. bevvayle me for that I am here on earth,

The pollicie of Satan was to haue Origen to confirme the chriſtians at the time of ſacrifice not to the ende they might be ſaued (as his pretēſe was) but that Origen might be takē with the manner and preſently conſtrayned ether to ſacrifice or deny his maiſter which fel out in the ende.

It ſeemeth by this, that ſome promiſed Origen they vvoulde be baptized but when it came to the pinch they made him to ſacrifice.

Origen bewayleth his excommunication.

and novve tormented vvith the pricke of conſcience. I doe feare death becauſe it is vvicked. I doe feare the dreadfull day of iudgement for that I am damned for euer. I doe feare the puniſhment for that it is eternall. I doe feare the Angelles vvhich ouerſee the puniſhment becauſe they are voyde of mercy. I do feare out of meaſure all the tormentes, and vvhat I shall doe I vvott not, beinge thus on euery ſide beſett vvith miſery. If there be any man vvhich can, I beſeche him novve aſſiſte me vvith his earneſt prayers and vvith his ſorovvfull teares. For novve it behoues me to shed infinite teares for my greate ſinne. vvho knovveth vvhether the Lorde vvill haue mercye vpon me, vvhether he vvill pitie my fall, vvhether he vvill tender my perſon, vvhether he vvilbe moued vvith my deſolation, vvhether he vvill shevve mercie vnto me, vvhether he vvill haue reſpecte vnto mine humilitie and encline his tender compaſſion tovvards me? but I vvill proſtrate my ſelfe before the thrasholds and porches of the Churche, that I may entreate all people both ſmall and greate, and I vvill ſaye vnto them: trample and treade me vnder foote, vvhiche am the foolishe ſalte, the vnſauery ſalte, treade me vvhiche haue no taſte or relishe of God, treade me vvhiche am fitte for nothinge. Novve let the Elders mourne, for that the ſtaffe vvhereto they leaned is broken. Novve lett the yong men mourne, for that their ſchoolemayſter is fallen.* Novve let the virgines mourne, for that the aduauncer thereof is defyled. Novve let the Prieſtes mourne, for that their patrone and defender is shamefully fallen. Novve let all the Clergye mourne, for that their Prieſte is fallen from the faythe. VVo is me that I fell ſo levvdely. VVo is me that I fell moſte daungerouſly, and can not riſe againe. Aſiſt me o holy ſpirite and geue me grace to repente. Let the fountaynes of teares be opened and gushe out into ſtreames to ſee if that peraduenture I may haue the grace vvorthely and throughly to repente, and to vvype out of the booke of the conſcience the accuſation printed agaynſt me. But thou o Lord thinke not vpon polluted lippes, neyther weye thou the tongue that hathe vttered levvde thinges: but accept thou repentance, afliction and bitter teares, the dolour of the harte and the heauyneſſe of the ſoule, and haue mercy vpon me, and rayſe me vp from out of the mire of corruption, for the puddle thereof hathe euen choked me vp. VVo is me that ſomtime vvas a pearle gliſteringe in the golden garlande of glorye, but novve throvven into the duſt and trode in the myre of contempte. VVo is me that the ſalte of God novve lyeth in the dunghill, but hovve greate ſtreames of lamentation shall vvype and purifie myne humble harte? novve

*Origen gelded himſelfe to embrace virginitie therefore iuſtely maye he be termed an aduancer: in the ende he did ſacrifice and committed whordome with the deuell then was he defiled.

Pſal. 102.

I vvill adreſſe my ſelfe and turne my talke vnto God. vvhy haſt thou lyfted me vp and caſt me dovvne? For as thou haſte exalted me vvith the deuine vvorde of thy heauenly vviſedome, ſo me thinkes I ſticke in the depth of ſinne vvhich my ſelfe haue vvrought. I had not committed this impietie vnleſſe thou hadeſt vvithdravven thy hande from me. But it is thy pleaſure o Lorde vvhich art good to doe all thinges graciouſly, and I of the other ſide

Pſal. 50.

beinge a foole haue foolishlye fallen. But vvhy o Lorde haſte thou shutt my mouth by thy holy Prophete Dauid? haue I bene the firſt that ſinned? Or am I the firſt that fell? vvhy haſt thou thus foreſaken me, being deſolate and reiected, and banished me from amonge thy ſaynctes, and aſtonyed me to preache thy lavves? vvhat man is he borne of a vvoman that ſinned not? VVhat man is he that euer vvas conuerſant here vpon earthe and did no

Pſal. 51.

iniquitie? This I ſay becauſe thou haſte thus forſaken me. *Dauid* himſelfe firſt, vvho shutt vp my mouth, ſinned toe bad in thy ſight, yet after his repentance thou receauedſt

Math. 26.

him in mercye. Likevviſe ſaincte *Peter* the piller of trueth after his fall vvyped avvaye that bitter paſſion vvith ſalte teares, fleyinge ſinne and purginge avvaye the venoume of the ſerpent, not continevveinge longe in the puddle of infidelitie. But they of fauour vvere thought vvorthie of mercy, and this I ſpeake to the ende theſe thinges may take effect. vvo is me that I fell thus moſte vvickedly. vvo is me that my aduenture in theſe thinges vvas ſo vnfortunate. but novve I humbly beſeche thee o Lorde, in as much as I haue felt farre vvorſe, Call me backe o Lorde for that I treade a moſte perilous and ruynous vvaye. Graunte me that good guide and teacher the holy Ghoſt, that I be not made a prickinge hedgehogge and become an habitation for deuells, but that I maye treade vnder foote the deuell vvhich trode me, and ouercomminge his ſleyghtes be reſtored agayne to the former health and ſaluation. Remember not o Lord the iniquitie of thine humble ſuter, vvho ſometime haue celebrated vnto thee, the function of prieſthood. remember not o Lord the iniquity of me vvho made aunſvvere vvith vvicked language. Novve o all you vvhich

behoulde

behold my vvounde tremble for feare, and take heede that ye ſlumber not, neither fall into the like crime:but come ioyntly vvhich haue the ſame meaſure of faith,let vs aſſemble together, & rent our hartes and prouoke ſtreames of teares to gushe out of the temples of our headeſ. For vvhen theſe runne and flovve vpon the face of the earth,there vvill follovve remiſſion of ſinnes, the paynes vvyll be auoyded and the tormentes shall not be felt. I mourne & am ſorie from the hart roote(O ye my frendes)that euer I fell from aloft. I haue fallen,and am bruſed, there is no health in me.let the Angels lament ouer me bicauſe of this my daungerous fall. let the garlands & crovvnes of the ſaincts lament ouer me,for that I am ſeuered from amōg their bleſſed aſſemblies.let bleſſed *Aaron* lament ouer me his prieſthoode. let the holy church lament ouer me,for that I am ruynouſly decayed. Let all people lamente ouer me, for that I haue my deathes vvounde. I ſee the cloudes in the skie shadovving the lyght from me,and the ſonne hydinge his bryght beames. But novve you do all ſee and perceaue, the prophet *Dauid* hath shutte the dore of my mouth. I vvas conſtrayned of the holie byshops to breake out into ſome vvordes of exhortation, and takinge the booke of Pſalmes in my hande I prayed and opened: and I lyghted vpon that ſentence the vvhiche I am ashamed to repeate, yet compelled to pronounce: Vnto the vngodly ſayde God: vvhy doeſt thou preache my lavves, and takeſt my couenaunt in thy mouth?But bevvayle me and lament this my bytter ſorovve. bevvayle me vvhich am in like caſe vvith the reprobate Ievves. For that vvhiche vvas ſayde vnto them by the Prophet, novve ſoundeth alike in myne eares. VVhat shall I do that am thus beſette vvith many miſchiefes. alaſſe o death vvhy doeſt thou linger? to vvete: that thou mayeſt ſpite and beare me malice. O Satan vvhat miſchiefe haſt thou vvrought vnto me? hovve haſt thou pearced my breaſt vvith thy poyſoned darte? thinkeſt thou that my ruyne vvyll auayle thee any thinge at all? thinkeſt thou to procure vnto thy ſelfe eaſe and reſte,vvhyle that I am greeuouſly tormented?vvho is able to ſignifie vnto me vvhether my ſinnes be vvyped and done avvay? vvhether that I haue eſcaped the paynes vvhich greatly I feared?VVho is able to ſignifie vnto me vvhether agayne I shalbe coopled and made companion vvith the ſaincts? O ye the ſaincts of God for that I am not vvorthie to heare the meſſage of thē that bring ſuch tidinges (but preſuming farre vvorſe practiſes) haue hearde the terrible threates of the Euangeliſtes. alaſſe ô the booſome of *Abraham* the vvhich I am depriued of. alaſſe that I became partaker vvith the ritche man of his condemnation in the horrible pitte, and partner of his thurſt, in the bitter place, full of all ſorovve & heauineſſe. alaſſe ô father *Abraham* entreate for me that I be not cutt of from thy coaſts, the vvhich I haue greatly longed after, yet not vvorthely becauſe of my great ſinne. But ô Lorde I fall dovvne before thy mercie ſeate,haue mercie vpon me vvhich mourne thus out of meaſure,vvhich haue greatly offended,vvhich haue shed many ſalt and bitter teares, vvhoſe miſerable caſe euery creature hath lamented. VVhy haſt thou broken dovvne my hedge & ſtrong holdes,the vvilde bore out of the vvood hath deſtroyed me & the vvilde beaſte of the fielde hath eaten me vp. rydde me o Lorde from the roaring Lion. the vvhole aſſemblie of ſaincts doth make interceſſion vnto thee for me vvhich am an vnprofitable ſeruant. the vvhole quire of Angels do entreate thee for me vvhiche haue greeuouſly offended:that thou vvilt shevv mercy vnto the vvādering sheepe, vvhich is ſubiect to the renting teeth of the rauenous VVolfe. ſaue me o Lord out of his mouth. ſuffer me not to become the ſacrifice of ſinne, but let dovvne vpon me thy holyſpirite, that vvith his firie coūtenance he may put to flight the crooked fiende of the deuell: that I may be brought vvhome againe vnto thy vviſdome:that the bill of ſinne vvritten agaynſte me be blotted out: that my lamentation may ceaſſe in the euening & receaue ioye in the morning. let my ſackcloth be rented aſunder, gyrde me vvith ioye & gladnes. let me be receaued againe into the ioye of my God. let me be thought vvorthye of his kingdome, through the prayers and interceſſion of the ſainctes, through the earneſt petitions of the church, vvhich ſorovveth ouer me & humbleth her ſelfe vnto *Ieſus Chriſt*, to vvhome vvith the father and the holie ghoſt be all glorie and honor for euer and euer. Amen.

Pſal. 50. *Pſal. 80.* *Luc. 16.* *Luc. 15.* *Pſal. 30.*

Cap. 11.

Of the byshops of Rome and of the controuerſie then rayſed of Baptiſme.

When *Cornelius* had ended full three yeares in the byshops ſeae of Rome, *Lucius* ſucceeded, whiche enioyed the rowme not fully eyght monethes, and after him was *Stephan* choſen biſhop. unto this *Stephan Dionyſius* wrote his firſte epiſtle of baptiſme when as

Lucius. b. of Rome. Stephan. b. of Rome.

at that tyme there was no ſmall controuerſie rayſed: whether they which returned from any hereſie whatſoeuer, ſhoulde be rebaptized, or after the auncient manner be receaued with prayer and layinge on of handes.

Cap. III.

Stephan biſhop of Rome reprehendeth Cyprian biſhop of Carthage for rebaptizing of heretickes.

The error of Cyprian.

Then firſte of all *Cyprian* biſhop of Carthage thought the heretickes no other kinde of waye to be admitted and purged from their errour, then by Baptiſme. But *Stephan* thought good that nothinge ſhoulde be innouated, preiudiciall to the tradition preuaylinge of olde: for whiche cauſe he was greatly offended with *Cyprian*.

Cap. IIII.

Dionyſius writeth vnto Stephan biſhop of Rome, of the matter in controuerſie, and of the peace which followed after perſecution.

*Cap.5. in the Greeke. Dionyſius.b. of Alexādria vnto Stephā b.of Rome.

Dionyſius when he had often written vnto him of this matter at length certifieth him, that perſecution beynge ceaſſed, all the churches enioyed peace, embraced vnitie, and deteſted the erroneous nouelties of *Nouatus*: he writeth thus:* Vnderſtand nowe o brother that all the churches throughout the eaſt, yea and beyonde, are vnited together, whiche afore tyme were deuided, and at diſcorde amonge them ſelues. All the gouernours of the churches, euery where are at one, reioyſinge exceedingly at the peace which happened beyonde all expectation. *Demetrianus* of Antioche, *Theoctiſtus* of Cæſarea, *Mezabanes* of Ieruſalem, *Marinus* of Tyrus, *Alexander* who is dead, *Heliodorus* of Laodicea which ſucceeded after the death of *Thelymidres*, *Helenus* of Tarſus, all the churches of Cilicia, *Firmilianus* and all Cappadocia. I haue onely recited the moſt famous Biſhops, leſt my epiſtle become ouer large, and the readinge be ouertedious. All Syria and Arabia, two wherewith ye are pleaſed, and to whome preſently ye write, and Meſopotamia, Pontus, and Bithynia, and that I may vtter all in one worde, euery one, euery where reioyceth, glorifyinge God in concorde and brotherlie loue. So farre *Dionyſius*. *Stephan* when he had bene byſhop of Rome two yeares, dyed, and after him came *Xyſtus* in place. And to him wrote *Dionyſius* an other epiſtle of Baptiſme, layinge downe the cenſure of *Stephan* and the other byſhops. Of *Stephan* he ſayeth thus: He wrote an epiſtle touchinge *Helenus* and *Firmilianus*, and all Cilicia, Cappadocia, Galatia and the borderinge nations, that he woulde not communicate with them for that cauſe, to weete: for that they rebaptized heretickes. Conſider that this is a weyghtie matter. For truely as I heare in the greateſt ſynodes of biſhopes it is decreed: that ſuch as renounce any hereſie ſhoulde firſte agayne be inſtructed, then be baptized and purged of the dregges, of the olde and impure leauen. And hereof I wrote vnto him requeſtinge him to certifie me agayne: and to our welbeloued fellowe miniſters *Dionyſius* and *Philemon*, who at the firſte gaue their cenſure with *Stephan*, and nowe they write vnto me, to whome at the firſte I wrote brieflie, but nowe at large. So farre preſently of this queſtion then in controuerſie.

Xyſtus.b.of Rome.

Dionyſius.b. of Alexādria vnto Xyſtus b.of Rome.

Cap.6.in the Greeke.

Cap. V.

Of the Sabellian hereſie.

Dionyſius.b. of Alexādria vnto Xyſtus b.of Rome.

Makinge relation of the *Sabellian* heretickes then preuaylinge he writeth thus: For as much as manie brethren of both partes haue ſente theyr bookes and diſputations in writinge vnto me, touchinge the impious doctrine lately ſowen at Pentapolis in Ptolemais, contayning many blaſphemies againſt the almightie God, and the father of our Lorde *Ieſus Chriſt*, and withall muche incredulitie touchinge his onely begotten ſonne, and firſte begotten of all creatures, and the worde incarnate, and ſenſeleſſe ignorance of the holy ghoſte: Some of them I haue written as God gaue me grace, with greater inſtruction, and ſent the copies vnto you.

Cap.

Cap. vi.

Dionyſius being warned from aboue, read with greate profit the bookes of heretickes. he thinketh that ſuch as returne from their hereſies, ſhoulde not be rebaptized.

Cap.7. in the Greeke.

Dionyſius in his third epiſtle of Baptiſme writeth thus, vnto *Philemon* a Romaine miniſter: I haue read ouer the traditions and commentaries of heretickes not infecting my minde with their impure cogitations, but profiting my ſelfe accordingly, that I reprehẽded thẽ with my ſelfe, and deteſted them vtterly. And when I was brotherly and charitably forbidd by a certaine miniſter, whiche feared leſt that I wallowed my ſelfe in the puddle of their malicious writinges, whereby my ſoule myght periſhe, who, as it ſeemed me, tolde the trueth: a certaine viſion came vnto me from aboue plainlie commaundinge and ſayinge: Reade all whatſoeuer come into thy handes, thou ſhalt be able to weye, to proue, and trye all. for by this meanes at the firſte thou cameſt vnto the faith. I thankfully receaued the viſion, as agreable vnto the voice of the Apoſtle ſpeakinge vnto myghtier men. Be you tryed ſtewardes or diſpoſers of the myſteries of God. Agayne after he had ſpoken ſomewhat of all the hereſies before his time he proceedeth on thus. I haue receaued this canon and rule of bleſſed *Heraclas* our pope: * Suche as returned from heretickes, though they fell from the churche, or not fell, but thought to participate with them (yet betrayde for that they frequented the companie of one that publiſhed falſe doctrine) he excommunicated: neither admitted, no if they had entreated, before they had openly pronounced all they had hearde of the aduerſaries, then at length he gathered them together, not requiringe that they ſhoulde be baptized againe. For a good whyle before they had obtained by his meanes the holie ghoſt. Agayne when he had largely entreated hereof he writeth thus: And I am ſure of this that not onely the biſhopes of Africk haue practiſed the like, but alſo the biſhops our predeceſſours of olde in the moſt famous churches, and in the Synodes of the brethren at Iconium and Synadis, with the aduiſe of manie haue decreed the ſame. whoſe ſentences to ouerthrovve and raiſe contention and bravvling among the brethren I cannot awaye with. Thou ſhalt not (as it is written) alter the bounds of thy neighbours which thy fathers haue limited.

Dionyſius.b. of Alexãdria. epiſt.3. of baptiſme vnto Philemon a miniſter of Rome.

1.Pet.4.

Heraclas.b. of Alexãdria called a pope ergo it was not the peculier title of the biſhop of Rome.

* The canon of Heraclas.

Deut.19. Prouerb.22.

Cap. vii.

The ſame Dionyſius of the Nouatian hereſie.

His fourth epiſtle of Baptiſme is written vnto *Dionyſius* then a Romaine miniſter, but afterwards there placed biſhop. whereby we may coniecture howe he was counted wiſe and famous by the teſtimonie of *Dionyſius* biſhope of Alexandria. he wrote vnto him after other things, in this manner of *Nouatus*. * VVe are not without iuſte cauſe offended with *Nouatus*, vvhiche hath rent a ſunder the churche of God, and drawen diuerſe of the brethren vnto impietie and blaſphemies, and hath publiſhed of God a moſte impious and prophane kinde of doctrine, charging the moſte louing and mercifull God with the title and ſclaunder of immercifulneſſe. And moreouer he hath renounced baptiſme: he hath made ſhipwracke of his former faith and confeſſion: he hath chaſed avvay the holy ghoſt, vvhat hope ſoeuer remaines either of the tarying or returning of the holy ghoſt into them againe.

* Cap.8. in the Greeke. Dionyſius.b. of Alexãdria vnto Dionyſi9 a miniſter of Rome, but afterwards.b. epiſt. 4. of Baptiſme.

Cap. viii.

Dionyſius reporteth of one that ſorowed, becauſe he had receaued baptiſme of heretickes.

Cap.9. in the Greeke.

The fifte epiſtle of *Dionyſius* is extant vnto *Xyſtus* biſhop of Rome, where after he had written many thinges againſte heretickes, he reporteth this one thing which happened in his time, writing thus: In good ſooth (brother) I ſtande in neede of aduiſe and counſaile, & I craue your opinion for that a certaine thing happened vnto me, vvherin I feare leſt I be deceaued. when the brethren were gathered together, a certaine man to all mens thinkinge of the faith, an auncient miniſter of the clergie before my time, & as I ſuppoſe before bleſſed *Heraclas*, beinge preſent vvhile ſome lately vvere baptized, hearinge the interrogatories and aunſvveres, came vnto me, weeping & wailing, & falling proſtrate before my feete, confeſſed & proteſted

Dionyſius.b. of Alexãdria epiſt. 5. vnto Xyſtus.b. of Rome.

that the baptiſme vvherevvith he vvas baptized of the hereticks vvas not the true baptiſme,neither had it any agreement vvith that vvhich is in vre among vs,but vvas full of impietie & blaſphemies. he ſayd he vvas ſore pricked in cõſcience,yet durſt not preſume to lyft vp his eyes vnto God,for that he was chriſtened with thoſe prophane words& cæremonies. wherfore he prayed that he might obtaine this moſte ſyncere purification,admiſſion,and grace,the vvhich thinge I durſt not do,but told him that the dayly communion,many times miniſtred,might ſuffice him. VVhen he had heard thankesgeuing ſounded in the churche:and he him ſelfe had ſonge thereunto Amen: vvhen he had bene preſent at the Lordes table,and had ſtreatched forth his hande to receaue that holy foode,& had communicated, and of a long time had bene partaker of the bodie and bloude of our Lorde *Ieſus Chriſt*: I durſt not againe baptize him, but badde him be of good cheere,of a ſure faith,and boldly to approche vnto the cõmunion of the ſaincts. But he for all this mourneth continually, horrour vvithdravveth him from the Lordes table, and being entreated,hardly is perſvvaded to be preſent at the eccleſiaſticall prayers. There is an other epiſtle of his and of the congregation vnder his charge vnto *Xyſtus*, and the church of Rome, where at large he diſputeth of this queſtion. Againe there is an other vnder his name toutching *Lucianus* vnto *Dionyſius* biſhop of Rome. But of theſe things thus muche.

Cap. 10. in the Greeke.

Cap. IX.

Howe Valerianus rayſed perſecution againſt the Chriſtians.

Valerianus created Emperour together with Galienus his ſonne. Anno Dom. 256. Vnder him was rayſed the eyghth perſecution agaynſt the churche of God.

They that ruled the empire with *Gallus*, enioyed it not full two yeares, but were depriued of this lyfe: And *Valerianus* together with his ſonne *Galienus* ſucceedeth in the Empire. What *Dionyſius* wrote of him, it may be gathered by his epiſtle vnto *Hermammon*, where he ſayeth: * It vvas reuealed vnto *Iohn*, for a mouth vvas gyuen vnto him (ſayeth he) to vtter proude ſpeaches and blaſphemyes, and povver vvas gyuen him and monethes fortie tvvo. Both thinges are vvonderfull in *Valerianus*, and vve haue to conſider hovve that aboue all his predeceſſours he vvas diſpoſed at the firſte, gentle tovvardes all the men of God, meeke and friendly minded. For there vvas none of al the emperours before him ſo curteous and frendly affected tovvards them, no not they vvhich openly vvere counted Chriſtians: he at the firſte embraced our men moſt familiarly, moſte louingly, & that openly: ſo that his palace vvas repleniſhed vvith profeſſors of the fayth, and accompted for the churche of God. But the maiſter & ruler of the Ægyptian ſorcerers ſynagoge, perſvvaded him aftervvard to ſlaye and perſecute thoſe ſyncere men and ſainctes of God, as aduerſaries and impugners of their moſte impure, and deteſtable ſorceries (for the godlye then preuayled ſo muche, and preuayle at this daye, that beyng preſent and vvith their countenance only blovving the contrarie, and reſiſting as it vvere vvith a little ſpeache, ſcattered the bevvitchings of thoſe deteſtable deuils) he brought to paſſe impure ceremonies, execrable inchauntmẽts, and abhominable ſacrifices: he made a ſlaughter of miſerable children: he ſacrificed the ſonnes of infortunate parents: he ſearched the bovvels of the nevvly borne babes, ſpoyling & rentinge aſunder the ſhaped creatures of God, as if by ſuch haynous offences he ſhould become fortunate. Againe after a fewe lines he ſaith: *Macrinus* offered vp vnto them gratulatorie gyftes & preſents for good lucke of the hoped empire. For before it vvas commonly blaſed he ſhould be created Emperour, he reſpected not the conſonancie of reaſon, neither the publique or common affaires, but vvas ſubiect vnto the curſe of the prophet ſayinge: VVo be vnto them vvhich prophecie after their ovvne hartes deſyre, and reſpect not the publique profitte. He vnderſtoode not the vniuerſall prouidence and vviſdome of him vvhiche is before all, in all, and aboue all. VVerefore he is become a deadlye foe vnto the catholique and Chriſtian fayth. He outlavved and banyshed him ſelfe from the mercye of God: and as he fledde fartheſt from the churche, ſo hath he aunſvvered the etymologie of his name. Agayne he ſayeth: *Valerianus* vvas by his meanes dryuen and gyuen ouer vnto ſuche reprochefulneſſe and abhominations, that the ſayinge of *Eſaye* vvas verified in him. And they (ſayeth he) choſe theyr ovvne vvayes and abhominations vvhiche their ſoules luſted after, and I vvyll ſelecte them theyr ovvne illuſions, and recompence them theyr ovvne ſinnes. This Emperoure vvas madd, and dotynge ouer the empire othervvyſe then became his maieſtie, not able by reaſon of his maymed bodye to vveare the emperiall robes, brought forth tvvo ſonnes follovvers of the fathers impietie. In them vvas that prophecye manifeſt,

*Dionyſi⁹ b. of Alexãdria. vnto Hermammon.

Apoc. 13.

Satan.

Macrinus ſignifieth one ſtandinge a farre of.

Eſay. 66.

vvhere God promiſed to punish the ſinnes of the fathers vpon the children vnto the thirde and fourth generation of ſuch as hate him,he povvred his impious deſires vvhereof he coulde not be ſatisfied,vpon the pates of his ſonnes, and poſted ouer vnto them his malice and ſpite agaynſt God.So farre *Dionyſius* wꝛiteth of *Valerianus*. *Exod.* 20.

Cap. x.

Of the daungers that Dionyſius him ſelfe ſtoode in.

But of the perſecution wherewith himſelfe was ſoꝛe afflicted, & what thinges together with others he ſuffered, foꝛ his conſcience Godwards,his woꝛdes do teſtifie where he inueyeth agaynſt *Germanus* one of the Biſhops which at that time backbited him, his woꝛdes are theſe: I feare me leſt that of neceſſity I fall into great fooliſhnes,and temerity, declaring the vvonderfull pleaſure of God in our behalfe .* In ſo much it is commendable to conceale the ſecretye of the King, it is glorious to publiſhe abroade the vvorkes of God . Forthvvith then vvill I ſett on the vvilfulneſſe of *Germanus*.I came vnto *Æmilianus* not alone, for there accompanied me my fellovve miniſter *Maximus*,& the Deacons *Fauſtus*,*Euſebius*,*Chæremon*. Alſo there came vvith vs one of the bethren of Rome vvhich thē vvere preſent.*Æmilianus* ſayd not vnto me ſpecially, rayſe no conuenticle : This vvoulde haue bene ſuperfluous, and the laſte of all, he hauing recourſe vnto that vvhich vvas firſte. His ſpeache vvas not of making no conuenticles, but of that vve ſhoulde be no Chriſtians at all, and commaunded me to ceaſe henceforth from Chriſtianitie . For he thought that if I altered my opinion diuers other vvoulde follovve me . I made him aunſvvere neyther vnreuerently, neyther tediouſly. VVe ought to obey rather God then men. Yea I ſpake vvith open proteſtation : I vvorshippe God vvhich is onely to be vvorshipped and none other, neyther vvill I be chaunged,neyther ceaſe henceforth from being a Chriſtian.This being ſaid,he commaunded vs to departe vnto a certaine village adioyning vpon the deſerte called Cephro.Novv heare vvhat is recorded to haue bene ſayde of eyther partes:vvhen *Dionyſius*,and *Fauſtus*,and *Maximus*,and *Marcellus*,and *Chæremon* vvere brought forth, *Æmilianus* ſate in the Preſidents rovvme.I haue ſignified(ſayth he)by vvorde here vnto you,the clemency of our leages,and Lordes the Emperours tovvardes you. They haue graunted you pardon ſo that you returne vnto that vvhich nature it ſelfe bindeth you vnto, ſo that you adore the Gods vvhich garde this empire, and forgett the thinges vvhich repugne nature. VVhat aunſvvere make you vnto theſe? I hope ye vvill not vngratefully refuſe their clemencie in ſo much they counſayle you to the better. *Dionyſius* aunſvvered: All men doe not vvorshippe all Gods, but ſeuerall men ſeuerall Gods, vvhome they thinke good to be vvorshipped. But vve vvorshippe and adore the one God the vvorker of all thinges, vvho committed this empyre vnto the moſt clement Emperours *Valerianus*, and *Galienus*, vnto vvhome alſo vve povvre inceſſant prayers for their raygne, that it may proſperouſly continevve. Then *Æmilianus* the Preſident ſayde: VVhat lett is there I beſeeche you, but that naturally you adore that your God (inſomuch he is a God) together vvith theſe our Gods. *Dionyſius* aunſvvered : VVe vvorshippe no other God. To vvhome *Æmilianus* the Preſident ſayd, I ſee you are altogether vnthankefull,you perceaue not the clemencye of the Emperours, vvherefore ye shall not remayne in this citye, but shalbe ſent into the partes of Libya, vnto a place called Cephro. This place by the commaundemente of our Emperoures, I haue picked out for you. It shall not be lavvefull for you and others to frequente Conuenticles, neyther to haue recourſe (as they call them) vnto Churcheyardes. If any of you be not founde in that place vvhiche I haue appoynted for you, or in any Conuenticle lett him vnder his perill. There shall not vvante ſufficient proüiſion. departe therefore vvhither ye are commaunded. But he conſtrayned me, althoughe ſickely to departe vvith ſpeede, differring no not one daye, hovve then coulde I rayſe or not rayſe a Conuenticle? Agayne after a fewe lynes he ſayth : Truely vve are not abſent, no not from the corporall congregation of the Lorde: for I gather ſuche as are in the citye, as if I vvere preſent, being in deede abſent in the bodye, but preſent in the ſpirite. And there continevved vvith vs in Cephro a greate congregation, partely of the brethren vvhiche follovved vs from out of the citye, and partely of them vvhiche came from Ægypt. And there God opened vnto me a dore vnto his vvorde: yet at the beginning vve ſuffered perſecution, and ſtoning, but at the length not a fevve of the Panymes forſaking their carued Images, vvere

* Cap.11.in the Greeke. *Tob.*12. Dionyſius b. of Alexandria agaynſt Germanus, epiſt.ad Hermamon.

Act. 5.

Dionyſius with his company is baniſhed into a certayne deſerte called Cephro.

conuerted. For vnto ſuch as before had not receaued, thẽ firſt of al we preached the word of god. And in ſo much that therfore God had brought vs among thẽ, after that the miniſtery was there completed, he remoued vs vnto an other place, for *Æmilianus* woulde tranſporte vs vnto more rough places of Libya, as he thought, & gaue cõmaundemẽt that al from euery where should repaire vnto Mareôta, where he allotted vnto ſeuerall men, the ſeueral villages of that place, & cõmaunded that we in our iourney, & firſt among all the reſt should be preuented. for by taking vs vp by the vvay, the reſt vvould eaſily follovv after. But I hearing we muſt depart from Cephro, & knowing not the place whither we were cõmaunded to go, neyther remẽbred I, that euer afore, I heard it named, for al that tooke my iourney willingly, & cheerefully. But when I vnderſtood we muſt remoue vnto Colluthio, then howe I was affected my companions knowe very well. And here I will accuſe my ſelfe. For at the firſte I fretted, and tooke it very greeuouſly. If places better knowne and more frequented had fallen vnto our lotte it shoulde neuer haue greeued me. But that place whither I should repayre was reported to be deſtitute of all brotherly and friendely conſolation, ſubiect to the troubleſome tumulte of trauaylers, and violent inuaſion of theeues. Yet I tooke no ſmall comforte in that the brethren toulde me it was nigh a citye. For Cephro brought me greate familiaritye with the brethren of Ægypt, ſo that our congregation encreaſed. but there I ſuppoſed it might fall out, for that the citye was nighe, we shoulde enioye the preſence of familiar, friendely, and beloued brethren, whiche would frequent vnto vs and refreshe vs, and that particular Conuenticles in the farther ſuburbes might be rayſed, whiche in deede came to paſſe. Agayne of other thinges whiche happened vnto him, thus he wryteth: *Germanus* peraduenture glorieth of many confeſſions, and can tell a longe tale of the afflictions which he endured. but what can be repeated on our behalfe? ſentences of condemnation, confiſcations, proſcriptions, ſpoyling of ſubſtance, depoſition of dignities, no regarde of worldly glory, contempt of the prayſes due vnto Preſidents & conſuls, threatnings of the aduerſaries, the ſuffring of reclamations, perils, perſecutions, errors, griefes, anguishes, and ſundry tribulatiõs which happened vnto me vnder *Decius*, & *Sabinus*, & hitherto vnder *Æmilianus*. novv I pray you where appeared *Germanus*? what rumor is blaſed of him? But peraduenture I bring my ſelf into great folly for *Germanus* ſake. The ſame *Dionyſius* in his epiſtle vnto *Domitius* & *Didymus* made mention againe of them who then were perſecuted, ſaying: It shal ſeeme ſuperfluous to recite the names of our men in that they were many, & to you vnknowne. For al that, take this for ſuertie. There were men, women, yong men, olde men, virgins & olde women, ſouldiers & ſimple men, of all ſortes & ſects of people: wherof ſome after ſtripes & fire were crowned victorers, ſome after ſworde, ſome other in ſmall time ſufficiently tried, ſeemed acceptable ſacrifices vnto the Lord. Euen as hitherto it hath appeared to ſuffice me, becauſe he hath reſerued me vnto an other fitt time knowne vnto him ſelf, who ſayth: in time accepted haue I heard thee, & in the day of ſaluation haue I holpen thee. And becauſe you are deſirous to vnderſtand of our affayres, I vvill certifie you in what ſtate we ſtande. You all hearde howe I, and *Caius*, and *Fauſtus*, *Peter and Paul*, when we were ledd boundeby the Centurion, captaynes, ſouldiers and ſeruants, certayne of the brethren inhabiting Mar eôta, rushed out and ſett vpon vs, pulled vs which were violently drawne, and followed agaynſt our will. But I truely and *Caius*, & *Peter*, alone among all the reſt, depriued of the other brethren, were shutt vp in a cloſe dungeon, diſtant three dayes iourney from Paratonium, in the waſte deſerte and noyſome contrey. Afterwardes he ſayth: In the citie there hidd them ſelues certayne of the brethren which viſited vs ſecretly, of the miniſters *Maximus*, *Dioſcorus*, *Demetrius*, *Lucius*, and they that were more famous in the worlde, as *Fauſtinus* and *Aquila*, theſe now wander I wott not where in Ægypt. And of the Deacons there remained aliue after thẽ which died of diſeaſes, *Fauſtus*, *Euſebius*, & *Chæremon*. God ſtrengthned and inſtructed this *Euſebius* from the beginning to miniſter diligently vnto the confeſſors in priſon, and to burye the bodyes of the bleſſed Martyrs not vvithout great daunger. And yet vnto this day the Preſident ceaſeth not cruelly to ſlay ſome that are brought forth: to teare in peeces other ſome with torments: to conſume other with empriſonment & fetters, commaunding that none come nigh them, & enquiring daily if any ſuch men be attainted. For all that, God refresheth the afflicted with cheerefulnes & frequenting of brethren. Theſe thinges hath *Dionyſius* writtẽ in ẏ aforeſaid epiſtle. yet haue we to vnderſtand ẏ this *Euſebius* whom he calleth a deacon, was in a while after, choſen biſhop of Laodicea in Syria, & *Maximus* whom he calleth a miniſter: ſucceded *Dionyſius* in ẏ biſhops ſea of Alexandria. & *Fauſtus* who thẽ endured cõfeſſiõ wᵗ him, was reſerued

What Dionyſius ſuffered for the fayth.

Dionyſius b. of Alexãdria vnto Domitius & Didymus.

Eſay.49.
2.Corinth.6.

Of Euſebius b. of Laodicea. reade the laſt cap. of this 7. booke
Maximus.
Fauſtus.

reſerued vnto the perſecution of our time, a very aged man hauing liued many dayes, at length among vs was beheaded, and crowned a martyr. ſuch were the thinges which happened vnto *Dionyſius* in thoſe dayes.

Cap. xi. Cap. 12. after the greeke.

Of the Martyrs in Cæſarea.

AT Cæſarea in Palæſtina, in the perſecution vnder *Valerianus*, there were three famous men, for their fayth in Chriſt Jeſu, deliuered to be deuoured of wilde beaſtes, and bewtified with diuine martyrdome. whereof the firſt was called *Priſcus*, the ſeconde *Malchus*, the thirde *Alexander*. the reporte goeth, firſte of all that theſe men leading an obſcure and contrey life, blamed them ſelues for negligence and ſlouthfulnes, becauſe they ſtroue not for the crowne of martyrdome but deſpiſed thoſe maiſteries, which that preſent time diſtributed to ſuch as coueted after celeſtiall thinges, and taking further aduiſement therein, they came to Cæſarea, they went vnto ỹ iudge, & enioyed their deſired ende. Moreouer they write a certayne woman of ỹ ſame citie in the ſame perſecution, with like triall to haue ended her life, and as they report one that enclyned to the hereſie of *Marcion*.

Priſcus, Malchus & Alexander torne in pee ces of wilde beaſtes.

A woman torne in peeces of wilde beaſtes.

Cap. xii. Cap. 13. in the Greeke.

How that peace in the ſteade of perſecution, was reſtored by the benefitt of Galienus the Emperour.

NOt long after, *Valerianus* hauing ſubdued the Barbarians, his ſonne got the ſupremacye, and ruled the empire with better aduiſement. and forthwith releaſed and ſtinted the perſecution rayſed agaynſt vs, with publike edicts, and commaunded that the Preſidents and chiefe of our doctrine ſhoulde freely after their wonted maner execute their office & function. The copy whereof faythfully tranſlated out of Romaine letters and interlaced in this our hiſtory is read as followeth: The Emperour *Cæſar Publius, Licinius, Galienus*, vertuous, fortunate. *Auguſtus*: vnto *Dionyſius, Pinna, Demetrius* together vvith the reſt of the Biſhops ſendeth greeting. The benefit of our gracious pardon vve commaunde to be publiſhed, throughout the vvhole vvorlde, that they vvhich are detayned in baniſhment, depart the places inhabited of Pagans. for the execution vvhereof the coppy of this our edict ſhalbe your diſcharge, leſt any go about to moleſt you, and this vvhich you novv may lavvfully put in vre, vvas graunted by vs long agoe. VVherefore *Aurelius Cyrenius* our high Conſtable, hath in his keeping the coppy vvhich vve deliuered vnto him. There is extant alſo an other conſtitution of his vnto other Biſhops, wherein he permitteth them to enioye and frequent the places called Churchyardes.

Anno Domi 262.

Galienus the Emperour in the behalfe of the Chriſtians.

Cap. xiii. Cap. 14. in the Greeke.

The famous Biſhops of that time.

ABout this time was *Xyſtus*, Biſhop of Rome: *Demetrianus*, after *Fabius* Biſhop of Antioch: *Firmilianus* of Cæſarea in Cappadocia: *Gregorius* ouer the Churches throughout Pontus, and his brother *Athenodorus* familiars of *Origen*. At Cęſarea in Paleſtina after the death of *Theoctiſtus*, *Domnus* was choſen Biſhop, whome in a ſhort time after, *Theotecnus* ſucceeded, who alſo was of the ſchoole of *Origen*. and at Ieruſalem (*Mazabanus* being departed this life) *Hymenaus* enioyed the Biſhopricke, who liued with vs many yeares.

Xyſtus. Demetrianus Firmilianus. Gregorius Nazianzenꝰ. Athenodorꝰ. Domnus. Theotecnus. Hymenæus.

Cap. xiiii. Cap. 15. in the greeke

How that Marinus a ſouldier, through the perſwaſion of Theotecnus ſuffered martyrdome at Cæſarea.

ABout that time when as the Church enioyed peace throughout the worlde, at Cæſarea in Palæſtina, there was one *Marinus*, a famous ſouldier for feates of armes, of noble lynage, and great ſubſtance, beheaded for the teſtimony of Chriſt. The cauſe was this: There is a certayne dignity among the Romayns called the Centurions vine, the which whoſoeuer doth obtayne, is called a Centurion. When the rowme was voyde the company called *Marinus* to this degree: *Marinus* being preferred, an other came before the tribunall ſeate and accuſed him, affir-

Marinus was beheaded.

ming it was not lawefull by the auncient lawes for him to enioy that Romayne dignitie becauſe he was a Chriſtian, and ſacrificed not vnto the Emperours, & that it was his turne next to come in place. the iudge being very much moued with this (his name was *Achaius*) firſte he demaundeth what opinion *Marinus* was of. when he ſaw him conſtantly confeſſing him ſelfe to be a Chriſtian, he graunted him three houres ſpace to deliberate. This being done *Theotecnus* Biſhop of Cæſarea calleth vnto him *Marinus*, from the tribunall ſeate, taketh him in hande with exhortations, leadeth him by the hande into the Churche, ſetteth him downe in the Chauncell, layeth his cloke aſide, ſheweth him the ſworde that honge by his ſide, afterwards pulleth out of his pocket the newe teſtament, ſetteth it ouer agaynſt the ſworde, and bad him chuſe whether of thoſe two, he preferred or liked beſt, for the health of his ſoule. When he immediatly ſtretching forth his right hande, had taken vp the booke of holy ſcripture, holde faſt then ſayth *Theotecnus* vnto him, cleaue vnto God, and thou ſhalt enioy the thinges thou haſt choſen, being ſtrengthened by him and goe in peace. After he had returned thence, the cryer lifted his voyce and called him to appeare at the barre, the time graunted for deliberation was now ended. ſtanding therefore at the barre he gaue tokens of the noble courage of his fayth, wherefore in a while after as he was ledd, heard the ſentence of condemnation and was beheaded.

A notable perſwaſion vnto martyrdome.

Cap. xv.

Cap. 16. after the greeke.

Of the fauor which Aſtyrius a noble man bare towards the Martyrs.

Aſtyrius a ſenator of Rōe & a fauorer of the Chriſtians.

Here is mention made of *Aſtyrius*, becauſe of his moſt friendly readines and ſinguler good will he bare vnto the perſecuted Chriſtians. This man was one of the Senators of Rome, well accepted of the Emperours, in good eſtimation with all men, for his noble ſtocke, well knowne for his great ſubſtance: who being preſent at the execution of the Martyr, tooke vp his body, layed it on his ſhoulders being arayed in gorgeous and coſtly attyre, and prouided for him a moſt noble funerall. infinite other thinges are reported by his familiers to haue bene done of him, whereof diuers liued vnto this our time.

Cap. xvi.

Cap. 17. after the Greeke.

Aſtyrius by his prayers repreſſed and bewrayed the iuggling and deceate of Satan.

Another ſtraung facte is reported to haue bene practiſed, at Cæſarea Philippi which the Phœnicians call Paneas, at thoſe fountaynes which ſpring out of the foote of the mount Paneius, whence the riuer Iordan hath his originall, they reporte that the inhabitants of that place haue acuſtomed vpon a feſtiual day to offer ſome ſacrifice or other, which through the power of the deuill neuer afterwards appeared, which alſo ſeemed in the ſight of the beholders a notable miracle. *Aſtyrius* on a time being preſent at the miracle, perceauing that many at the ſight thereof were amazed, pitied their erroneous eſtate, lifted his eyes vp vnto heauen and prayed Almighty God in Chriſt Ieſus his name that Satan the ſeducer of that people might be bewrayed, and refrayned from the ſeducing any longer of mortal men. which when he had prayed (as the reporte goeth) forthwith the ſacrifice ſwomme on the top of the water, and the beholders ceaſed to wonder, ſo that from that time forth there was no ſuch miracle ſeene in that place.

The deuill is put to flight by faſting & prayer.

Cap. xvii.

Cap. 18. in the Greeke.

Of the image of the woman cured of the bloudy flixe, the image of Chriſt and of ſome of the Apoſtles.

In ſo much we made mention of this citye Paneas in Cæſarea Philippi, I thinke I ſhall offend if I paſſe ouer with ſilence a certaine hiſtorye worthy of memorie among the poſteritie in time to come. The report goeth that the woman whoſe bloudyflixe we learne to haue bene cured by our Sauiour in the Goſpell, was of the aforeſaid citye, and that her houſe is there to be ſeene, and a worthy monument yet there to continewe of the benefitt conferred by our Sauiour vpon her. that there ſtandeth ouer an high ſtone, right ouer againſt the dore of her houſe an image of braſſe reſembling the forme of a woman, kneeling vpon her knees, holding her handes before her, after the maner of ſupplication. Againe, that there ſtandeth ouer againſt this an other image of a man, mol-

Luk. 8. *Matth.* 9.

Monuments of memory & not for ſuperſtition.

molten of the ſame mettal, comely araied in a ſhort veſture, and ſtretching forth his hand unto the woman, at whoſe feete in the ſame piller there groweth vp from the grounde a certayne vnknowen kinde of herbe in height vnto the hemme of the braſen images veſture, curing all kind of maladies. This picture of the man, they report to be the image of *Ieſus*. it hath continewed vnto our time and is to be ſeene of trauellers that frequent the ſame citye. neyther is it any maruell at all, that they which of the Gentiles were cured by our Sauiour, made and ſet vp ſuch thinges. for that we haue ſeene the pictures of his Apoſtles, to wete, of *Paul*, of *Peter*, and of *Chriſt* him ſelfe, being grauen in their colours, to haue bene kept and reſerued. for the men of olde of a heathenish cuſtome, were wonte to honour after this manner ſuch as they counted Sauiours. To erect an image is a heathenish cuſtome.

The cenſure of the Tranſlator toutching the aforeſayd images.

Toutching the trueth of this hiſtorye we may not doubt but that there was ſuch a towne, ſuch a woman, and of ſuch a diſeaſe cured by our Sauiour, the holy Euangeliſtes doe reporte it. and that there were ſuch images reſembling Chriſt and the woman (monuments of memorye, and not of ſuperſtition) and that there was ſuch an herbe of ſo wonderfull an operation, we cannot denye, inſomuch that many doe teſtifie of the ſame, ſome by heare ſaye, and ſome other that they ſawe it. yet thus much we may note with Euſebius in the ſame chapiter, that the originall erection of theſe and ſuch like images was derived from the Gentiles, who of a heathenishe cuſtome were wont to adore ſuch as of olde tyme had benefitted them with the ſetting vp of their pictures for monuments in remembraunce of them. Toutching the miraculous operation of the herbe, we may aſſure our ſelues that it proceadeth neyther by vertue of the picture, neyther by the prayer of the other, being both dumbe pictures, but by ſome ſecrete permiſſion of the wiſedome of God. eyther to reduce the infidels at that tyme to the beliefe of the ſtorye, or to admonishe the Chriſtians that health was to be looked for, onely of Chriſt and no other Aduocate. after the death of Euſebius, Sozomenus (lib. 5. eccleſiaſt. hiſt. cap. 20.) reporteth that Iulian the Apoſtata tooke downe the image of Chriſt, and ſet vp his owne in the ſame place, which with violent fire that fell from heauen, was clefte a ſunder in the breaſt, the heade broken of with the necke, and ſtickt in the grounde. for Iulian had taken downe the image of Chriſt, not to withdrawe the people from idolatrye, but in malice and deſpite of that newe religion, and erected vp his owne image to the intent the people ſhoulde worſhip it, purpoſely to deface Chriſt (euen as they doe nowe that willingly breake Gods commaundement to vpholde and mayntayne their owne traditions.) Therefore God ſtrooke Iulianus image from heauen with lightening and rent it in peeces, ſo that there remayned of it (as Sozomenus writeth) reliques long after. This God did not that he was pleaſed with the ſetting vp of pictures, but in token of his wrath and diſpleaſure againſt Iulian for comittinge ſo diſpitefull a deede.

Cap. XVIII.

Of the Biſhops ſeae of Ieruſalem.

Cap. 19. after the Greeke.

The Biſhops ſeae of *Iames* who firſt by our Sauiour and his Apoſtles was placed Biſhop of Ieruſalem, (whome the holy Scriptures doe honour with the title of Chriſtes brother) was vnto this tyme preſerued, which thing the brethren there ordinarily ſucceeding haue manifeſtly ſhewed vnto all men. In ſo much that the Elders of olde and the men alſo of theſe our dayes haue honored the holy men and doe ſtill honor them for pietyes ſake with conuenient reuerence, and theſe thinges goe after this ſorte. The ſeae of Ieruſalem long preſerued and continewed.

Cap. XIX.

Dionyſius Biſhop of Alexandria wrote of Holydayes and Eaſter.

Cap. 20. in the Greeke.

Dionyſius beſides the afore ſayd Epiſtles wrote at that tyme alſo, ſuch epiſtles as are extant of Holydayes, where he entreateth of the feaſt of Eaſter, with ſolemne Sermons in praiſe thereof. The one of them he entitled to *Flauius*, the other to *Domitius* and *Didymus*, where he expounded the Canon, continewing the ſpace of eyght yeares, allowing the feaſte of Eaſter to be celebrated at no tyme but after the ſolſtitiall ſpringe. Moreouer he wrote an other Epiſtle vnto his fellowe miniſters throughout Alexandria. agayne vnto others ſeuerally when the tyme

of perſecution was now at hande.

Cap.21.in the Greeke.

Cap. xx.

Dionyſius writeth of the ſedition in Alexandria.

When as nowe peace in maner preuayled, he returned to Alexandria, where agayne that citye was ſo troubled with ſedition and ciuill warres, that it was vnpoſſible for him, to viſit all the brethren throughout the citye, which were diuided into both the ſeditious partes. and agayne vpon the feaſte of Eaſter as if he had bene in exile, he ſent vnto them his Epiſtles, euen out of Alexandria. Afterwardes he wrote an other Epiſtle of Holydayes vnto *Hierax* Biſhop of Ægypt, where he maketh mention of the ſedition rayſed at Alexandria in this ſorte: It is no maruell at all, if it be greeuous for me to conferre by Epiſtles with them whiche are farre diſtant, when as it is become impoſſible for me to conſult within my ſelfe, to conferre with my ſelfe, and myne owne proper ſoule. For I am conſtrayned to write vnto mine owne bowels, my companions and conſenting brethren, citizens of the ſame Churche, and howe my writinges may be conueyed vnto them, ſeemes very difficult. a man may eaſier take his iourney, I ſaye not, without the compaſſe of theſe coaſtes, but from Eaſt vnto weſt, then trauell from Alexandria it ſelfe, to Alexandria. The middway of this citye is ſo crooked and vnmeaſurable, as is that waſte and croſſe wilderneſſe, whiche the Iſraelites wandred in, the continewance of two generations, and as is the ſeae, which deuided it ſelfe, and walled them in compaſſe, deepe & penetrable, in whoſe high way, the Ægyptians were drowned. The calme and quiet ſhores reſembled often tymes the redd ſeae, for the ſlaughters committed vpon them. The floode that relieued the citie, ſeemed ſometime drier, and noyſomer then the drie and ſtony wildernes where Iſrael paſſing, thurſted ſo much that he murmured againſt *Moſes*, & the drinke by the power of God (which onely worketh maruelous thinges) guſhed out of the high rocke: ſometyme agayne it ſo ouerflowed, that the whole region in compaſſe, both way & field, were aflote, and threatned the violence of mighty waters, euen ſuch as were in the time of *Noe*. This floode continewally ſlideth, being polluted with blood, and ſlaughter, and drowned carkaſſes, much like that which in the time of *Moſes*, was chaunged for *Pharaos* ſake, into blood and putrefaction. and what other floodes can purifie this waue, when all things are to be clenſed with water? and howe can the Ocean ſeae, being wide and waſte, compaſſing the whole worlde, ſeaſon the bitternes of this ſeae? how can the floode running out of paradiſe, whoſe fountayne is fourefold, into the which it is deuided, flowe into one heape & waſhe away this ſhedd blood? and when can the ayre be purged of theſe noyſome and contagious vapors? ſuch fumigations are lifted from of the earth, ſuch windes from out of the ſeae, ſuch aër from out of floodes, ſuch exhalations from out of hauens, as if certayne putrified iſhue diſtilled out of rotten carkaſſes, & mingled it ſelfe with all the foure elements. and as yet they wonder and enquire whence proceade theſe continewal plagues, & greeuous diſeaſes? whence proceade theſe infections which preuayle among vs? whence come theſe ſundry and manifold deſtructions of mortall men? and wherefore can not this great citie contayne henceforth as many citizens, if they were numbred, from the cradel to dotage, as heretofore it hath bredd as they cal them graybeardes? there were in tymes paſt ſo many from forty to ſeuenty as now the number of all ſortes can not aunſvvere. and of them alſo vvho heretofore from fourteene to foureſcore yeares vvere aſſigned, and allotted for diſtribution of bublique reliefe. Agayne they vvhich vvere yong in ſight behaued them ſelues like elderly men, and for all that they ſee mankinde vvithout intermiſſion to diminish & conſume from of this earth, they tremble not, though their generall rooting out and deſtruction encreaſe and preuayle daily.

Dionyſius b. of Alexandria vnto Hierax b. of Ægypt.

Cap.22.in the Greeke.

Cap. xxi.

Of the plague at Alexandria and the humanitie which the Chriſtians ſhewed vnto the heathen.

When the noyſome infection had ouertaken theſe ciuill warres, and the feaſt of Eaſter now drewe nigh, he wrote letters vnto the brethren & mentioned thoſe lamentable afflictions in theſe wordes: Other men thinke theſe times not fitt for any feaſte, no more they are not in deede, & yet not theſe onely but others alſo vvhatſoeuer, not onely of the reſt but alſo if any ſeeme moſt pleaſaunt vnto them. now all is repleniſhed with lamentations, euery mã doth nothing but mourne, howling ſoundes throughout the citie, by reaſon of the multitude of deade

Dionyſius b. of Alexandria epiſt. vnto the bre-

dead carkaſſes and the daily dying. as it is written of the firſt begotten of the Ægyptians, ſo now a great clamor is hearde. there is no houſe where a deade carkaſe is not founde, and truely not without cauſe. For the calamities which happened before were grieuous & intolerable, & firſte prouoked vs. and we alone though banished from the company of all men, & being deliuered ouer to death, yet neuertheleſſe at that time celebrated the feaſte. for ſeuerall places of ſeuerall afflictions, ſeemed vnto vs ſolempne and commendable, the fielde, the wildernes, the shippe, the Inne, the priſon. but the moſt ioyfull feaſte the bleſſed martyrs did celebrate, triumphing in heauen. afterwards there enſued warres, & famine, which together with the heathen we endured, ſuffring alone their iniuries towards vs, & partakers with them accordingly of their priuate malice & miſeries which they ſuffred. Agayne we were cheriſhed with the peace which Chriſt ſent for our ſakes. but after that they & we had breathed a litle, this peſtilēt calamity fell, a thing more terrible vnto them then any terror, & more lamentable then any calamity, & as a certaine Hiſtoriographer of their owne reported: which alone exceeded the hope & expectation of all. yet of vs not ſo counted, but an exerciſe and triall, inferior to none of the reſt, yet for all that, it ſpared vs not, but it lighted farre heauier in the necke of the heathens. Agayne after a fewe lines he writeth: many of our brethren by reaſon of their great loue and brotherly charitie, ſpared not them ſelues, cleaued one to another, viſited the ſicke without warines or heede taking, attended vpon them diligently, cured them in Chriſt which coſt them their liues. and being full of other mens maladies, tooke the infection of their neighboures, tranſlated of their owne accorde the ſorowes of others vpon them ſelues, cured and confirmed other ſicke perſons, & died moſt willingly them ſelues, fulfilling in deede the common ſaying: that onely friendship is alwayes to be retayned, & departing this life they ſeemed the ofſcouring of others. In this ſorte the beſt of our brethren departed this life, whereof ſome were miniſters, ſome Deacons, in great reuerence among the common people, ſo that this kinde of death for the great piety and ſtrength of faith, may ſeeme to differe nothing from martyrdome. for they tooke the deade bodies of the Saincts, whoſe breaſts & handes & faces lay vpwards & cloſed their eyes, shutt their mouthes, and ioyntly with one accorde being like affectioned, embraced them, washed them, and prepared their funerals, in a litle while after they enioyed the like them ſelues. for that the liuing continually traced the ſteppes of the deade. but among the heathen all fell out of the contrary. for ſcarce had the peſtilence taken place among them, but they contraried them ſelues, & fledde from the moſt friendly & deareſt friendes, they threwe them halfe deade into the ſtreetes, the deade they left vnburied to be deuoured of dogges, to the ende they might auoyde the partaking & fellowship of death, which for all, that they deuiſed, they coulde not eſcape. after this epiſtle when the citie enioyed peace, he wrote vnto the brethren in Ægypt toutching Holydayes. and afterwards other epiſtles agayne. there is extant an epiſtle of his of the Sabaoth, an other of exerciſe. agayne writing vnto Hermammon and the brethren in Ægypt, he maketh mention at large of the malice of *Decius* and his ſucceſſors, & of the peace graunted vnder *Galienus*. there is no cauſe to the contrary, but that the Reader may be made partaker thereof.

[Margin: thren in Ægypt. *Exod.* 12. Plague. Warres. Famine. Miſery maketh the wicked to deſpayre, but tryeth the godly as the gold in the fornace. The Chriſtians in the plague time loued not only their brethren, but alſo their enemies. The heatheniſh inhumanitie.]

Cap. xxii.

Dionyſius cenſure of Macrinus and Galienus the Emperours, and of the hereſie of the Chiliaſts.

Macrinus after that he had forerunne on of the Emperours and followed after the other, immediatly he is rooted out with all his kinred, and *Galienus* is proclaymed and crowned Emperour, by the conſent of all men, both an auncient, & a new Emperour, being before them, but appearing after them. according vnto the ſaying of the Prophet *Eſay:* the thinges of old are paſt & beholde new things, now come in place. for euen as a cloude darkneth a litle the ſunne beames and shadoweth the ſunne it ſelfe, shining in his ſpheare, agayne after the cloude is reſolued and vanished away, the ſunne vvhiche roſe before the cloude shineth and taketh his courſe: ſo *Macrinus* vvho intruded him ſelfe before the preſent raygne of *Galienus* is novve no Emperour, no more he vvas not then. but this man like him ſelfe, as he vvas then, ſo is he novve. and the empire it ſelfe, laying aſide heauy and vvrinckled olde age, and purged of the former malice, novve floriſheth a freshe, is hearde and ſeene further, pearceth and preuayleth ouer all. Then he sheweth the tyme of his writing ſaying thus: It commeth in my minde to conſider the yeares of theſe Emperours raygne. I ſee hovve the moſte impious vvere

[Margin: Cap. 23. in the greeke Dionyſius Alex. vnto Hermammō. Galienꝰ was Emperour together with his father Valerianus, but after his father was takē captiue of the Perſians, he ruled alone. *Eſay* 43. *Apocal.* 21.]

ſamous in deede,but in a short vvhile after they became obſcure. yet this holy and bleſſed Emperour hauing paſt the ſeuenth, novve endeth the * nynth yeare of his raygne, the vvich vve vvill celebrate for holy daye. Beſides all theſe he wrote two bookes of the promiſes of God.the occaſion whereof was ſuch. One *Nepos* a Biſhop of Ægypt taught þ the promiſes of God made vnto holy men in the Scriptures, were to be vnderſtoode after the Iewiſh maner, ſauoring to much of Iudeiſme. he layd downe for good doctrine that after the reſurrection we ſhoulde leade a life here on earth in corporall pleaſures the ſpace of a thouſande yeares. and becauſe he ſuppoſed that he was able to iuſtifie this his opinion, out of the reuelation of *Sainct Iohn*, he wrote a booke thereof, and entitled it the reprehenſions of Allegorizers. This booke doth *Dionyſius*, in his workes (intitled of the promiſes of God) confute. In the firſt he layeth downe his cenſure of that doctrine, in the ſeconde he entreateth of the reuelation of *Sainct Iohn*, in the beginning of which booke he writeth thus of *Nepos*.

* Anno Domini 266.

Nepos a Chiliaſt.

Chiliaſtæ of the Grecians & millenarij of the latines were ſo called becauſe that like heretikes they dreamed that Chriſt ſhould perſonally raygne as kig here on earth a thouſande yeares.

*Cap. XXIII.

Of the booke of Nepos the Chiliaſt, the quiet conference and diſputation betwene Dionyſius and Coracion the Chiliaſt with the frute thereof.

*Cap. 24. in the greeke Dionyſius b. of Alexãdria lib. 2. of the promiſes of God.

THey alleadge (ſayth *Dionyſius*) a certaine booke of *Nepos*, vvhereupon they grounde that vvithout all peraduenture the kingdome of Chriſt to become here on earth, may be proued. *for ſundry other his gifts I commende and embrace *Nepos*, partly for his faith, his diligence and exerciſe in holy Scriptures, partly alſo for his pleaſaunt pſalmodie, vvhervvith at this day many of the brethren are delighted. I highly eſteeme & reuerence the man, ſpecially for ſuch a one as novve is departed to reſt: yet the trueth is our friende and afore all to be reuerenced. and if any thing be vvell ſpoken, it deſerueth commendation, and is charitably to be accepted, if ought ſeeme not ſoundly to be written, it is to be ſearched out and refuted. If he were preſent and auoutched his doctrine by vvorde of mouth, it shoulde ſuffice vvithout vvriting to conferre by obiections and reſolutions, to refell and reconcile the aduerſaries. but in ſo much there is extant a booke thereof, as ſome ſuppoſe very probable, and many doctors ſett nought by the lavve and Prophets, they take ſcorne to be tryed by the Euangeliſts, they contemne the vvorkes of the Apoſtles, alleadging the doctrine of this vvriter, as a thing moſt notable, and an hidd ſecret, they ſuffer not the ſimpler ſorte of the brethren, to conceaue any high or magnifical thing, neither of the glorious and right godly comming of our Lorde, neyther of our reſurrection from the deade, our gathering together and vniting vvith him, but trifling toyes and mortall affayres perſvvading theſe preſent things to be hoped for in the kingdome of God: it is neceſſary vve deale by vvay of reaſoning vvith our brother *Nepos* as if he vvere preſent. vnto theſe he addeth: VVhen I vvas at Arſenoita, vvhere as thou knovveſt this doctrine firſt ſprang, ſo that ſchiſmes and manifeſt fauling avvay from the Church, fell out in thoſe congregations: I called together the Elders and doctors inhabiting thoſe villages, in preſence of as many of the brethren as vvillingly came, and exhorted them openly to ſift out this doctrine. & when as they brought me forth this booke, as an armed fence and inuincible fortreſſe, I ſate with them from morning to night, whole three dayes, diſcuſſing thoſe thinges which therein were written, where I wondred at the conſtancy, deſire of the trueth, intelligence or capacitie, and the tractablnes of the brethren, how orderly and vvith what moderation they obiected, they aunſwered, they yelded, neither endeuored they by any kinde of way contentiouſly to retayne their poſitions, if they were proued falſe: neither bolted they contradictions, but as much as in them lay, ſtucke faſt & confirmed their purpoſe. and yet agayne where reaſon required they chaunged their opinion, & were not aſhamed to confeſſe the trueth together with vs, but with good conſcience all hypocriſie layd aſide, their harts made manifeſt vnto God, they embraced ſuch thinges as vvere proued by demonſtrations and doctrine of holy Scripture. and at length the graundecaptayne and ringleader of this doctrine called *Coracion*, in preſence of all the auditors then in place, confeſſed and promiſed vnto vs that thenceforth he vvoulde neuer conſent vnto this opinion, neyther reaſon of it, neyther mention, neyther teach it, for that he vvas ſufficiently conuinced vvith contrary arguments. the reſt of the brethren then preſent reioyced at this conference, at this his ſubmiſſion and conſent in all thinges.

*Here buſye bodies & ſtiging waſpes may learne a leſſõ which reprehende euery thinge & like of nothing.

Where the error of the Chiliaſts firſt ſprang.

Dionyſius diſputed with the Chiliaſts.

Coraciõ the Chiliaſt was confuted and cõuerted by Dionyſius.

Cap. xxiiii.

The cenſure of Dionyſius toutchinge the reuelation of Sainct Iohn. The hereſie of Cerinthus.

Cap.25.after the greeke.

Dionyſius. b. of Alexandria in his. 2. booke of the promiſes of God.

Some of olde thought the reuelation to haue bene written by Cerinthus.

The hereſy of Cerinthus.

The reuerẽt iudgement of Dionyſius toutchinge the reuelatiõ of Sainct Iohn.

Conſequently in diſcourſe he wryteth thus of the reuelation of Sainct *Iohn* : Diuerſe of our predeceſſors haue vvholy refuſed & reiected this booke, & by diſcuſſing the ſeuerall chapiters thereof haue founde it obſcure & voyde of reaſons, & the title forged. they ſayde it vvas not *Iohns* , nay it was no reuelation which was ſo couered with ſo groſſe a vayle of ignorance, and that there was none either of the Apoſtles or of the Saincts, or of them which belonged to the church, the author of this booke, but *Cerinthus* the author of the Cerinthian hereſie, intitling this as a figment vnder the name of *Iohn* for further credit & authoritie. The opinion of *Cerinthus* was this: that the kingdome of Chriſt ſhould be here on earth, and looke what he him ſelfe being very carnall luſted after, for the pampering of his pãch, the ſame he dreamed ſhould come to paſſe, to wete : the ſatisfiyng of the bellye and the thinges vnder the belly with meates drinks, mariages , feſtiuall dayes , ſacrifices & ſlaughters for oblatiõs, whereby he imagined he ſhould conceaue greater ioy & pleaſure. but I truely durſt not preſume to reiect this booke, becauſe that many of the brethren read it diligently, & conceaued a greater opinion thereof, then the vnderſtanding my capacitie atayned vnto. I ſurmiſe there is a certaine hidd and wonderfull expectation of thinges to come contayned in the ſeuerall chapiters thereof. for where I vnderſtand him not, I bethinke my ſelfe the words contayne a deeper ſenſe, or more profound vnderſtanding: neither do I ſift or pronounce ſentence of theſe, after my groſſe vnderſtanding, but reſting rather with fayth , doe forthwith thinke they are higher then may be vnderſtoode of me: neither doe I vnaduiſedly refute the thinges I perceaued not, but rather maruell that I my ſelfe haue not manifeſtly ſeene them. after theſe things *Dionyſius* alloweth of all ẏ doctrine contained in the reuelation, & declareth that it is impoſſible to vnderſtande the meaninge thereof, by light reading ouer of the letter, writing thus: vvhen he had finished (as I may ſo terme it) all the prophecy, the prophete pronounceth them happie which kepe it, yea himſelfe to. happy (ſayth he) is he which keepeth the words of the prophecy of this booke, & I *Iohn* ſavv theſe things & heard. wherefore I denye not but that his name was *Iohn* , and that this worke is *Iohns*. I thinke verely the booke is of ſome holy mã, indued with the holy Ghoſt. but that it is the Apoſtles, the ſonne of *Zebedie*, the brother of *Iames*, whoſe is the goſpell intitled after *Iohn*, and the Catholicke epiſtle , I can hardely be brought to graunt. for I coniecture by the behauiour of both , by theyre fraſe of wryting, & drift of the booke, that he was not the ſame *Iohn*. The euangeliſt layd downe no where his name , neyther preached he himſelfe , ether by goſpell or epiſtle. Againe after a fewe lines he ſayeth : *Iohn* no vvhere made mention as of himſelfe , or of any other , but the authour of the reuelation forthvvith in the beginiinge of the booke prefixed his name, ſayinge: The reuelation of Ieſus Chriſt vvhich he gaue him that he ſhould shevve vnto his ſeruantes thinges vvhich shortly muſt be done , vvhich he ſent and shevved by his Angell vnto his ſeruant *Iohn*, vvho bare record of the vvord of God, and of the teſtimony of Ieſus Chriſt, & of all things that he ſavve. Againe *Iohn*, vvryteth an epiſtle vnto the ſeuen Churches in Aſia. Grace be vvith you and peace. The Euangeliſt prefixed not his name, no not to his Catholicke epiſtle, but orderly beginnes of the myſterie of Gods ſecrets after this manner: that vvhich vve hearde, that vvhiche vve ſavve vvith our eyes. for the like reuelation the Lord pronounced *Peter* bleſſed, ſaying: happy art thou *Simon* bar Iona , for fleshe and bloode haue not reuealed that vnto thee, but my father vvhich is in heauen. and yet neyther in the ſeconde, neyther in the thirde epiſtles commonly vnder his name, for all the shortnes thereof, is his name prefixed , but vvithout name , vvrote himſelfe an elder. The author hereof not contente after once naming himſelfe, to proſecute the matter he had in hand, but againe repeateth and ſayth : I *Iohn* your brother & partener in tribulation, and in the kingdome and pacience of Ieſu, vvas in the Ile patmos for the vvord of God, and the teſtimony of Ieſu. and about the end he vvriteth thus : happy is he that keepeth the vvordes of the prophecie of this booke, and I *Iohn* heard and ſavve theſe things. vvherefore vve haue to beleue that one *Iohn* vvrot theſe things according vnto this his ſaying, but vvhat *Iohn* he vvas it is vncertayne. he named not himſelfe as in ſundry places of the goſpell, the diſciple beloued of the Lord, neyther him vvhich leaned on his breſt, neyther the brother of *Iames*, neyther himſelfe vvhich ſavve and hearde the Lord , no doubt he vvoulde haue vttered one or other of

Apocalip. 22.

Apocalip. 1.

1. *Iohn.* 1.

Math. 16.

Apocalip. 1.

Apocalip. 22.

theſe had he bene diſpoſed to reueale himſelfe. he layd dovvne not one of theſe but called him ſelfe our brother and partener, the vvitneſſe of Ieſu, and happie becauſe of the viſion and hearinge of the reuelations. I ſuppoſe there vvere many of the ſame name, vvith the Apoſtle Iohn, vvho for the loue they bare vnto him, and for that they had him in admiration and imitated his ſtepps, vvoulde be loued alike of the Lord, and therefore vſurped this name, euen as *Paul* and *Peter* are often repeated of faythfull vvryters. There is an other *Iohn* in the Actes of the Apoſtles vvhoſe firname vvas *Marke*, vvhome *Barnabas* and *Paul* tooke together vvith them, of vvhome he ſayth aftervvards: they had *Iohn* to theyr miniſter. and vvhether this vvas he that vvrote the reuelation I dare not affirme. it is not recorded that he came vvith them into Aſia. for vvhē they looſed (ſayth he) from Paphos, they vvhich accompanied *Paul* came to Perga in Pamphilia. but *Iohn* departed from them and returned to Ieruſalem. and I take him to be ſome other of them vvhich vvere in Aſia. the report goeth that there are tvvo monumēts at Epheſus and either of them beares the name of *Iohn*. agayne if thou conſider and vveye the ſenſe, the vvordes, & the fraſe of them, not vvithout iuſt cauſe ſhall he be found an other & not the Euangeliſt. the goſpell and the epiſtle do anſvvere one an other, theyr beginings are a like. The Goſpell: In the begining (ſayth he) vvas the vvorde. The epiſtle: that vvhich vvas (ſayth he) from the begining The Goſpell: and the vvord (ſayth he) became fleshe and dvvelled among vs, and vve ſavve the glorie thereof, as the glorie of the onely begotten of the father. The epiſtle hath the like but othervviſe placed: that vvhich vve heard (ſayth he) that vvhich vve ſavv vvith our eyes, that which vve beheldе & our hands haue handled of the worde of life, & the life vvas made manifeſt. for to this ende he vſed this preface, as in proceſſe more playnely appeareth to impugne the hereticks vvhich affirmed that Chriſt vvas not come in the fleſh. vvherefore diligently he ioyned theſe together: and vve teſtifie vnto you that vve ſavve, and shevve vnto you the euerlaſting life vvhich vvas vvith the father, and appeared vnto vs, vvhich vve ſavve and heard that declare vve vnto you. here he ſtayeth and ſvvarueth not from the purpoſe, but throughout all the ſeuerall chapiters, inculcateth all the names, vvhereof ſome breefly I vvill repeate. he vvhich diligently readeth shall often finde in both; life, often light, dehortinge from darkenes, very oft trueth, grace, ioye, the fleshe and blood of our Lord, iudgement, remiſſion of ſinnes, the loue of God towards vs, a commaundement to loue one an other, that all the commaundements are to be kept, reprehenſion of the world, the deuell, & Antichriſt. promiſe of the holy ghoſt, adoption of God, fayth euery vvhere required of vs, euery vvhere the father and the ſonne: and if throughout all the character of both vvere noted, the fraſe of the goſpell & epiſtle ſhalbe found altogether on. but the reuelation farre differeth frō both, reſembleth not the ſame, no not in one vvord, neither hath it any one ſyllable correſpondēt to the other vvrytings of *Iohn*. for the epiſtle (I vvill ſay nothing of the Goſpell) neuer thought vpon, neither made any mention of the reuelation, neither the reuelation on the other ſide, of the epiſtle, vvhen as *Paul* gaue vs an inklinge, or ſomvvhat to vnderſtand in his epiſtles of his reuelations, yet not intitling them ſo, that he vvould call them reuelations moreouer by the fraſe thereof vve may perceaue the difference betvvene the Goſpell, the epiſtle and the reuelation. for they are vvrytten ſo artificially accordinge vnto the greeke fraſe, vvith moſt exquiſit vvords, ſyllogiſmes and ſetled expoſitions, that they ſeeme farre from offending, in any barbarous terme, ſolœciſme, or ignorāt error at all. for the Euangeliſt had (as it appeareth) both the gift of vtterance & the gift of knovvledge, for as much as the Lord had graūted him both the grace of vviſdom & ſcience. as for the other I vvil not gaynſay but that he ſavv a reuelation, but that alſo he receaued ſcience and prophecy, yet for all that I ſee his greeke not exactly vttered, the dialect and proper fraſe, not obſerued, I find him vſing barbarous fraſes, & in ſome places ſolœciſmes, vvhich preſentlye to repeate I thinke it not neceſſary, neither vvrite I theſe thinges findinge fault vvith oughte, lett no man accuſe me thereof, but onely I doe vvey the diuerſitie of both vvorkes.

Act.13.

The difference gathered firſt by the ſenſe.

2. By the words often repeated in both.

3. No mētiō in ether of eache other.

4. By the fraſe.

Iohn was both learned and eloquēt.

Cap.26. after the greeke.

Cap. xxv.

The epiſtles and workes of Dionyſius. b. of Alexandria.

Beſides theſe there are extante other epiſtles of *Dionyſius* whereof ſome he wrote agaynſt *Sabellius* vnto *Ammon* byſhop of Bernice. afterwardes on to *Teleſphorus*, one to *Euphranor*, an other to *Ammon* and *Euporus*. of the ſame argument he wrote foure bookes and dedicated

them

them to *Dionyſius* (of the ſame name with him) byſhop of Rome, againe ſundry other epiſtles and volumes in forme of epiſtles as his Phyſicks dedicated vnto his ſonne *Timotheus*. An other tracte of temptations the which alſo he dedicated to *Euphranor*. And wrytinge to *Baſilides* byſhop of Pentapolis dioceſſe, he reporteth him ſelfe in the beginninge to haue publiſhed commentaries vpon Eccleſiaſtes: he left behinde him ſundry epiſtles for the poſteritie. But ſo farre of *Dionyſius* workes. Nowe it remayneth that we deliuer vnto the poſteritie the hiſtory of this our age.

Cap. XXVI.

Of Dionyſius byſhop of Rome, of Paulus Samoſatenus the Heretické, denyinge the diuinitie of Chriſt, and the Synode helde at Antioch, condemninge his hereſie.

Cap.27. after the greeke.

WHen *Xyſtus* had gouerned the Churche of Rome, eleuen yeares, *Dionyſius* (of the ſame name with him of Alexandria) ſucceeded him. About that time alſo when *Demetrianus* byſhop of Antioch had departed this life, *Paulus Samoſatenus* came in his place. And becauſe he thought of Chriſt baſely, abiectly, and contrary to the doctrine of the Church, to wete: that he was by nature a common man as we are: *Dionyſius* byſhop of Alexandria was ſent for to the Synode, who by reaſon of his greate age & the imbecilitie of his body, differred his comminge, and in the meane while wrote his cenſure of the ſayde queſtion in an epiſtle. the other byſhops, one from one place, an other from an other place haſtened to Antioch and mett with the rotten ſheepe which corrupted the flocke of Chriſt.

Dionyſius b. of Rome. Paulus Samoſatenus.b. of Antioch and an hereticke.

Cap. XXVII.

Of the famous byſhops which were preſent at the Synode helde at Antioch.

Cap.28. after the Greeke.

AMonge theſe as chiefe floriſhed *Firmilianus* byſhop of Cæſarea in Cappadocia: *Gregorius* and *Athenodorus* who were bretherne and byſhops of the Churches in Pontus. beſides theſe *Elenus* byſhop of Tarſus and *Nicomas* byſhop of Iconium. Moreouer *Hymenæus* byſhop of Ieruſalem, *Theotecnus* byſhop of Cæſarea in Palæſtina, and *Maximus* byſhop of Boſtra. I might haue repeated an infinite mo, both miniſters and deacons who mett for the ſame cauſe at Antioch, but theſe aforenamed were the moſt famous amonge them. When all came together at ſeuerall times and ſundry ſeſſions they did argue and reaſon hereof. *Samoſatenus* together with his complices endeuored to couer and conceale the variablenes of his opiniō: but the reſt practiſed with all might poſſible, to laye bare and ſett wyde open his blaſphemy againſt Chriſt. In the meane while *Dionyſius* byſhop of Alexandria departed this life, the twelfe yeare of *Galienus* his raygne, after he had gouerned the Churche of Alexandria ſeuenteene yeares, and him ſucceeded *Maximus*.

Firmilianus. Greg.Nazianz. Athenodorus. Elenus. Nicomas. Hymenæus. Theotecnus. Maximus. Dionyſius.b. of Alex.dieth Anno Domini.267.

Cap. XXVIII.

Of Claudius the Emperour, and the ſeconde Synode held at Antioch, where Malchion confuted Samoſatenus.

Cap.29. in the greeke.

WHen *Galienus* had raygned vnder the regall ſcepter the ſpace of fifteene yeares: *Claudius* his ſucceſſor was created Emperour. This *Claudius* hauinge continewed two yeares, committed the empire to *Aurelianus*, vnder whome was ſummoned the laſt & the greateſt ſynode of all, celebrated of many biſhops, where the author of that hereſie and ſtrāge doctrine was taken ſhorte, publiquely condemned of all, ſeuered, baniſhed & excommunicated the Catholicke and vniuerſall Church vnder heauen. and among all the reſt *Malchion* a man beſides ſundry other his gifts, very eloquent & ſkilfull in ſophiſtry, moderator in morall diſcipline of the ſchole at Antioch & for his ſincere faith in Chriſt, made miniſter there of the ſame congregatiō: reproued him in reaſoning for a ſlippery waueringe, and obſcure marchant: he ſo vrged with reaſons this *Samoſatenus*, and the notaries penned them (which vnto our tyme were extant) that alone of all the reſt he was able to toſſe and wringe this diſſemblinge and wily hereticke.

Claudius was created emperour anno Dom.271. Aurelianus was crowned emperour Anno Dom. 273. vnder whome was raiſed the ninth perſecution.

Cap. xxix.

Cap.30.after the greeke.

The Epiſtle of certaine byſhops contayninge the Actes of the Synode helde at Antioch againſt paulus Samoſatenus and of the heretickes life and trade of liuing.

The byſhops aſſembled at Antioch vnto Dionyſius b. of Rome, and maximus b. of Alexandria.

WIth vniforme conſent of all the byſhops then gathered together they wrote an epiſtle vnto *Dionyſius* byſhop of Rome & *Maximus* byſhop of Alexandria, & ſent it abrode into all prouinces, in the which they reuealed vnto the world their great labor & induſtry, the peruerſe variablenes of *Paulus*, the reprehenſions and obiections propoſed againſt him, his conuerſation & trade of liuing. whereof for memories ſake I thinke it not amiſſe to alleage ſome part for the poſterity which is thus written: Vnto *Dionyſius* & *Maximus*, and all our fellowe byſhops, elders & deacons throughout the worlde, & to the whole, vniuerſall & catholicke church vnder heauen: *Helenus, Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, Æmilianus, Paulus, Bolanus, Protegenes, Hierax, Eutychius, Theodorus, Malchion, Lucius,* with all the other byſhops who with vs inhabite the borderinge cytıes and ouerſee the nations, togetherwith the elders and deacons, and holy Churches of God: to the beloued brethren in the Lord ſende greeting. Unto this ſalutation after a fewe lines they added as followeth: VVe haue cited hyther many byſhops from farre, to ſalue and cure this deadely and poyſoned doctrine, as *Dionyſius* byſhop of Alexandria, & *Firmilianus* byſhop of Cæſarea in cappadocia, men bleſſed in the Lord, whereof the one writinge hither to Antioch, voutchſafed not once to ſalute the author of error, for he wrot not to his perſon but to the whole congregation, the coppy whereof we haue here annexed. but *Firmilianus* came twiſe, and condemned his ſtraunge doctrine as we knowe very well and teſtifie which were preſent, together with many other beſids vs, for when *Paulus* promiſed to recante, & this man beleeued and hopped he woulde redreſſe and preuent this occaſiō without all contumely & reproch which might redound vnto the true doctrine, he differred & poſted ouer his opiniō from time to time, being ſeduced no doubt by him which denied God & his Lord & ſwarued frō the faith he held at the beginning. This *Firmilianus* in his iourney to Antioch came as farre as Tarſus, hauing experimēt in Chriſt of his malicious ſpite, wherwith he denied God, but whileſt that we aſſemble together, whileſt we ſummone him, & waite for his comming he departed this life. againe of the life of *Samoſatenus*, and his conuerſation they write thus in the ſame epiſtle: After that he forſooke the eccleſiaſticall canon he fell vnto vnlawefull & forged doctrine. neither is it behoueable for vs nowe to iudge of an aliene, ether to deſcant howe at the firſt he was poore & nothing bequeathed him of his parents, & that neither by art, trade or exerciſe he attayned vnto the aboundāce of welth, which he enioyned, but with lewd acts & ſacriledge, by iniurious & tyrannicall oppreſſiō of the brethren, whom he made to tremble for feare, with his guyleful gaine & wilie promiſe of hired patronſhip, by which ſubtlety & deceate he gayned ſo much that he procured the geuers to be liberall, to thend they might be deliuered from their aduerſaries, and ſo he turned godlines into gaine. neyther neede vve to ſpeake hereof hovve that he being puffed vvith pride vſurped ſeculer dignities, & vvould rather be called a vvarlicke captaine then a byſhope of the Churche, vvalkinge ſtately throughout the ſtreets, and market place, reading letters & vvithall openly enditing, maintaining about him a great troope to gard his perſon, ſome going before & ſome coming after, ſo that our faith & religion runne to great ſpite, ſclaunder and hatred by reaſon of his ſvvellinge pride & hautye diſdayne. neither vvill vve reherſe the monſtrous figmentes vvhich he fayned, his glorious braggs, the vgleſome ſpectacles he deuiſed to amaze the minds of the ſimpler ſort. he made for him ſelf a lofty ſeate & high throne, not like the diſciple of Chriſt but ſeuered in shevve & title, after the manner of the princes of this vvorlde ſmyting, the thighe vvith the hand, pouncinge the footeſtole vvith his feete. If any extolled him not as the vſe is vpon theatres, vvith clappinge of theyr handes, vvith shoutinge and hurlinge of theyr cappes: if any alſo both of men and vvomen had not skipped to and fro vvith buſie bodies, & vndecent obeyſance: if any as in the houſe of God had behaued themſelues honeſtly and decently the ſame he checked and all to be reuiled. He inueyed vvithout all reaſon in the open aſſemblyes againſt the expoſitors of holy ſcripture, vvhich then vvere departe to reſt: he auaunted him ſelfe more like a ſophiſter and ſorcerer then a byſhop: the pſalmes ſong in the Church to the laud of our Lord Ieſus Chriſt, he remoued coūting them nevve found figments of late vvriters, in ſtede vvvhereof, in the middeſt of the church vpon the high feaſt of Eaſter he ſuborned certaine vvomen vvhich ſounded out ſonnets to his prayſe,

The ſubtlety of the hereticke.

Samoſetenus the hereticke is here painted in his colours.

1.*Timoth*.6.

Such a proud preacher was Herod in the *actes*.12.

praiſe,the which if any now heard,his heare woulde ſtand ſtaringe on his head.he licenced the bishops & miniſters of the adioyning villages & cities which honored him,to preache vnto the people.he ſtaggereth at confeſſing with vs that the ſonne of God deſcended from heauen. And that we may borowe ſomwhat of that which hereafter is to be ſpokẽ of vs, it shall not be barely auoutched,but proued out of the cõmentaries published by vs vnto the whole worlde,ſpecially where he ſayth that *Chriſt Ieſus* is of the earth.They which ſound out his cõmendation & extoll him among the people,affirme this wicked & moſt deteſtable varlett to be an angell that came down from heauẽ.neither forbiddeth he theſe things, but ſtãdeth arrogãtly to the things ſpokẽ of him.what shall I ſpeake of his entertainmẽt of aſſociated & cloſly kept womẽ as they of Antioch terme them,& of the elders & deacons which accõpany him,wherwith weetingly he cloketh this & ſundry other haynous,incurable,& well knowen offences,to the ende he may withhold them alſo faulty together with him in thoſe things the which both in word & deede he offendeth in,daring not to accuſe him inſomuch they thẽ ſelues are gilty in their cõſciences of the ſame crime.for he enritcheth thẽ,wherfore he is both beloued & honored of thẽ that gape after the like gudgins. we knowe beloued brethrẽ that a bishop and the whole order of prieſthoode ought to be a paterne of good works vnto the cõmõ people,neither are we ignorãt of this, that many are fallẽ becauſe of the cloſly kept women,& many againe are ſubiect to ſuſpiciõ & ſlaũder.wherfore admitt that he cõmitted no lewde wantones vvith thẽ, yet should he haue feared the ſuſpiciõ & ſurmiſe vvhich riſeth therof,leſt that either he shold offend any,or bolden any to the imitatiõ of ſo levvde an exãple.for hovv cã he reprehend & admonishe an other,that(as it is vvritten)he vſe no lõger the cõpany of an other vvoman,& that he take heede he fall not:vvhich novv abſtaineth from one,& in ſtede therof,retaineth tvvo luſtier & liuelyer peeces at home, & if he trauell any vvhither,he leadeth thẽ vvith him being al ſet vpon the full & delicate pleaſure. For vvhich circũſtance, all do ſobbe & ſighe ſecretly, trẽbling at his povver & tyrannie, & dare not accuſe him.but theſe things as vve haue ſayd before are of ſuch importãce that they vvould cauſe a catholicke perſon vvere he neuer ſo deare a frende vnto vs,to be sharply rebuked.As for him vvhich fell from the myſterie of our faith,& diſcried the deteſtable hereſie of *Artemas* (nothing amiſſe if novv at lẽgth vve name the father of the child) we thinke him neuer able to rẽder accõpts of his miſcheuous actes. **Againe about the end of the epiſtle they write thus:** *vvherfore neceſſitie cõſtraining vs ſo to do vve excõmunicated the ſvvorne aduerſary of God vvhich yelded not a iote,& placed in his rovvme *Dõnus* a mã bedecked vvith al gifts required in a bishop, ſõne to *Demetrianus* of vvorthy memory the predeceſſor of *Paulus*,& him as vve are peſvvaded, by the prouidẽce of God,vve ordained bishop, & certified you to vvrite vnto him , to the ende ye likevviſe might receaue from him againe letters of friendly cõſent,& amitie. novv let *Paulus* vvrite to *Artemas*,& let the cõplices of *Artemas* cõmunicate vvith him. **But of theſe things thus farre.** *Paulus* **together with his right faith was depriued alſo of his biſhoprike,& *Domnus*(as it is written before)ſucceeded him,being choſen by the** ſynode **biſhop of** Antioch.**& whẽ *Paulus* would not depart the church, neither voyde the houſe,the emperour *Aurelianus* being beſought,decreed very well,& cõmaũded by edict:the houſe ſhould be allotted for ſuch as ỹ biſhops of** Italie **&** Rome **with vniforme cõſent in doctrine appointed for the place. After this ſort was *Paulus* with greate ſhame,baniſhed ỹ church by ſecular power.& thus was *Aurelianus* thẽ affected towards vs,but in proceſſe of time he ſo eſtraunged him ſelfe, that welnygh through the lewde motion of ſome men he moued perſecution againſt vs,& much talke was blaſed farre & nygh toutching him. *but whẽ he had rayſed perſecution againſt vs, & now welnygh ſubſcribed to a publicke edict preiudicial to our affaires,the iuſt iudgement of God ouertooke him & hindred his purpoſe, crãping as it were his knuckles,making manifeſt vnto all men,that the princes of this world,haue neuer any power to practiſe ought againſt the church of God,vnleſſe the inuincible myght of God, for diſcipline & conuerſion of his people according vnto his deuine & celeſtiall wiſdome graunt pardon or licence to bring any thing about,in what time it ſhall pleaſe him beſt. When *Aurelianus* had held the imperiall ſcepter the ſpace of ſixe yeares,** *Probus* **ſucceeded him. And agayne after ſixe yeares *Carus* came in his place,together with *Carinus* and *Numerianus* his ſonnes. Againe when theſe had continewed ſcarſe three yeares *Diocletianus* was choſen emperour. and by his meanes they were promoted, vnder whome perſecution and the ouerthrow of the churches preuayled. a little before the raygne of this *Diocletian*,*Dionyſius* byſhop of** Rome **dyed , when he had gouerned the church nyne yeares,whome *Felix* ſucceeded.**

*Paulꝰ Samoſatenus was excommunicated by the councell and Domnns placed in his rowme.

*Aurelianus was not able to ſubſcribe to an edict againſt the Chriſtians.

Tacitus was emperour 6. moneths,& Florianus 80 daiesalthogh there is here no mention made of thẽ.

*Probus was crowned emperour Ann. Dom.279.

Carus began to raigne an. Dom.285.

Diocletian was choſen emperour ann.Do.287. vnder whom the tenth perſecution of the primitiue churche was rayſed againſt the churche of God.

Cap.31.in the Greeke.

Cap. xxx.

Of Manes whereof the Maniches are called, whence he was, his conuerſation and hereſie.

About the yeare 281. (Euſeb. in chronic.) the hereticke Manes lyued. Manes the hereticke choſe 12. Apoſtles.

ABout that tyme *Manes* (after the etymologie of his name) in no better taking than a mad man, was in armour and inſtructed in a deueliſhe opinion through the peruerſitie of his minde, the deuell and ſatan the aduerſarie of God, leading and procuring him to the perdition of many ſoules. He was in tongue and trade of life very barbarous, by nature poſſeſſed and frenticke, he practiſed things correſpōdent vnto his witte and maners, he preſumed to repreſent the perſon of *Chriſt*, he proclaimed him ſelfe to be the comforter and the holy ghoſt, and beynge puffed vp with this frenticke pride, choſe as if he were *Chriſt*, twelue parteners of his new found doctrine, patching into one heape falſe and deteſtable doctrine, of olde, rotten, and rooted out hereſies, the which he brought out of Perſia, for no other then deadly poyſon into the world, whēce that abhominable name of the Maniches hath had his originall.

Cap.32.in the Greeke.

Cap. xxxi.

Of the biſhops, miniſters, and other famous men floriſhing at that tyme in the churches of Rome, Antioch, and Laodicea.

Eutychianus b. of Rome. Gaius. b. of Rome. Marcellinus b. of Rome. Timæus. Cyrillus. Dorotheus, miniſter of Antioch, afterwards. b. of Tyrus. Tyrannus. Socrates. Euſebius.

SUch a fained name of falſe ſcience ſprong vp in thoſe tymes in the which after *Felix* had gouerned the churche of Rome fiue yeares, *Eutychianus* ſucceeded. who continewinge ſcarce tenne moneths committed his cleargie vnto *Gaius*, in this our time, and fyfteene yeares after *Marcellinus* followed, whome alſo the perſecution ouertooke. In the churche of Antioch after *Domnus* ſucceeded *Timæus*, after him in our tyme *Cyrillus* was choſen biſhop, vnder whome we remēber one *Dorotheus*, then miniſter of the churche of Antioch to haue bene a very eloquent and ſinguler man. he applyed holy ſcripture diligently, he ſtudied the Hebrewe tongue ſo that he read with great ſkill the holy ſcriptures in Hebrewe. This man came of a noble race, he was expert in the chiefe diſcipline of the Grecians, by nature an eunuch ſo diſpoſed from his natiuitie. for which cauſe the emperour for rareneſſe therof, appropriated him, placing & preferringe him to the purple robe in the citie of Tyrus. we hearde him our ſelues expounding holy ſcripture with great cōmendation in the churche of God. *Tyrannus* ſucceeded *Cyrillus* in the churche of Antioch, in whoſe tyme the ſpoile of churches was very ryfe. *Euſebius* whiche came from Alexandria, gouerned the church of Laodicea after *Socrates*. The ſturre about *Paulus Samoſatenus* was the cauſe of his remouing, for whoſe ſake he wēt into Syria, where of the godly he was hindred that he

Anatolius. b. of Laodicea.

coulde not returne home againe, becauſe he was the deſired Iewell & hoped ſtaye of our religion, as by the teſtimonie of *Dionyſius* hereafter alleaged ſhall manifeſtly appeare. *Anatolius* ſucceeded him, the good (as they ſay) after the good, who alſo was of Alexandria. for his eloquence and ſkill in the Grecians diſcipline and philoſophicall literature, he bare the bell among all the famous of our time, he excelled in Arithmeticke, Geometrie, Aſtronomie, Logicke, phyſical cōtemplatiō, and rhetoricall exerciſes: for whiche his excellencie he was choſen moderator of *Ariſtotels* ſchoole, by the cytizens of Alexandria. They report at Alexādria many other famous acts of his, ſpecially his behauiour at the ſiege of Pyruchium, where he obtayned a ſinguler prerogatiue of principalitie, of whoſe doings one thing for example ſake I will rehearſe. When vittaile (as they

The pollicie deuiſed by Anatolius.

ſay) fayled ſuch as were beſieged, and famine preſſed them ſorer then foraine enemies, this ſame *Anatolius* brought this deuiſe to paſſe. whereas the one part of the citie helde with the Romaine hoaſt, and therfore out of the daunger of the ſiege, he gaue information to *Euſebius*, who then was at Alexandria (it was before his departure into Syria) and conuerſant amonge them which were not beſieged, in great eſtimation and credite with the Romaine captaine, howe that ſuch as were beſieged almoſt periſhed for famine. he beinge made priuie to their miſerie by the meſſengers of *Anatolius*, craued pardon of the Romaine captaine for ſuch as left & forſooke the enemie: which ſute when he had obtained, he communicated with *Anatolius*. he forthwith accepting of his promiſe, aſſembleth together ẏ ſenate of Alexandria, & firſt requeſteth of thē all, that they will ioyne in league with the Romaines. when he ſawe them all ſett in a rage at this his requeſt he ſayd: but yet in this I ſuppoſe you will not reſiſt, if I councell you to permitt ſuch as ſtand you in no ſtede, as olde men, and olde women, and children, to depart the cytie, & to repaire whither pleaſe them.

for

foꝛ to what purpoſe do we retaine theſe among vs nowe ready to yelde vp the ghoſt?to what pur-
poſe do we preſſe with famine ſuch as are maymed and wounded in bodie? when as men onely,
and yonge men, are to be releaued,and retayned,and pꝛouiſion of neceſſary foode,is to be founde
foꝛ them which keepe the citie, with continewall watch and warde. when he had perſwaded the
ſenate with theſe and the like reaſons, firſte of all he roſe and pꝛonounced that all ſuch, of what
age ſoeuer, as were not fitte foꝛ feates of armes, were they men oꝛ women, myght boldly paſſe
and depart the citie, affirminge that if they woulde remaine and lynger in the cytie like vnpꝛo-
fitable members, there was no hope of life,they muſt nedes periſhe with famine.to which ſaying
the whole ſenate condeſcended, ſo that he deliuered from daunger of death, in maner as many
as were beſieged, but ſpecially thoſe that were of the churche.Agayne he perſwaded to flyght all
the chꝛiſtians thꝛoughout the citie,not onely ſuch as were within the compaſſe of the decree, but
infinite mo,vnder colour of theſe,pꝛiuely arrayed in womens attyꝛe,& carefully he pꝛouided that
in the nyght ſeaſon they ſhould conuey them ſelues out at the gates, and flye vnto the Romaines
campe,where *Euſebius* entertained all them that were afflicted with longe ſiege, after the maner
of a father and phiſition, and refreſhed them with all care and induſtrie. Such a coople of paſtoꝛs
oꝛderly ſucceeding one an other,did the church of Laodicea,by the diuine pꝛouidence of God en-
ioye,who after the warres were ended came thither from Alexandria.we haue ſeene many peces
of *Anatolius* woꝛks,wherby we gather how eloquent he was, howe learned in all kind of know-
ledge,ſpecially in thoſe his bookes of Eaſter, wherof at this pꝛeſent, it may ſeeme neceſſary that
we alleage ſome poꝛtion of the canons toutching Eaſter: The nevv moone of the firſt moneth & — Anatolius.b. of Laodicea in his bookes of Eaſter.
firſt yeare(ſayth he)cõpriſeth the originall cõpaſſe of nineteene yeares, after the Ægyptians the
ſixe & tvventieth day of the moneth *Phamenoth*:after the Macedocians the xxij.day of the mo-
neth *Dyſtros*:after the Romaines before the eleuenth of the calends of Aprill. the ſonne is found
the xxvj. of Phamenoth to haue aſcended not onely the firſt line, but alſo to haue paſſed therin
the iiij.day.this ſection,the firſt tvvelfe part,they terme the æquinoctiall ſpring, the entrance of
moneths,the head of the circle,the ſeuering of the planets courſe.but that ſectiõ vvhich forego-
eth this,they terme the laſt of the moneths,the tvvelfe part, the laſt tvvelfe part, the ende of the
planets courſe.vvherefore they vvhich appoynted the firſt moneth for the ſame purpoſe & cele-
brated the feaſt of Eaſter the fourteenth daye after the ſame calculation, haue erred in our opi-
nion not a little.and this haue vve not alleaged of our ovvne brayne, yea it vvas knovven of the
Ievves of old,and that before the comming of *Chriſt*,and chiefely by them obſerued.The ſame
may be gathered by the teſtimonies of *Philo*,*Ioſephus*,*Muſæus*,and yet not onely of them but of
others farre more auncient, to vvete: of both the ſurnamed *Agathobulus*, ſchoolemaiſters vnto
the famous *Ariſtobulus*,one of the ſeuentie that vvere ſent to trãſlate the ſacred & holy ſcripture
of the Hebrevves, vnto the gracious princes *Ptolomæus Philadelphus*, & his father, vnto vvhome
he dedicated his expoſitions vpon the lavv of *Moſes*. All theſe in their reſolutions vpon Exodus
haue giuen vs to vnderſtande that vve ought to celebrate the feaſt of the Paſchall Lambe pro- — Betwene the 10.& 20. day
portionally after the æquinoctiall ſpringe,the firſt moneth comming betvvene, and this to be
found vvhen the ſonne hath paſſed the firſt ſolare ſection,and as one of them hath termed it the
ſignifer circle. *Ariſtobulus* hath added, that it is neceſſarie for the celebration of the feaſte of — In ſpringe about the eyght kalendes of Aprill: In Autumne about the eyght kalendes of October.
Eaſter,that not onely the Sunne but the Moone alſo haue paſſed the æquinoctiall ſection. In ſo
much there are tvvo æquinoctiall ſections,the one in ſpring time,the other in Autumne,diſtant
diameter wiſe one frõ the other,& the daye of Eaſter allotted the fourtenth of the moneth after
the tvvilight:vvithout al faile the moone ſhalbe diameter vviſe oppoſite to the ſonne as ye may
eaſily perceaue in the full moones,ſo the ſonne ſhalbe in the ſectiõ of the æquinoctial ſpring, &
the moone neceſſarily in the æquinoctiall autumne.I remẽber many other profes,partly proba-
ble,& partly layde dovvne vvith auncient aſſertions, vvherby they endeuour to perſvvade that
the feaſt of Eaſter & of ſvveete bread ought euer to be celebrated after the æquinoctiall ſpace.
I paſſe ouer ſundry their proofes & arguments,vvherby they cõfirme the vayle of *Moſes* lavv to
be remoued & done avvay,& the face novv reuealed,*Chriſt* him ſelfe,the preaching & paſſions
of *Chriſt* are to be beholde. *Anatolius* left behinde him vnto the poſteritie,toutching, that the firſt
moneth after the Hebrevves fell euer about the Æquinoctial ſpace,ſundꝛy expoſitions & precepts
of *Enoch*. Againe Arithmeticall introductions cõpꝛiſed in tenne bokes,with diuers other monu-
mẽts of his diligẽce & deepe iudgemẽt in holy ſcripture.*Theotecnus* biſhop of Cæſarea in Palæſti-
na was ẏ firſt ẏ created him biſhop,& pꝛomiſed ẏ he ſhould ſucceede him,in ẏ ſeae after his death,

though both they gouerned that churche but a ſhort while. For he paſſing to the ſynode ſummoned at Antioche againſte *Paulus*, came to the cytie of Laodicea, where by reaſon that *Euſebius*

Stephanus.b. of Laodicea.

their biſhop was dead, the brethren there ſtayed him. After the death of *Anatolius*, *Stephanus* was the laſt biſhop of Laodicea of all them that went before the perſecution, a man very famous for his philoſophie & knowledge in the Grecians diſcipline, yet not like affectioned towards the faith in God, as the heate of perſecution in proceſſe of tyme preuailed, and proued this man rather a timorous and fearefull perſon then a true philoſopher. For when the eccleſiaſticall affaires were like to be in great hazarde vnder him, yet were they vpholden by God him ſelfe the ſauiour of the

Theodotus a Phiſitian and biſhop of Laodicea.

whole world. for as ſoone as *Theodotus* was proclaimed byſhop of that ſeae he expreſſed the true etymologie of his name and title of his office. Firſt he practiſed the phiſicke of the bodie, next the cure of the ſoule, hauinge no piere for the curteſie of his perſon, ſynceritie of minde, compaſſion and care to helpe ſuch as ſtoode in neede. his diligence was great about holy diſcipline, for ſuch a

Agapius.b. of Cæſarea in Palæſtina.

Pamphilus a martyr.

man he was as is deſcribed of vs. At Cæſarea in Palæſtina, when *Theotecnus* had played the part of a good diligent byſhop and ended his mortal race, *Agapius* ſucceeded, whome we haue knowen to haue laboured diligently: to haue gouerned prudently: and diſtributed liberally but eſpecially to the poore. In his tyme alſo we haue knowen *Pamphilus* a very eloquent man, in lyfe a true philoſopher, made miniſter of that churche, whoſe lyfe and linage if we ſhoulde declare, a ſmale volume would not ſuffice. yet haue we penned in a particular and peculier volume, his whole trade of lyfe, in what ſchoole he was trayned, his wraſtlinge and combats tollerated at ſundry confeſſions in the tyme of perſecution, and how laſt of all he receaued the crowne of martyrdome. he was the famouſeſt man of that tyme. Of the rare men of our tyme amonge the miniſters of A-

Pierius a miniſter of Alexandria.

Meleti9.b. of Pontus.

lexandria we knewe one *Pierius*, among the byſhops of Pontus one *Meletius*. *Pierius* was proued a ſpare man of lyfe and ſinguler in philoſophie, ſpent and worne in the contemplation of heauenly things, famous for his expoſitions and preachinge vnto the people. *Meletius* whome the learned did terme the honie of Attica, was ſuche a man as many be counted abſolute for all kinde of knowledge. his Rhetoricall eloquence paſſed, and one may ſaye that by the benefite of nature he was borne a Rhetorician. and if any weye his other knowledge and ſkill, & haue taſted but a litle thereof, beſides his profounde Logicke, he will count him both paſſing wittie and moſte ſage. whoſe lyfe was alſo correſpondent to his learning: we haue knowen this man ſeuen yeares together for that he came to Palæſtina in the tyme of perſecution. In the churche of Ieruſalem, after

Zambdas.b. of Ieruſalem

Hermon.b. of Ieruſalem.

Theonas.b. of Alexãdria

Achillas and Pierius miniſters of Alexandria.

Peter biſhop of Alexãdria beheaded.

Hymenæus (mentioned a little before) *Zambdas* was placed byſhop, after his death *Hermon*, the laſt of them which went before the perſecution of our tyme, who enioyed the Apoſtolicke ſeae, which vnto this day is there continewed. At Alexandria after *Maximus* who ſucceeded *Dionyſius* and continewed biſhop eighteene yeares, followed *Theonas*, in whoſe time *Achillas* was made miniſter at Alexandria together with *Pierius*, and tooke the ſchoole of diuinitie to his charge, and practiſed the moſte rare worke of philoſophie, the lyuely conditions of Euangelicall conuerſation. When *Theonas* had bene byſhop of Alexandria eleuen yeares, *Peter* came in place and continewed there twelue yeares, three yeares before the perſecution, the reſte of his lyfe he ledde more ſtrayct and ſeuerely but yet generally he cared for the common profitte of the churche, and for this cauſe the nynth yeare of the perſecution he was beheaded & crowned a Martyr. Hitherto haue we entreated of the ſucceſſion of byſhops from the byrth of our ſauiour vnto the ouerthrowe of the oratories, which laſted fiue and thirtie yeares: nowe conſequently the conflicts of ſuch as manfully ſtryued in our age for the trueth, who and what men they were as farre forth as came to our knowledge we minde to penne for the poſteritie to come.

The ende of the ſeuenth booke.

THE EYGHT BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

Of the peace and proſperous ſucceſſe of Chriſtian affaires, before the perſecution rayſed by Diocletian.

The Greeke beginneth with a Proëme, and not with a chapiter.

Euſebi⁹ now beginneth the hiſtorie of his tyme.

The ſucceſſion of byſhops from the Apoſtles vnto our tyme we haue hitherto compriſed in the ſeuen former bookes, in this eyght booke, preſently in hande, we purpoſe to penne vnto the poſteritie, the famous actes worthie of memorie, done in theſe our dayes. And euē heere let our preamble enter into his purpoſe. How great and what maner of glorie, and libertie withall, the doctrine of pietie dewe vnto almyghtie God, preached in this worlde by *Chriſt*, hath obtayned before the perſecution of our tyme, amonge all mortall men both Grecians and Barbarians: it requireth a greater labour to declare then eaſilye, for the worthineſſe thereof, may be accompliſhed of vs. We haue ſufficient tokens thereof, in that the clemencie of the emperours towards the Chriſtians was ſo encreaſed, to whome alſo they committed the gouernment of the Gentils, and of the great fauor they bare to our doctrine, they graunted libertie and ſecuritie to the profeſſors of Chriſtian religion. What ſhall I ſaye of them who in the very palace of the Emperours, and in the preſence of princes liued moſt familiarly? whiche eſteemed of their miniſters ſo hyghly, that they graunted them in their preſence freely to deale in matters of religion, both by worde and deede, together with their wyues and children and ſeruants, and not onely this, but alſo permitted them to glory and boaſte of the libertie of fayth: whome alſo they deemed worthie of more creditte and farre better eſtimation then their fellowe ſeruantes. Of which number *Dorotheus* was, one amonge all the reſt moſte accepted and beſt truſted, for which cauſe he was in the greateſt creditt with princes and preſidents: and with him alſo the renowmed *Gorgonius** and as many other together with theſe as haue bene honored and reuerenced, for the gladde tydinges of the kingdome of heauen. After which ſort a man might then haue ſeene the biſhops of all churches, in great reuerence and fauor among all ſortes of men, and with all magiſtrates. Who can worthely deſcribe thoſe innumerable heapes, and flocking multitudes throughout all cities, and famous aſſemblies frequenting the places dedicated for prayer? becauſe of which circunſtances they not contented with the olde and auncient buyldinges (which contayned them not) haue throughout all cities, buylded them from the fundation wyde and ample churches. Theſe thinges thus preuayled in proceſſe of tyme and daylie encreaſed farre and nyghe, ſo that no malice coulde intercept, no ſpitefull fiende bewytche, no wyght with ſuttle ſleyght hinder at all, as longe as the deuine and heauenly hande of God, vphelde and viſited his people, whome as yet he worthely accepted. but after that our affayres through to muche libertie, eaſe and ſecuritie, degenerated from the naturall rule of pietie: and after that one purſued an other with open contumelie and hatred: and when that we impugned our ſelues by no other then our ſelues with the armour of ſpyte and ſharpe ſpeares of opprobrious wordes, ſo that biſhops againſt biſhops and people againſt people rayſed ſedition: laſte of all when that curſed hypocriſie and diſſimulation had ſwomme euen to the brimme of malice: the heauy hande of Gods highe iudgement, after his wonted maner (whileſt as yet the eccleſiaſticall companies aſſembled them ſelues neuer the leſſe) beganne ſoftly by a litle and a litle to viſite vs, ſo that the perſecution that was rayſed againſte vs tooke his firſte originall from the brethren which were vnder banner in campe. When as we were toutched with no ſenſe or feelinge thereof, neyther went about to pacifie God, we heaped ſinne vpon ſinne, thinkinge lyke careleſſe epicures, that God neither cared neither woulde viſite our ſinnes. And they which ſeemed our ſhepherds, laying aſide the rule of pietie practyſed contention, and ſchiſme among them

Dorotheus. Gorgonius.

* Cap. 1. in the Greeke.

An. dom. 301

Veturius the captaine perſecuted the ſouldiers in campe.

ſelues, and whileſt they heaped theſe things, that is: contention, threatnings, mutuall hatred, and enmitie, and euery one proceeded in ambition much like tyranny it ſelfe, then, I ſay then the lord according to the ſayinge of *Ieremie*: Made the daughter Sion obſcure, and ouerthrewe from aboue the glorie of Iſraell, and remembred not his footeſtole in the daye of his vvrath. The Lorde hath drovvned all the bevvtie of Iſraell, and ouerthrovven all his ſtronge holdes. And according vnto the prophecies in the Pſalmes: He hath ouerthrovven and broken the couenant of his ſeruant, and prophaned his ſanctuarie caſting it on the grounde by the ouerthrowe of his churches. he hath broken dovvne all his vvalls, he hath layde all his fortreſſes in ruyne. All they that paſſed by ſpoyled him, and therefore he is become a rebuke vnto his neyghbours, he lyfted vp the ryght hande of his enemyes, he turned the edge of his ſvvorde, and ayded him not in the tyme of battaile, he cauſed his dignitie to decaye, and caſt his throne downe to the ground, the dayes of his youth he shortened and aboue all this he couered him with shame.

Lament. 2.

Pſalm. 89.

Cap. II.

Howe that the temples were deſtroyed, holy ſcripture burned, and the biſhops ill entreated.

Churches ouerthrowen. Scriptures burned. Biſhops perſecuted. *Pſal. 107.*

All theſe aforeſayde were in vs fulfilled, when we ſawe with our eyes the oratories ouerthrowen downe to the ground, yea & the very fundations them ſelues digged vp, the holy & ſacred ſcriptures burned to aſhes, in the open market place, the paſtors of the churches, wherof ſome ſhamefully hid them ſelues here and there, ſome other contumeliouſly taken & derided of the enemies, & according vnto an other prophecie: Shame is powred vpō the pates of their princes, he made them wander in the crooked and vnknowen way. Yet is it not our drift to deſcribe the bitter calamities of theſe mē which at lēgth they ſuffred, neither is it our part to record their diſſention & vnwonted guiſe, practiſed among them before the perſecution: but only to write ſo much of them, wherby we may iuſtifie the deuine iudgement of God. neither haue we purpoſed to mention thē which were tēpted ſore with perſecution, or altogether ſuffred ſhipwrack of their ſaluation, and willingly were ſwallowed vp in the deepe goulfes of the ſeaes, but onely to graffe in our hiſtory ſuch things as firſt of all may profitt our ſelues, next the poſteritie in time to come. We will proceede then and paynt forth the happy combats of the bleſſed Martyrs.

Cap. III.

A recitall of certaine imperiall edicts againſt the Chriſtians. the conſtancie of certaine faithfull perſons. the beginnings of the butcherly ſlaughter.

An. Do. 306. the perſecution vnder Diocletian waxed hotte, whē as theſe cruell edicts were euery where proclaimed.

It was the nynteenth yeare of *Diocletians* raigne and the moneth Dyſtros, after the Romaines March, the feaſt of Eaſter then being at hande, when the Emperours proclamations were euery where publiſhed, in the which it was commaunded: that the churches ſhoulde be made euen with the grounde, the holy ſcriptures by burninge of them ſhoulde be aboliſhed, ſuch as were in honor and eſtimation ſhould be contemned, and ſuch as were of families if they retained the chriſtian faith ſhould be depriued of their freedome. and ſuch were the contents of the firſte edict. But in the proclamations which immediatly followed after, it was added: that yͤ paſtors throughout all pariſhes firſt ſhould be impriſoned, next with all meanes poſſible conſtrained to ſacrifice. then, I ſay, then, many of yͤ chiefe gouerners of the churches endured & that cherefully moſt bitter torments, & gaue yͤ aduenture of moſt valiant & noble enterpriſes: many others fainting for feare, at yͤ firſt onſet were quite diſcouraged: all yͤ reſt tryed the experience of ſundry tormēts: one ſcorged from topp to toe: an other wreſted & maimed with more intollerable payne: ſome fayled of yͤ purpoſed ende: ſome other were founde conſtant and perfect: one was drawen to the foule and filthie ſacrifices, and dimiſſed as if he had done ſacrifice, when as in very deede he had not: an other, when he had neyther approched neyther toutched ought of their deteſtable offringes, and ſuch as were preſent affirmed that he had ſacrificed, departed with ſilence, paciently ſuffring this thankleſſe pickthanke: an other halfe deade was borne away beyng throwen of them for deade: againe there were ſome proſtrat vpon the pauement trayled & lugged all a long by the feete, & recounted for ſacrificers: one reclaymed & with a lowde voyce denyed yͤ euer he ſacrificed: an other lifted his voyce and confeſſed him ſelfe to be a Chriſtian, and gloryed in the faith of that gladſome tytle:

an other againe proteſted that he had neyther ſacrificed, neither euer woulde do ſacrifice. Theſe were beaten on the face and buffeted on the chekes, their mouthes were ſtopped by the ſouldiers handes, an whole bande was appointed for the purpoſe, whiche violently thruſt them out at the dores. ſo the enemies of the trueth triumphed if at leſt wiſe they might ſeeme to bring their purpoſe to effect, but their purpoſe preuailed not againſt the bleſſed martyrs of God, whoſe conflicts no tongue can ſufficiently declare.

Cap. IIII.

Of the perſecution firſt rayſed by Veturius the captaine againſt the Chriſtian ſouldiers, at the beginning priuely, afterwards openly. Cap.3. in the Greeke.

There were many to be ſeene whiche bare ſingular good will and affection to the ſeruice of almightie God, not onely in the time of perſecution, but long before whẽ peace preuailed. yet of late, I ſay of late at the firſt, the chiefe gouernour ſtarting vp as it were out of ſoking drunkenneſſe leaueled at the churche priuely and obſcurely (ſince the time which runne after the raigne of *Decius* & *Valerianus*) and waged battaile with vs not ſodenly, but firſt aſſayed onely the chriſtians which were in campe. By this meanes he thought he could eaſily ſnare the reſt, if that firſt he conquered theſe. and here might you ſee many of the ſouldiers deſirous to leade a priuate & ſolitarie lyfe, fearinge they ſhoulde faynt in the ſeruice of almyghtie God. for when the captaine (who ſo euer he was) firſte went about to perſecute his hoaſt, and to trye and ſyfte as many as were brought vnto him throughout euery ward, and to giue them in choiſe either to obey & enioy their dignitie, or to reſiſt and of the contrary to be depriued: many of the ſouldiers which were of the kingdome of *Chriſt*, without any delaye or doubt, preferred the faith of *Chriſt* before the fauor and felicitie they ſeemed enioye. and nowe one or two of them very heauely not onely contemned their dignities, but alſo endured bytter death for their conſtancie in the ſeruice of God. because that the captaine as yet powred his malice by a little, & though he durſt ſhede the blood of a fewe innocents, yet ſtaggered he at the multitude of beleeuers, fearing as it is moſt like, ſodenly to giue battell vnto all, and that vniuerſally. * but after that he tooke in hande more manifeſtly to perſecute the church of God, it can not be tolde or expreſſed with tongue, how many, and what maner or ſort of Martyrs were to be ſeene throughout cities and villages.

The pollicie of Satans meſſengers.

*Cap.4. in the Greeke.

Cap. V.

A noble man of Nicomedia rent in peeces in the preſence of many, the wicked Edict of the Emperour publiſhed againſt the Chriſtians.

ON of Nicomedia, no obſcure perſon, but according vnto the accõpt of the world, of greate nobilitie, who as ſoone as the edict againſte the churches of God was publiſhed in Nicomedia, being moued with zeale godwards and feruencie of faith, tooke into his hands and tare in peeces the prophane & moſt impious proclamation, paſted to an open & publicke poſt, in yͤ preſence of both the *emperours, * & of him which amonge the reſt was moſt honorable, & of him alſo which was the fourth perſon in the empire. & he which firſt practiſed this noble acte, endured (as it is moſt like) the penaltie of ſo bolde an enterpriſe, retayning a valiant and inuincible minde vnto the laſt gaſpe.

*Diocletiã & Maximian.

*Galerius & Conſtantius.

Cap. VI.

The Martyrdome of certaine courtiers in Nicomedia with others both there and in other places.

ALl the renowmed men that euer were either of the Grecians or Barbarians cõmended for noble proweſſe and fortitude, are not to be compared to the deuine and famous martyrs of this our age, of thẽ I ſpeake who (together with *Dorotheus*) being the emperours pages, in chiefeſt credit with their Lordes, and were no leſſe vnto them then deare and naturall ſonnes: yet counted they thoſe contumelies, drudgeries, and new found torments for the trueth in *Chriſt*, greater ritches then the glory and pleaſure of this preſent life. One of theſe for example ſake, and the ende he made I wil declare, that the reader may coniecture by his happe, what befell vnto the reſt. One of the aforeſayd Noble men was brought forth at Nicomedia into the open aſſembly, & enioyned to do ſacrifice, who ſtoutly refuſing, by cõmandement is hoyſed vp on high, & his naked

bodie all to be ſcourged, and the fleſhe rent in peeces with the laſhe of the whyppe, untyll he were ouercome and yeelded to their ſacrifice. When that he had endured theſe torments, and perſiſted conſtant, and the bones laye all bare, the fleſhe baniſhed awaye: they powre Uineger myxt with ſalte, into the feſtred woundes, and bruſed partes of the bodie. When he had ouercome alſo theſe tormentes, and reioyced greatly thereat, a greediron with hotte burninge coales is prepared, and that which remayned of his bodie was layde thereon to be bryled, a ſlowe fire beinge made under to conſume it by little and a little, leſt that death quickly deliuered him of his payne. So that they which had the charge of the fire woulde releaſe him of no part of his payne, unleſſe he promiſed to yelde in the ende to the Emperours decree. But he holding faſt his former opinion ouercame them, & yelded up the ghoſt in the middeſt of his torments. So valiant as you heare was the martyrdome of one of the Emperours pages, correſpondent unto his name for he was called *Peter.* The thinges which happened to the reſt were nothing inferior to theſe, the which according unto our former promiſe, we will leaue untoutched. addinge onely this to that which went before, how that *Dorotheus* and *Gorgonius* with many others of the Emperours familie after ſundry torments ended their lyues on the gallowes, and bare away the garlande of victorie. At this time alſo was *Anthimus* biſhop of Nicomedia beheaded for the chriſtian faith, and with him a great multitude of martyrs. For I wot not how in the emperours palace at Nicomedia ſome parte of the houſe was all a fire, and when the Chriſtians were taken in ſuſpicion to be the authors therof, by the emperours cōmaundement the whole troope generally of all the godly there at that time was executed, whereof ſome with ſworde were beheaded, ſome other with fire burned, where alſo by the ſecret & deuine prouidence of God (as the report goeth) both men and women ſkipped and leaped into the flaminge fire. An other companie the ſergiants ſette in a boate and threwe into the deapth of the ſea. The Emperours pages, after their death decently buried, and reſting in their graues were digged up, and by the commaundement of their lordes caſt into the ſea, leſt any adored them in their ſepulchers and tooke them for gods as they dreamed of us. and ſuch were the practiſes in the beginning of the perſecution at Nicomedia. but in a while after when that ſome in the region called Melitis, and againe ſome other in Syria were found ready to rebell, the Emperour commaunded all the paſtors throughout euery church to be impriſoned and kept in holde. The ſpectacle of the practiſes was ſo cruell to behold that it exceeded all that therof may be ſpoken. Infinite multitudes were euery where incloſed and the priſons of oldappointed & ordained for murtherers, diggers up of ſepulchers, and riflers of graues were then repleniſhed with biſhops, miniſters, deacons, readers, and exorciſts, ſo that there was no rowme in the priſon for ſuch as were condemned for hainous offences. Agayne when the former edicts had taken place, there followed others, by vertue of the which: ſuch as ſacrificed were ſet at libertie, and ſuch as reſiſted were commanded to be tormented with a thouſand kind of torments. Who is able heere to number the multitude of all the Martyrs throughout all the worlde? ſpecially in that they ſuffred martyrdome throughout Aphrick and amonge the Moores, throughout Thebais and Ægypt, throughout other cities and prouinces.

Peter the emperours page after ſundry tormēts bruiled to death.
Dorotheus hanged.
Gorgonius was hanged.
Anthim⁹. b. of Nicomedia beheaded
A certaine number beheaded.
A certaine companie burned.
A number drowned.
The deade dygged vp.
All priſons were filled with Chriſtians.

Cap. VII.

The conſtancie of certaine Martyrs, deuoured of wyld beaſts in Palæſtina and Phænicia.

WE haue knowen diuers of theſe to haue floriſhed in Palæſtina, agayne others in Tyrus of Phænicia, whoſe infinite ſtripes, and in their ſtripes a maruelous conſtancie, and after their ſtripes their ſodaine bickeringe with rauening beaſtes, in their bickering their valiant courage in withſtanding the force of fierce Libards, the rage of roaring Beares, the tuſkes of wylde Boares, the woodnes of Bulls burned with fire and ſeared with hotte glowinge yron, who wyll not be amazed to beholde? at the doinge of all which we were preſent our ſelues and ſawe with our eyes the deuine power of our ſauiour *Ieſus Chriſt* (for whoſe ſake they ſuffred theſe thinges) preſent and manifeſtly aydinge theſe Martyrs, neyther durſt theſe rauening beaſtes of a longe time drawe nygh and approche unto the bodies of the bleſſed ſaincts, but raunged about and deuoured ſuch as ſette them on without the ringe, toutchinge by no meanes among all the reſt the bleſſed champions, though their bodies were bare, though they prouoked them with the ſtreatchinge forth of their handes, as they were commaunded. And if ſome tyme

Brute beaſtes ſpared ſuch as mē would not ſpare.

violently they fell vpon them, backe agayne they recoyled, as if they had bene repelled by diuine power from aboue, which continewing a long time brought great admiration vnto the beoulders. When the firſt beaſt raunged about to no purpoſe, the ſeconde and thirde were let looſe at the one, and the ſame martyr. the ſufferance of thoſe Sainctes was to be wondred at, & their conſtancy firme and immoueable in their freſhe and greene bodyes. Then might a man haue ſeene a yong ſtripling vnder twenty yeares of age, ſtanding ſtill without any holding, ſtretching forth his handes in forme of a croſſe, making earneſt ſupplication vnto God, with a ſetled and immoueable minde, not wagging him ſelfe at all, or poynting any whither from his ſtanding place, yea thought the beares and Libards, breathed out preſent death, and now as it were teared his fleſhe in peeces with their teethe yet I wott not howe as if their iawes had bene glued together, they recoyled back agayne. Beſides this yong man, ye might haue ſeene others in number fiue, throwen at the feete of a fierce bull, which toſſed into the ayre and tore in peeces with his hornes ſuch as ſtoode without the ryng, and left them as good as deade: onely the holy Sainctes he had no power to hurte, with his furious and cruell threats, though he ſcattered the earth with his feete, and fanned the ayre with his hornes, though he were prouoked to fierceneſſe with ſearing yron, and fomed out preſent death, yet by the diuine prouidence of God he was puſhed backe. When that this beaſt could nothing preuaile agaynſt the holy Martyrs, others were let looſe, at length after ſundry bitter torments and violence of wilde beaſtes, all were beheaded, and in ſteade of ſtill earth and quiet ſepulchre, they ſwamme in the ſurging waues of the ſeas.

The conſtancy of yong men.

Fiue Martyrs after ſundry torments beheaded & throwen into the ſeas.

Cap. VIII.

Of the martyrs in Ægypt.

The like bickering had they of Tyrus in Ægypt, the which they ſuffred for the ſeruice of God. then wouldeſt thou haue marueled at their martyrdomes, ſuffred vpon their owne natiue ſoile where infinite both of men and women and children for the ſaluation procured by our Sauiour Jeſus Chriſt, contemning this tranſitory life, haue endured ſundry kindes of torments. whereof ſome after mayming and racking, and ſcurging, & thouſands other vexations (horrible to be hearde of) were burned to aſhes, others drowned in the ſeas, others manfully layd their neckes to þ blocke, others hanged on þ gallowes, ſome as hainous offenders, ſome other farre worſe, tyed to þ tree with their heads downeward, and ſo long beſett with a watch till famyne had bereued them of their liues.

Martyrs in Ægypt maymed, racked, ſcurged, burned, drowned, beheaded, hanged, & famiſhed to death.

Cap. IX.

The conſtancye of the Martyrs throughout Thebais.

Our penne can not ſufficiently paynt forth þ puniſhments, and tormentes, endured of the martyrs throughout Thebais, there bodies in ſteade of iagged hoofes vſed heretofore, had the ſkinne raſed all of, with rugged ſhells of ſea fiſhe, the women tyed vp the one legge were lifted into the ayre, and their heads downewards with a certayne engine of woode, and there hanged all bare and vncouered, yelding vnto the behoulders, a foule, a filthye, a cruell and vnnaturall ſpectacle. agayne others ended their lyues vpon boughes and branches of trees. They linked together with certayne inſtruments, the topps of the boyſterous & mightier boughes, and tyed them vnto either of the Martyrs thighes, afterwards looſing the boughes to ſpeart & ſpring into their growing place, ſodainly rent aſunder the mēbers of their bodyes, for which purpoſe they inuented this paine. all theſe miſchieues continewed not a fewe dayes, or for a ſhort ſpace, but the terme of many yeares. ſome time more then tenne, ſome other time more then twenty were executed, one whyle not vnder thirtye, an other whyle welnighe threeſcore. agayne at an other tyme an hundreth in one daye of men, women, and very yonge children, after the bitter taſte of ſundry kindes of tormentes were put to deathe. We ſawe our ſelues with our eyes, being then preſent at the execution, a greate multitude, whereof ſome were burned, others beheaded, vntill the ſworde became blunt, and the tormentor wearyed, ſo that others came in place and executed by turnes. where we beheld alſo the noble cheere and countenance, the diuine power and valiantneſſe of mynde, in ſuch as buylded their fayth on Jeſus Chriſt our Sauiour. as ſoone as the ſentence was pronounced and iudgement geuen vpon the former, there ſtepped forth others and ſtoode at the barre, proteſting their fayth and publiſhing them ſelues to be Chriſtians, not fearing at all the bitterneſſes of manifold and ſundry

Martyrs in Thebais their ſkinnes raſed & ſcorched, tyed by the on legge & their heads downeward. Hanged vpō boughes.

10. Martyrs.
20.
30.
60.
100.

Some burned.
Some beheaded.

tormentes but with inuincible mindes, laying their whole truſt and confidence vpon God, ioyfully, meryly, and chearefully tooke the laſt ſentence of condemnation, ſinging Pſalmes and hymnes and thankesgeuing vnto God, euen to the laſt gaſpe. Theſe were truely to be wondred at, but eſpecially ſuch as were renowmed for ritches, nobilitie, honor, eloquence, and Philoſophy: yet preferred they before all theſe the pietie and fayth in our Lorde & Sauiour Ieſus Chriſt.

Philoromus gouernour of Alexādria beheaded.

ſuch a one was *Philoromus* gouernour of Alexandria of no ſmall accōpt, put in truſt with weighty matters of the empire, being garded after the Romayne dignity and honor, with a troope of ſouldiers to his trayne, was dayly ſifted and examined. ſuch a one alſo was *Phileas* Biſhop of the people Thmuitæ, a famous man for the politike gouernment of his contrey, for the ouerſight of the publicke lyturgies and ſtudy of Philoſophy. theſe men though they were entreated of many their kinsfolkes and otherwiſe their familiar friendas, of many the chiefe rulers and laſt of all of the iudge him ſelfe, that they woulde tender their owne caſe, that they woulde conſider of their calling, that they woulde pitye their wiues and children: yet could not they for all the perſwaſion of ſuch great perſonages be brought by preferring this preſent life, to contemne the fayth of Chriſt, to renounce his lawes, but with conſtant and Philoſophicall myndes, yea rather diuine, enduring all the threats and contumelies of the iudge, ended their liues with the looſing of their heades.

Phileas b. of Thmuis, beheaded.

Cap. x.

The teſtimony of Phileas toutching the conſtancie of the Martyrs of Alexandria and the crueltie of the enemies.

IN ſo much that we haue reported *Phileas* to be famous for his ſkill in prophane literature, he ſhall wittneſſe both of him ſelfe and of the Martyrdomes of his tyme at Alexandria, declaring farre more diligently then we vſe to doe, writing vnto the Thmuitans in theſe wordes:

Phileas b. of Thmuis writeth this epiſtle out of priſon vnto his flocke.

for as much as all theſe things are publiſhed in holy Scripture for paterns, exāples & monumēts for our learning: the bleſſed Martyrs vvhich liued among vs, lifting vp the eye of the minde, and behoulding with cleare ſight the vniuerſall God, ſettled their mindes to endure any kinde of death for the ſeruice and religion due vnto God, and held faſt their vocation, knowing that the Lorde Ieſus for our ſake tooke the nature of man vpon him, to the ende he might cutt of wholy all ſinne, and ayde vs to enter into euerlaſting life. for he thought no robbery to be equall with God, but made him ſelfe of no reputation, taking on him the forme of a ſeruaunt, and vvas founde in his ſhape as man. he humbled him ſelfe and became obedient vnto the death, euen the death of the croſſe. VVherefore the bleſſed Martyrs of God, repoſed Chriſt in their breaſt, being deſirous of more excellent giftes, endured not once but ſome of them twiſe all payne & puniſhments that could be inuented, and all the threats of ſouldiers, practiſed agaynſt them either by word or by deede, with an inuincible courage, excluding feare by reaſon of the fulnes of loue. whoſe manhoode and valiantneſſe in all their torments what man is able with mouth to expreſſe? and becauſe it was permitted & laweful for euery man to torment them as him pleaſed beſt: ſome ſmite them with clubbes and cudgells, ſome with ſharpe twigges, ſome with whippes, ſome with lethern thonges, ſome other with whipcorde. the ſpectacle was pitiful both for the varietie of torment, the and ſuperfluity of malice. ſome with their handes tyed behind them were ſtretched a long & racked in euery ioynt throughout the body, & as they hong and laye in the racke, the tormentors were commaunded to torment all their bodies ouer. neyther plaguing them as theeues are commonly handled with the onely renting of their ſides, but they had the ſkinnes of their bellies, and of their ſhinnes, and of their eye lidds raſed all of, with rugged hoofes, with the talents and clawes of wilde beaſtes. ſome were ſeene to hange by the one hande at an hollow vaute, and to endure that way farre more bitter racking of the ioyntes and members of the bodie. ſome were tyed to pyllers and their faces wreſted quite kame for to beholde them ſelues, their feete ſtanding them in no ſteede, but they violently wagging by the weyght and payſe of their bodies were thus greeuouſly tormented by reaſon of their ſtretching and ſquyſing in bondes. this they ſuffered not onely while they were examined and whileſt the Preſident dealt vvith them, but throughout the vvhole day. and vvhen that he paſſed from the former vnto the latter, he gaue his miniſters charge to ouerſee them behinde, if that peraduenture any of them, being ouercome vvith the greeuous torments did yeald. He commaunded alſo that if any vvere in daunger of death by reaſon of colde, that their fetters & bondes ſhoulde

Philip. 2.

1. Ioh. 4.

ſpeedely

ſpvedely be releaſed, and they to be layd on the grounde, to be lugged and trayled all a long to gett them heat. they had not one ſparcle of compaſſion on vs, but thought of duety they ſhould thus be affected & furiouſly rage agaynſt vs, as though vve had bene no liuing creatures. vvherfore our aduerſaries inuented this ſeconde payne and added it to the former punishments. after ſtripes they vvere layd in the ſtockes, and their feete ſtretched foure ſpaces or holes aſunder, ſo that of neceſſitye they muſt lye on their backes hauing no feeling of their bodies by reaſon of the vvoundes vvhich the ſtripes printed in their members. others being throvvne a long vpon the pauement, lay poudred in the duſt, in extreame payne, a more piteous and lamentable ſpectacle vnto the behoulders then the torment it ſelf, bearing in their bodies diuers vvoundes diuerſly inuented. The caſe lying thus: ſome died in torment & confounded the aduerſaries vvith their pacience. ſome halfe deade and shutt in pryſon, after a fevve dayes died of their payne. the reſt by carefull prouiſion vvere comforted, and after certayne continevvance of impriſonment became more conſtant. vvhen they had geuen them in choiſe, either to toutch the deteſtable ſacrifices, and ſo be at eaſe & enioy among them their curſed libertie, or not to ſacrifice & chaung life for death: vvith all ſpeede voluntarily they embraced death. for they vvere skilfull in thoſe things vvhich concerned them in holy Scripture. he that ſacrificeth to ſtraunge Gods (ſayth he) shalbe rooted out from among the people: and thou shalt haue no other Gods but me. ſuch are the wordes of a true Philoſopher and godly Martyr, which he wrote from priſon to his pariſhioners afore the iudge pronounced the ſentence of condemnation vpon him, rehearſing vnto them ỹ ſtate he ſtoode in, prouoking them to march forwards, and to holde faſt the profeſſion of fayth in Chriſt after his death which then was at hande. but to what ende doe I vſe many wordes, and alleadge the conflictes of the bleſſed Martyrs throughout the worlde, inuented one after an other ſpecially of them which were purſued to death, not after the publique lawes, but with deadly hatred. *Deut. 4.* *Exod. 20.*

Cap. xi.

How a whole citie in Phrygia with the inhabitants thereof was burnt to aſhes and of Audactus the Martyr.

When the ſouldiers had beſieged a whole citye in Phrygia, inhabited of Chriſtians, and compaſſed in, both men women and children, which called vpon the name of the Lord, they ſett all a fire and burned them to aſhes. For with one conſent all the inhabitants thereof, the Lieuetenant, the captayne, the whole Senate, & the people euery one proteſted them ſelues to be Chriſtians, and coulde by no edicts be brought to adore Idols or carued images. And an other alſo there was, renowmed for Romayne dignitie whoſe name was *Audactus*, by linage comming of a noble houſe in Italie, and for all his vertues in great creditt with the Emperours, ſo that he gouerned with great wiſedome & vprightnes the common wealth and weyghtieſt matters of the empire: but aboue all he was famous for religion and fayth in Chriſt, ſo that in the adminiſtration and gouerning of the common wealth he endured torment and was crowned with martyrdome. An whole city burned. Audactus martyred.

Cap. xii.

Of the regions and contreys where the Chriſtians were martyred, and the ſauadgneſſe of tyrannicall heathen towards the faythfull.

To what ende ſhall I by name recite the reſt, or rehearſe the multitude of men, or deſcribe the ſundry torments of famous Martyrs? whereof ſome were beheaded, as it happened in Arabia: ſome tormented with the breaking and bruyſing of their legges, as it happened in Cappadocia, ſome hanged by the feete and their heades downewarde, with ſlowe fire ſett vnder & ſmothered to death with choking ſmoke, as it happened vnto the brethren in Meſopotamia: ſome others had their noſtrells ſlitt, their eares bored, their handes maymed, their members and parts of their bodies drawne aſunder and vnioynted, as it happened at Alexandria. to what ende ſhall I furbuſhe the memory of them which were burned at Antioche, hott burning coales layde vnder, not quickely to diſpatch them, but with lingering payne to torment them. & of others which choſe rather to burne their handes then they woulde toutch their abominable ſacrifices, the experience whereof ſome going about to auoyde, before they were apprehended and fallen into the handes of their aduerſaries, threw them ſelues downe headlong from the toppe of houſes, & thought better Martyrs in Arabia. Cappadocia. Meſopotamia. Alexandria. Antioche. Some diſpatched them ſelues rather

A matron of Antioch together with her 2. daughters drowned thē ſelfs rather then their bodies ſhoulde be abuſed of the tormentors.

ſo to preuent death then to ſuſtayne the torments of their malicious enemies. A certayne matron alſo, renowmed for her vertue and integritie of life, among all them of Antioch, famous for her wealth and ſubſtance, her noble lynage, and eſtimation: had brought vp two doughters, that were virgins in the feare of God, which paſſed all other in brightneſſe of bewtye and youthly comlines. Theſe, becauſe they were greatly ſpited and enuied, for all that they hidd them ſelues they were founde out, and when that at length with much adoe they vnderſtood of their being among forrayners, they cyted them to appeare with ſpeede at Antioch in their proper perſons, and beſett the place of their abode with a bande of ſouldiers compaſſing them as it were with a nett. This matron ſeeing her ſelf and her doughters plunged in great perill, by no meanes poſſibly to be auoyded, pondered with her ſelfe the puniſhments enſuing, and that which was moſt greeuous of all, the abuſing of their bodies: ſhe admoniſhed in no wiſe to be ſuffred, no, not once to ſincke into their eares, and ſayd further: that if they committed their ſoules as bondſlaues vnto Satan, it were a thinge more intollerable then any death or deſtruction, yet there remayned one remedie for all, and that ſayd ſhe was to flye vnto the Lorde for refuge. After deliberation, with vniforme conſent they layde downe what was to be done, they apparelled them ſelues gorgeouſly and tooke their iourney towards Antioch. In the middeſt of the way, when their gard ſeuered them ſelues, as about to ſerue nature, they caſt them ſelues vnto the floode that ſlyded thereby and drowned them ſelues. Theſe heathen Idolaters threwe into the ſeae an other coople of Antiochian virgines, renowmed for all vertues, true ſiſters, of noble linage, of good life, of tender yeares, of goodly bewtie, of honeſt mindes, of godly conuerſation, of wonderfull diſpoſition, as though the earth could no longer beare them. ſuch were the tragedies at Antioch. In Pontus they ſuffred horrible puniſhments to be heard of, whoſe fingers of both hands were pricked vnder the tender nayles, with ſharpe quills: others had hott buyling leade poured on their backes, the moſt neceſſary members of their bodyes maymed: others endured ſhamefull, intollerable, and ſuch torments as may not be tould, in their priuy members, and in the ſecret bowels of their bodyes, ſuch as theſe noble and counted lawfull iudges excogitated, for tokens of their ſharp witt, and deepe wiſedome. Dayly alſo they founde out newe torments, contending one with an other who could excell in ſpitefull inuentions and additions of torment. this calamitie was extreame and out of meaſure cruel. And when as thenceforth they diſpayred of increaſing their miſchiefe, and now were wearied with ſlaughter & gotten their fill of bloodſhed, voluntarily they mittigate their rage they practiſe curteſy, their pleaſure (for ſooth) is henceforth to puniſh with death no longer. It is not requiſite (ſay they) that the cities ſhoulde be ſtayned with blood, iſhuyng out of our owne bowells, that the moſt noble empire of the Cæſars ſhould be blemiſhed & defamed with the title of crueltie, yͤ emperour him ſelf being wel knowne for clemencie & benignitie, yea rather the gracious goodnes & clemencie of the Emperours highnes is to be ſtretched forth and enlarged towards all men, that they be no more puniſhed with death. They deemed their crueltie aſſwaged and the Emperours clemencie to ſhine in that they commaunded our eyes to be plucked out, and the left legge to be vnioynted. ſuch was their clemencie and mitigated crueltie towards vs. Wherefore by reaſon of this cruell curteſie it may not be told what number & infinite multitude of men hauing their right eyes pulled out, and the empty places ſeared with hott burning yrons, their left legges ſawed aſunder in the hammes and ſeared likewiſe: were condemned to the quarryes and mynes throughout the prouinces, to the digging of mettalls, not for commoditie and profits ſake, but for affliction and miſery. And beſides all this they were ledd forth to ſundry kindes of torments which may not be rehearſed. whoſe valiant actes alſo can not be deſcribed. when the holye Martyrs ſhined thus throughout the worlde in theſe their afflictions the beholders wondred at their pacience and noble courage, neyther without cauſe, for they expreſſed and ſhewed forth vnto the worlde ſpeciall and manifeſt ſignes of the diuine and vnſpeakeable power of our Sauiour, working by them. it were to long yea vnpoſſible to number them all by their names.

The Ethnicks drowned 2. virgins of Antioch.

Martyrs in Pontus.

The Ethnicks pulled out the right eyes, ſeared the empty place, ſawed of the left legge of the Chriſtians, ſeared their hames, condemned thē to the myne pitts: all this they counted a gracious pardon.

Cap. XIII.

Of the famous Biſhops and miniſters that were martyred.

Anthymus b. of Nicomedia beheaded.

TOutching the chiefe rulers of the Churches, and them which were crowned Martyrs in the moſt famous cities: Anthymus biſhop of Nicomedia, was beheaded & crowned the firſt martyr regiſtred in the catalogue of the Saynctes in the kingdome of Chriſt. Of them whiche

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ſuffred at Antioch *Lucianus* miniſter of that congregation, leading a vertous life, preached at *Nicomedia* in preſence of the emperour the celeſtiall kingdome of Chriſt, firſt vnto vs in exhortatiō by way of Apology, afterwards in wryting vnto the poſteritie. the moſt famous martyrs of Phænicia were the godly paſtors of the reſonable flocke of Chriſt: *Tyrannion* byſhop of Tyrus, *Zenobius* miniſter of Sidon, and *Siluanus* byſhop of Emiſa, who together with others in Emiſa was throwen to feede wild beaſts, and is receaued vnto the company of martyrs. The other two, both at Antioch glorified God by theyr pacient deathes: *Tyrannion* buried in the bottome of the ſeae, and *Zenobius* an excellent phiſician, after ſcurginge & bitter torment died moſt conſtantly. Among the martyrs in Palæſtina *Siluanus* byſhop of the Churches of Gaza was beheaded together with nyne and thirty others which were committed to the myne pitts in Phænos. In Ægypt *Peleus* and *Nilus* Ægyptian byſhops were burned to aſhes. And here let vs remember the renowmed piller of the pariſhe of Cæſarea, *Pamphilus* the elder, & the moſt famous martyr of our time. Whoſe life and noble acts we will at time conueniēt declare. of them which at Alexandria throughout Ægypt & *Thebais* ſuffred martyrdome, yͤ moſt famous was *Peter* byſhop of Alexandria a paterne of piety in Chriſt vnto the godly paſtors, and together with him *Fauſtus*, *Didius* and *Ammonius*, miniſters and perfect martyrs of Chriſt. Alſo *Phileas*, *Heſychius*, *Pachymius* and *Theodorus* byſhops of the churches in Ægypt: and beſids theſe infinite other famous men, whoſe names are well knowen in the cōgregations throughout the region. It is not our drift to deſcribe yͤ conflicts of ſuch as ſtriued throughout the world (we leaue that for others) neither exactly to paint forth vnto yͤ poſterity all that happened: but only the things we ſawe with our eyes and were done in our preſence.

Lucianus a martyr. Tyrannion b. of Tyrus was drowned at Antioch. Zenobius of Sidon ſcourged to death. Siluanus. b. of Emiſa torne of wild beaſtes. Siluanus. b. of Gaza beheaded. 39 Beheaded Peleus and Nilus. b. of Ægypt burned. Pamphilus. Peter. b. of Alexandria.

Cap. XIIII.

The ſtate of the Romayne empyre before and after the perſecution. and of the raygne of Conſtantine.

VNto that which went before I will annexe the recantation or diſſanullinge of the thinges practiſed againſt vs yea from yͤ beginning of the perſecution, which I ſuppoſe very profitable for the reader. before yͤ the Romaine empire waged battell againſt vs, in the ſpace the emperours fauored vs & maintained peace, it may not ſufficiētly be declared, how proſperouſly the common wealth floriſhed & abounded with all goodnes, when as the chief magiſtrats of the publicke weale paſſed the tenth & the twentieth yeare in ſolemne feaſts & celebrated gratulatiōs in times of moſt gorgeous & glorious renowne, with conſtant & immoueable peace. whē as there empire after this ſorte encreaſed without offence, & daily was enlarged, they had no ſooner remoued peace from amōg vs, but they ſturred vp ſuch battels as cold not be reconciled. not fully two yeares after this whurlyburly, there was ſuch a chaunge happened vnto the whole empire which turned all vpſīd downe.* for no ſmale diſeaſe ouertooke the chief of yͤ foreſayd emperours & bereued him of his witts, wherefore together with him which was ſecond perſon in honor he embraced the popular & priuate life. theſe things then being not fully ended the empire was withall deuided into two parts, the which was neuer remembred to haue come to paſſe before that time. not long after *Cōſtantius* the emperour, paſſing all other throughout his life time, in clemency & goodnes towards his ſubiects, ſingularly affected towards Gods word, ended according vnto the lawe of nature, the common race of his mortall life, leauinge behind him his naturall ſonne *Conſtātinus*, emperour & *Cæſar* to ſupply his rowme, & was firſt referred of them into yͤ number of the Gods, enioying after his death all imperiall honor & dignitie due to his perſon. In his life he was the moſt benigne and of moſt bountifull ſuffraygntie among all the emperours. who alone of all the emperours in our time gouerned moſt graciouſly & honorably during the whole terme of his raygne, ſhewing humanity and bountifullnes vnto all men, no partaker by any meanes, with any preſumpteous ſedition rayſed againſt vs, he garded the godly about him in ſecurity without ſentence of gylt, & without all contumely, he deſtroyed no churches, he practiſed no impiety yͭ might be preiudiciall vnto our religion, he obtayned a bleſſed life and an ende thriſe happy, he beinge emperour alone ended this life both gloriouſly & peaceably, in preſence of his naturall ſonne and ſucceſſor, who alſo was moſt prudent and religious. His ſonne *Conſtantinus*, beinge proclaymed full emperour and *Cæſar* by the army, and longe before by God himſelfe the vniuerſall kinge, became a folower of his fathers pietie in Chriſtian religion. And ſuch a one was he. But *Licinius* while theſe thinges were a doynge, by common conſente of the potentates was alſo created emperour and *Auguſtus*. Whiche thinge greeued *Maximinus* very ſore, who vnto that tyme

As longe as the Emperours did not perſecute the church, ſo longe did theyr empire proſper. * Anno Domini. 307. (Euſeb. Chronic.) Diocletian together with Maximian hauing raygned 20. yeares, depoſed themſelues and liued a priuate life. Conſtantius and Maximinus rule the Empire. Conſtantius dieth at york in Englande Anno Domini. 310. Conſtātinus magnus was proclaimed emperour Anno Domini. 311.

was alone called *Cæſar* of all mē, who alſo being tyrannically diſpoſed, violētly of his owne mind inuaded the empire and intitled him ſelfe *Auguſtus*. And being attainted of treaſon, and founde to haue conſpired the death of *Conſtantinus*, and after depoſition to haue aſpired againe vnto the imperiall ſcepter: dyed a moſte ſhamefull death. He was the firſte whoſe titles, pictures withall that ſeemed to ſhewe forth his honor were ouerthrowen for no other then the armes of an emperour that was moſte prophane and impious.

Cap. xv.

Cap.14.after the greeke.

The diſſimuled loue of Maxentius towardes the Chriſtians, his horrible offences and crueltie

Maxentius the ſonne of Maximinus a tyrante of Rome. Flattery. Cruelty. Lecherie. Tyrranny. Extorcion. Sorcery. Inchauntement. Famine cauſed by Maxentius.

HIs ſonne *Maxentius* which exerciſed tyranny at Rome, in the beginninge of his raygne diſſembled our fayth egregiouſly, creepinge into creditt by flatteringe of the people of Rome, and therefore he commaunded his communalty to ceaſe from perſecutinge of the Chriſtians, whereby he might pretende a ſhewe of pietie and ſeeme tractable & more benigne thē his aunceſtres were before him. but in proceſſe of time he was not in dede founde the ſame which men tooke him for and hoped he woulde be, for he fell into all kinde of enormyties, omittinge no haynous offence, howe deteſtable and laciuious ſoeuer it were, vnaſſayed. committing adultery & all kinde of lewde wantonneſſe, ſendinge home againe vnto their husbandes the louinge ſpouſes and lawefull wiues, taken from them by force, when he had ignominiouſly abuſed them. and theſe preſumpteous practiſes he exerciſed not onely vpon the obſcurer ſort, but dealt this opprobriouſly with the moſt renowmed of the Romaine ſenators. Wherefore all both high primats and inferior people, trembling for feare of him, were oppreſſed with his intollerable tyranny, yet nether by ſilence neither by ſuffring this greuous ſeruitude, cold they be free, from the bloody ſlaughter and embrued murther of this tyrante. vpon light occaſions ſundry times deliuered he the people vnto the ſoldiers, which were in compaſſe to be ſlayne, and an innumerable multitude of the Romayne people in the middes of the citie he offred to the ſworde and ſpears, not of Barbarians and Scythians, but of his owne proper ſoldiers. It may not be recited what ſlaughter of ſenators he procured, craftely ſeeking after their ſubſtance, of whome an infinite number he executed for ſundry cauſes and fayned crimes. this was the drift and marke this miſchiefous tyrant ſhotte at. he applied himſelfe vnto the ſtudie of Magicall artes. for inchauntement he opened and ript the bowells of burthened women great with childe, he ſearched the entrailes of newe borne babes, he ſlewe lyons, and after a ſecrett maner coniured deuells and endeuored to withſtande the warres then approchinge. for he fully determined with himſelfe to be crowned conquerour by meanes of theſe artes. This *Maxentius* therefore practiſinge tyrranny at Rome oppreſſed the commonalty with ſuch haynous offences as may not be tolde, ſo that they were pinched with ſo great penurie of neceſſary victaile, as the like can not be remembred in this our age to haue happened at Rome

Cap. xvi.

Cap.15.in. the Greeke.

The cruell behauiours of Maximinus in the Eaſt and of Maxentius at Rome and other where in the weſt.

Maximinus hypocriſie. Superſtition. Perſecution. Idolatrie. Inchauntement.

MAximinus the Eaſterne tyrant of a long tyme behaued himſelfe to the ende he might conceale his malice againſt his brother and his hid friendſhip towards the Romaine tirant, but in the ende he was eſpied and ſuffred puniſhmente due to his deſert. It was wonderfull to ſee howe that he committed things a like and correſpondēt vnto the practiſes of the Romayne tyrant, nay he farre paſſed him in malice and miſchiefe. The chiefeſt inchaunters & magicians were in greateſt creditte with him, and becauſe he was a man very timorous & wonderfully rooted in ſuperſtition, he highly eſteemed of the erroneous worſhip of Idols and deuels. without ſouthſainge & anſwers of Oracles he durſt not mone, no, as it is commonly ſayd, not the breadth of a nayle, for which cauſe he perſecuted vs without intermiſſion and more vehemently then his aunceſters before him. he erected temples throughout euery citie, the Idolatricall worſhip of longe time defaced and ouerthrowen he carefully reſtored agayne, and publiſhed by edict that Idole prieſtes ſhoulde be ordained, throughout all countreys and cities. beſides this he appointed in euery prouince one for high prieſt of ſuch as were counted famous for politicke affaires being

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alſo able with decency to execute that function, whome he furniſhed with a great trayne and gard of ſoldiers. To be ſhort he priuiledged all inchaunters, recounted godly and takẽ for Gods them ſelues, with primacy, dignities, and chiefeſt prerogatiues. He went on ſtill and oppreſſed, not on Citye or region onely, but whole prouinces vnder his dominion, exactinge golde and ſiluer and ſummes of money, and vexed them with greuous proclamations, on penaltie enſuinge after an other.

Oppreſſion.

The wealth and ſubſtance which his progenitors had gathered before he tooke in greate heapes of treaſure and greate ſummes of money and beſtowed it vpon his flatteringe paraſites.

Prodigality.

He was ſo drowned with ouer muche wine and drunkenneſſe that amonge his cuppes he woulde be ſtarke madd and beſides him ſelfe, and often times beinge typſie commaunded ſuch thinges, whereof afterwards being reſtored to his former ſobriety it repented him.

Drũkeneſſe.

He gaue place to no man for ſurfeting and ſuperfluitie, but made him ſelfe ringe leader of that vice, vnto all that were about him bothe Prince and people.

Surfetinge.

He effeminated his ſoldiers with all kinde of delicacy and laſciuiouſnes. He permitted his preſidentes and captaynes to practiſe rauenous extorcion, and poulinge of his ſubiectes, whome he entertayned as fitte companions of his foule and ſhamefull tyranny. To what ende ſhall I rehearſe his vnchaſte life? Or recite the adulteryes he committed? He colde paſſe no Citie where he rauiſhed not wiues, and deflowred not virgins.

Lechery.

And in theſe thinges he preuayled agaynſt all ſortes of people the Christians only excepted which contemned death and deſpiſed his tyranny. The men endured burninge, beheading, crucifyinge, rauenous deuouring of beaſtes, drowninge in the ſeae, mayming and broyling of the members, goringe and diggin̄ge out of the eyes, manglinge of the whole body, moreouer famyne and impryſonment, to be ſhort they ſuffred euery kinde of torment for the ſeruice of God, rather then they woulde leaue the worſhip of God, and embrace the adoration of Idols.

The tyrant colde not ouercome the Chriſtians.

women alſo not inferior to men through the power of the worde of God, putt on manly courage, whereof ſome ſuffred the ſame tormentes with men, ſome attayned vnto the like mayſteries of vertue, other ſome drawen to be abuſed, yelded ſooner theyre life vnto the death then theyr bodyes to be defiled. For when as others by reaſon of the tyrants adultery were polluted a Chriſtian matron of Alexandria, both noble and renowmed alone ouercame the lecherous and laſciuious mynde of *Maximinus* with the preſence of her manly courage. This woman for many thinges was highly eſteemed, for ritches, for kindred, for learninge, yet preferred ſhe chaſtitie before all. Whome when he had earneſtly entreated, yet coulde not finde in his harte to putt her to death which otherwiſe was already prepared to dye, being moued more with luſt then with anger, exiled and depriued her alſo of all her ſubſtance.

A chaſt matron of Alexandria confounded the tyrant where fore ſhe was exiled and her goods confiſcated.

And infinitie other matrons not abydinge, no not the hearinge of the threats of abuſinge theyr bodies, done by the preſidents of euery particular nation, endured all kinde of puniſhments, torments and deadly paynes. Theſe are in deede to be wondred at, but in greater admiratiõ, is that moſt noble & moſt chaſt matron of Rome to be had in reſpect of all the reſt, agaynſt whome the Romayne tyrant *Maxentius*, (liuely reſemblinge *Maximinus*) went about to rage. When that ſhe vnderſtoode the miniſters of tyrannicall luſt to be at hand, and her husbande (ſhe beinge a Chriſtian) though he were a Romayne magiſtrate, to be in holde amonge them, and for feare of execution to haue conſented therevnto ſhe craued a little leaſure, as if ſhe went to trime her ſelfe, and entring into her chamber and there beinge alone ſhe runne vpon a naked ſworde and diſpatched her ſelfe, ſo imediatly by her death ſhe bequeathed her carkaſſe vnto the tyrantes baudes, and by this acte of hers, ſoundinge and pearcinge more then any ſhrill voyce, ſhee pronounced and printed in the mindes of all mortall men both preſente and to come: that amonge the Chriſtians alone vertue can with no money be ouercome, neither be deſtroyed with any kinde of death.

A matron of Rome ſlewe her ſelfe rather then Maxẽtius ſhould abuſe her.

This ſo great a burthen of impietie was brought into the worlde at one, and the ſame time by two tyrants which helde Eaſt and weſt. If any ſeeke out the cauſe of theſe ſo great miſchieues, who will doubt to aſſigne the perſecution rayſed agaynſt vs for cauſe thereof, ſpecially in as much as this confuſion finiſhed not before the Chriſtian liberty was firſt reſtored. for during the tearme of theſe tenne yeares perſecutiõ, there wanted them nothing, which might tende to mutuall hatred, or ciuill diſſention.

The cauſe of the worldes calamities was the perſecution of the chriſtiãs.

The ſea was beſett with ſhippes, and therefore innauigable, neyther was it poſſible from any place, for any man to arriue and take lande, but he ſhoulde be ſifted with all kinde of puniſhments, his ſides ſcourged, and himſelfe tried with ſundry torments, whether he were not ſent from the enemy as a ſpie, & in the end he was either hanged or burned. morouer there were prepared for the purpoſe, targets, breſt plats, dartes, ſpears with other warlicke armour, galeyes alſo and other ordinance for ſhipps, were heaped in euery place,

neyther wayted any man for any other then dayly inuaſion by the enemy. after theſe thinges enſued famine & peſtilence, of the which we will entreat hereafter when fit oportunity is miniſtred.

Cap. xvii.

The ende of the perſecution and the finall confuſion of the tyrant.

Cap. 16. in the Greeke.

* Anno Domini. 320.

Such things had they prepared during ye whole time of perſecution, which in the*tenth yeare by the goodnes of God wholy ceaſed, yet after the eight yeare it begāne ſomwhat to ſlacke & relent. for after that the deuine and celeſtiall grace of God beheld vs with a placable and mercifull countenance, then our princes, euen they which heretofore warred againſt vs, after a wonderfull manner chaunged their opinion, ſong a recantation, and quenched that great heate of perſecution, with moſt benigne and milde edicts and conſtitutions publiſhed euery where in our behalfe. The cauſe of this was not the humanity or compaſſion (as I may ſo terme it) or benignity of the princes, being farre otherwiſe diſpoſed (for they inuented dayly more and more, greuous thinges againſt vs, ſucceſſiuely vnto that time, they founde out ſundry ſleyghtes and newe puniments one after an other) but the apparent countenance of the deuine prouidence reconciled vnto his people, withſtood the power of miſchiefe and quelled the author of impietie, and the worker of the whole perſecution. And yet according vnto the iudgment of God it was behoueable that theſe things ſhould come to paſſe, yet vvoe vnto them (ſayth the Lorde) by vvhome offence doth riſe. Wherefore a plague from aboue lighted on him, firſte takinge roote in his fleſhe, and afterwards proceeding euen vnto his ſoule. there roſe vpon a ſodayne in the ſecret partes of his body an impoſtume or running ſore, afterwards in the lower parts of his priueyties a botchye corrupt byle, with a fiſtula, whence iſhued out corrupt matter, eatinge vp the inward bowels, and an vnſpeakeable multitude of lice, ſwarming out & breathinge a deadly ſtinche, when as the corpulency of the whole body through aboundance of meat, before the diſeaſe came, was turned into ſuperfluous groſſenes, and then beinge growen to matter, yelded an intollerable and horrible ſpectacle to the beholders. Wherefore of the phiſicians, ſome not able to digeſt that wonderfull noyſome ſtinche were ſlayne: ſome other (by reaſon of the ſwellinge throughout the body, there remayned no hope of recouery) beyng not able to helpe at all with theyr phiſicke, were cruelly executed thē ſelues.

Math. 18. Luk. 17.

God plagued Maximinus the tyrante lieng at Tarſus, ſo that he was in a lamētable plight.

Cap. xviii.

An Edict in the behalfe of the Chriſtians the which aduerſitie wreſted from Maximinus.

Cap. 17. after the Greeke.

At length being thus tormented and lying in this miſerable plight, he beganne to ponder with himſelfe the raſhe enterpriſes he had practiſed againſt the holy worſhipers of God. Wherefore returning vnto himſelfe, firſt he confeſſeth his ſinnes vnto God, whoſe power reacheth ouer all. next calling vnto him ſuch as then were in compaſſe, he gaue commaundement that with al ſpeede they ſhould relent and ceaſe from perſecuting of the Chriſtians: that by the decree and commaundement of the emperour they ſhould buyld againe theyr churches: they ſhould frequent theyr often conuenticles: they ſhoulde celebrate theyr wonted ceremonies and pray for the life of the emperour. and immediatly that which by word he cōmaunded was in dede brought to paſſe. The proclamations of the Emperour were publiſhed throughout the cities, and a recantation of the practiſes preiudiciall vnto vs contayned in this forme: The Emperoure *Cæſar, Galerius, Maximinus*, puyſant, magnificent, chiefe Lord, Lord of Thebais, Lord of Sarmatia, fiue times conquerour of Perſia, Lord of Germanie, Lord of Ægypt, tvviſe conquerour of the Carpians, ſix times conquerour of the Armenians, Lorde of the Medes, Lord of the Adiabeni, tvventy times tribune, nineteene times generall captaine, eight times Conſul, father of the countrey, proconſul. And the emperour *Cæſar, Flauius, Valerius*, **Conſtantinus*, vertuous, fortunate, puyſant, noble, chiefe Lord, generall captaine and tribune fiue times, Conſull father of the countrey, proconſull. Amonge other thinges vvhich vve haue decreed for the commoditie and profitte of the common vvealth, our pleaſure is firſt of all to order and redreſſe all thinges accordinge vnto the auncient lavves and publicke diſcipline of the Romaynes. & vvithall to vſe this prouiſo that the Chriſtians vvhich haue forſaken the relligion of their aunceſters ſhoulde be brought againe to the right vvay. for after a certaine humor of ſingularitie ſuch an opinion of

The Edict of Maximinus in the behalf of the Chriſtians, the which his ſickeneſſe cōſtrayned him to proclaime

* In ſteede of Conſtantin⁹ ſome doread Conſtantius which I finde not in the greeke.

of excellency puffed them vp, that thoſe thinges which their elders had receaued and allowed they reiected and diſſalowed, deuiſing euery man ſuch lawes as they thought good, and obſerued the ſame, aſſembling in diuerſe places great multitudes of people. wherefore when as our Edict was proclaymed, that they ſhoulde returne vnto the ordinaunces of their elders, diuerſe ſtanding in greate daũger felt the penalty thereof, and many beinge troubled therefore, endured all kinds of death. and becauſe we perceaue many as yet to perſiſt in the ſame madnes, neyther yelding due worship vnto the celeſtiall Gods, neither regarding the God of the chriſtians, hauing reſpect vnto our benignity and godly cuſtome, pardonninge all men after our wonted guyſe, yea we thought good in this caſe to extend our gracious & fauorable clemency, that the chriſtians may be tollerated againe, and that they repayre againe the places where they maye meete together. So that they doe nothinge preiudiciall to publicke order & diſcipline. VVee meane to preſcribe vnto the iudges by an other epiſtle what they shall obſerue. VVherefore as this our gracious pardon deſerueth, let them make interceſſion vnto their God, for our health, for the common vveale, and for themſelues, that in all places the affayres of the publicke weale may be ſafely preſerued, & that they themſelues may liue ſecurely in their proper houſes. **Theſe thinges after our habilitye we haue tranſlated in this ſorte out of the** Romaine **language into the greeke tongue. Nowe haue we duely to conſider of thoſe things which enſued and folowed after.**

The cenſure of the Tranſlator toutching the chapiters which followe vntill the ende of this. 8. booke. Being found in the greeke coppy as a fragmente whoſe author was vnkowen.

ALl that which followeth vntill the ende of this eight booke, I haue found in the greeke coppy, diſtinguiſhed frõ the 18. chapiters, which went before: Not deuided into chapiters, as the reſt was, but lying confuſely for a ſuſpected worke, whoſe autor was not knowen. VVhen that I had tranſlated hitherto & perceaued that the latine interpretours reſted heere: I peruſed by my ſelfe the whole fragment, to ſee whether I cold gather any iuſt cauſe to the contrary, but that it ſhoulde be turned to Engliſhe: I founde the doctrine ſound, the hiſtory pleaſaunt, the ſtile artificiall, and farre more curious then in the former bookes. The fraſe ſauored of the latine, (and no force for Euſebius was well ſeene in bothe) the periods longe, though not often vſed throughout his hiſtories, yet in others his workes very rife and common. Though this fragment be founde more curious and artificiall, then the reſt: no maruell at all, for mens giftes doe not ſerue them at all tymes alike. If this rule were obſerued, & paiſed in the ballance voyd of all parciality there woulde not be ſo many peeces, ſo many tracts, & ſo many learned workes of auncient writers, contemned and renounced, by reaſon that the fraſe in ſome point ſeemeth to differ or fall from the wonted grace. The learned clerke Antony Gueuarra was vſed to ſay: that at ſome tymes, & at ſome exerciſes, his memory would be ſo ready, his witts ſo freſh, and his skill ſo excellent, that he cold deuide a heare, & ſwepe a grayne: at other times he wished to himſelfe not only fiue, but ten ſenſes, which we cõmonly call witts. Some things there are to be miſliked withall in this fragment, firſt that it is out of order placed: next that there are ſentences and periods, wrytten by Euſebius in the former. 18. chapiters, repeated in this fragmẽt. Toutching the repetion he that is acquainted with Euſebius will confeſſe: that oftentimes in many places he repeateth one thinge, though not vpon the ſelfe ſame occaſiõ, neither in the ſelfe ſame order, nether with the ſame words. he hath made mẽtion of his booke of martyrs & of the bokes he wrote of the life of Phamphilus almoſt in euery booke. he reporteth the ſelfe ſame martyrdomes in diuerſe bookes and ſundry places. as for the placinge no maruell at all though it be out of order, Euſebius publiſhed not his owne hiſtory but left it with his familiars. Alexander byſhop of Ieruſalem *gathered here and there, the ſcattered workes of the auncient wryters, copied them not as the authors wrote them, but as he founde them, and chayned them in the library at* Ieruſalem. *Origẽ compiled into one volume the tranſlations of the old teſtamẽt and publiſhed them in ſuch ſort as pleaſed him beſt. Pamphilus martyr builded a library at* Cæſarea, *and gathered the works of Origen and other wryters placing them as he thought good. Euſebius confeſſeth that in* Cæſarea *he made indexes vnto the aforeſayd wryters altering the titles, chaũging the inſcriptiõs, correcting their order, & fitting their place: ſo it may be that the gatherer of Euſebius workes dealt with his hiſtories not placinge this fragment where Euſebius left it. But of mine owne parte (not minding to conceale any thing from the reader here I founde it in greeke and heere I leaue it in Engliſh. The reaſons which moue me that it is Euſebius,*

doinges are theſe. firſt in this fragment he numbreth the moneths after the Grecians as cap.20.21.26.
1. *28.*Zãthicus,Deſius,Dius,Dyſtros,Panemus,Apellæus,Audinæus,Peritius,&c.*ſo hath he done in*
ſundry other places of his workes & namly ca.3.of this.8.book.Secondly the author of this fragmẽt was
2. *in* Palæſtina *& ſawe with his eyes the martyrdomes ſuffred at Cæſarea, and other places.he was(cap.*
22.)in the company of Apphianus,in one houſe with him at Palæſtina *a litle before he ſuffred.He ſaw*
(cap.27.)the miracle at Cæſarea *when the poſtes, and ſtones in the ſtreete,ſwett droppes of water.He*
ſawe and heard cap.30.Iohn the martyr,who was a blind man,preach and expound the Scripturs with
great cõmendation.This reaſon is confirmed by that which Euſebius wrote in the 3.cap.of this 8.booke,
*where he ſayeth.*It is not our drift to deſcribe the cõflicts of ſuch as ſtriued throughout the world
(we leaue that for others) neither exactly to paint forth vnto the poſteritye all that happened:
3. but onely the things we ſawe with our eyes and were done in our preſence.*Thirdly the author of*
this fragment was a familiar friende of Pamphilus the martyr, he writeth of him cap. 25. thus: Of
which number was *Pamphilus*,of all my familiars, my dereſt friende. *And cap.29.he extolleth*
him vnto the skies. Sainct Ierom writeth, that becauſe of his familiarity with Pamphilus he was
4. *called Euſebius Pamphilus.Fourthly the author of this fragment, as it is cap.29.wrote the life of Pam-*
philus in.3.bookes, ſo hath Euſebius confeſſed of him ſelfe in ſundry places,and Sainct Ierom,in his life
5. *wryteth the ſame of him, wherefore Euſebius was the author of this fragment. Fiftly the ſayde author*
cap.19.maketh mention of that,which Euſebius wrote cap.14: and cap.30.he maketh mention of that
which Euſebius wrote cap. 2. as wrytten by himſelfe,therefore it is like Euſebius wrote this fragmente.
The ſixt reaſon that moueth me to annexe this as parte of the booke, is the ſhortenes of the booke, for
6. *if we end at the 18. chapiter where the fragmente beginneth, the booke may ſeeme to be no booke but*
rather an entrance or beginning of a booke.Euſebius in the beginning of this.8.booke cap.2.promiſed to
wryte of martyrs,thinkeſt thou Gentle reader, that he woulde be ſo briefe,and make ſo ſhort a treatiſe,
where occaſion was miniſtred to wryte not one booke onely but rather .3.bookes, if he were diſpoſed
(omitting nothing as he promiſed li.1.ca.1.toutching the martyrs of his time)to write of all the martyr
doms ſuffred vnder Diocletian,Maximinian and Maximinus.Laſt of all this fragment endeth in very
7. *good order.He promiſeth to diſcourſe of Maximinus the tyrantes recantation, the which Euſebius*
performeth in the booke followinge. For looke howe the.8.booke endeth,with the ſame the.9.beginneth.
Therefore Euſebius was the author of this fragment.

Cap. xix.

Howe the.4.emperours Diocletian, Maximinian, Maximinus & Conſtantius ended their liues.

Maximinus his practiſes

The author of this former edict not long after his foreſayd cõfeſſion being rid of that his lamentable plight,departed this life.He is reported to haue bene the chiefe autor of the calamity which befell vnto the chriſtians during the time of perſecution: & a good while agoe, before yͤ whurlyburly raiſed by the reſt of the emperours, to haue gone about to peruert the chriſtians which liued in warefare,but aboue all,ſuch as were of his owne familye: to haue depriued ſome of their martiall dignity & renowne:to haue entreated ſome others reprochefully without al ſhame.Moreouer to haue perſecuted ſome of them to the death,and laſt of all to haue prouoked yͤ other his fellowe emperours to perſecute all chriſtendome, the ends of which emperours,if that I paſſed ouer with ſilence,I ſhoulde greatly offende.The empire being deuided into foure parts,

** Cap.14.*

Diocletian the Emperour pined & waſted away with diſeaſes vnto his end.

foure ſeuerall princes bearing rule:they two which were firſt proclaimed emperours,and preferred in honor before the reſt,hauing not raigned fully two yeares after the perſecution,depoſed thẽ ſelues(* as we haue ſayd before)& led thence forth the reſt of their liues,priuatly after yͤ vulgare ſorte of men,hauing ſuch an end as followeth:the firſt hauing gotten yͤ chief honor due to yͤ imperiall ſcepter & primate by creation,after long,great & greuous diſſeaſes conſumed & waſted away by a litle & a litle & ſo died.The ſeconde, ſecondarily ruling the empire,being priuey in conſciẽce

Maximinian the emperour hanged himſelfe.

to many his lewd & miſchiuous practiſes committed in his life time, hanged himſelfe by the procuremẽt of a wicked ſpirite which ledd him thereunto. The later of them two which immediatly

Maximinus tormented to death.read cap.17.

ſucceeded theſe,whome we haue termed yͤ author & ringleader of yͤ whole perſecution,ſuffred ſuch tormẽts as we haue mẽtioned before.*Cõſtantius* who wẽt before him by vertue of his prerogatiue in yͤ imperiall dignity,being a moſt benigne,a moſt mild & curteous emperour(as I ſayd before) led a worthy life,during his whole raigne,not onely becauſe yͭ in other things he behaued himſelf

Conſtantius dyed godly.

moſt curteouſly & moſt liberally towards al mẽ:but alſo in yͭ he was no partener wͭ yͤ enemy in the perſecutiõ rayſed againſt vs,nay rather he maintained & preſerued ſuch as were of yͤ godly vnder

his

his dominiõ,he neither rifled neither deſtroied the holy churches,neither practiſed any other miſchief preiudiciall to the chriſtian affairs, he obtained an end both bleſſed & thriſe happy,he alone in his kingdome to ẏ comfort of his naturall ſonne & ſucceſſor in the empire,a prince in all things both moſt ſage & religious,enioyed a noble & a glorious death. His ſonne forthwith entring into his rayгne,was by the ſoldiers proclaimed chief emperour & *Auguſtus*, who imitated & that diligently his fathers ſtepps as a paterne of piety to the embracing of chriſtian religion.ſuch an end at ſeuerall times had the aforeſayd foure emperours.of ẏ which,he alone mentioned a litle before together with others his emperiall aſſociats publiſhed vnto the whole world by his writtẽ edict, the aforeſayd confeſſion. Conſtãtinus.

Cap. xx.

Of the martyrs in Palæſtina.

IT was the ninetenth yeare of *Diocletians* raigne and the moneth *Zanthicus*,the which the Romaynes call Aprill,the feaſt of Eaſter thẽ drawing nigh,Flauianus being gouerner of Palæſtina,whẽ the emperours edicts were euery where proclaimed,in ẏ which it was commaunded ẏ the churches ſhould be deſtroyed,that the holy ſcriptures ſhould be burned,ẏ ſuch as were of credit ſhould be contemned,ẏ ſuch as led a priuate life if they retayned the chriſtian profeſſiõ ſhould be depriued of their freedome.& ſuch were the contents of the firſt Edict.but in the proclamation which immediatly folowed after it was added ẏ the paſtors throughout all congregations ſhould firſt be impriſoned,next withall meanes poſſible conſtrained to ſacrifice. to be ſhort the firſt of the martyrs in Paleſtina was *Procopius* who before he had bene any while impriſoned,ſtepping forth at the firſt iumpe before the tribunall ſeat of the preſidents, & being commaunded to doe ſacrifice vnto their gods,made anſwere:that to his knowledge there was but one only God,to whom,(as ẏ ſelfe ſame God had cõmaunded)he was bound of duely to ſacrifice. And when as they commaũded him to offer ſacrifice for ẏ proſperous ſtate of the foure emperours,he recited a certaine verſe out of a poet which pleaſed thẽ not,for the which immediatly he was beheaded the verſe was this: Anno Domini.306. Procopius beheaded.

Not many Lordes auayle vs here, let one beare rule and raygne.

This was ẏ firſt ſpectacle exhibited at Cæſarea in Palæſtina the eight day of the moneth Deſius before the ſeuenth of the Ides of Iune called of the Romaynes the.4.day of the ſabaoth.After him there ſuffred many of the inhabiters of the ſame citie,& of the chief gouernours of ẏ eccleſiaſticall affayrs,who endured & that cherefully moſt bitter torments, & gaue the aduenture of moſt valiãt enterpriſes. other ſome fainting for feare were quite diſcouraged at the firſt.all the reſt tried the experience of ſundry torments.one ſcurged from top toe,an other wreſted vntil ẏ his ribbs brake a ſunder in the ſquiſing bonds, by reaſon whereof it fell out that ſome had their hands ſtrooke of, & thus together they enioyed ſuch an end as befell vnto them according vnto the ſecret wiſedome & iudgement of God.one was led by the hand & lugged to the altar,& his hands violẽt ſtretched to toutch their deteſtable ſacrifices,& in the end let go for a ſacrificer.an other when ẏ he had neither approched neither toutched,& ſuch as were preſent affirmed that he had ſacrificed,departed with ſilence.one being halfe dead was borne away being throwen of them for dead,the ſame was tormẽted with bondes & reckned among the ſacrificers. an other lifted his voyce & proteſted that he had not yelded at all,the ſame was beaten on the mouth & conſtrayned to kepe ſilence,by the force of many hands which ſtopped his breath & violẽtly excluded him when he had not ſacrificed at al. & ſo it pleaſed them well,if at leaſt wiſe they might ſeeme to bring their purpoſe to effect, but for all their miſchieuous deuiſes the bleſſed martyrs of God only bare away ẏ victory.againe ẏ ſeuẽteenth day of ẏ moneth Dius,after the Romaynes the fifteenth of the Calendes of December, *Alphæus* and *Zachæus*,after they had bene laſhed with whipps & mangled with raſors,after racking and greuous tormentes therein, after ſundry queſtions demaunded of them,after they had layen in ẏ ſtocks many dayes and many nights,their feet ſtretched foure ſpaces aſunder,laſt of all whẽ they had freely confeſſed and boldely pronounced that there was but one onely God,& one kinge & captaine ouer all Ieſus Chriſt(as if herein they had vttered blaſphemy or treaſon)they were in like maner beheaded euen as the martyr mẽtioned a litle before.Moreouer the hiſtory toutching Romanus ẏ martyr,who ſuffred the ſame day at Antioch is worthie of memory.He was borne in Palæſtina,he was deacon and exorciſt of the church of Cæſarea, & as it fell out being in Antioch at the ruyne and deſolation of ẏ churches,& beholding with his eyes great multitudes both of men women and children flocking vnto the altars and offering ſacrifices to the Idols,ſuppoſed it was Alphæus beheaded. Zachæus beheaded. Romanus firſt had his tongue pulled out, nexe tormented & clapt in priſon,laſt of all in priſon ſtifled to death

his duety in no wiſe to winck thereat: wherefore he being moued with ſingular zeale of the ſpirit of God, drewe nigh vnto them, exclaimed againſt them, and ſharpely rebuked them. Who, for ſo bold an enterpriſe was apprehended, & ſhewed him ſelfe a valiãt witnes or teſtifier (if then there was any ſuch in the world) of the trueth in Chriſt. For when the iudge threatned him death with flaſhing fire that conſumeth to aſhes, he of the contrary embraced his offer moſt willingly, with cherefull countenance and gladſome courage, and with all, is brought vnto the place of execution. Being bounde to the ſtake while the officers threwe fagotts about him, and ſuch as were appointed to kindle the fire, wayted for the emperours watch worde & pleaſure (who then was preſente) he ſhouted vnto them from the ſtake: where I pray you is the fire? The whiche he had no ſooner ſpoken, but the Emperour called him vnto him, to the ende he ſhoulde ſuffer a newe and ſtraũge kinde of torment, to wete: that his tongue might be plucked out of his mouth, the which he conſtantly endured, and thereby declared at large, howe that the deuine power, and grace of God, neuer fayleth them, which ſuffer for godlines ſake, but alwayes ether eaſeth their labours, & ſlaketh theyr griefs, or els graunteth courage, and might to endure paciently vnto the ende. This bleſſed ſainct as ſoone as he had vnderſtoode of their newe deuiſed torment, beinge valiantly diſpoſed, neuer ſtaggered thereat, but voluntarily put out his tongue, & yelded the ſame, which was fully inſtructed in the word of God, vnto the tormentors hands. After which tormẽt he was clapt in priſon, and there plagued a longe time, at length, when the twentieth yeare of the Emperours raygne was nowe expired, at what time a generall pardon was proclaimed yͤ all priſoners ſhould be ſett at liberty, he alone lying in the ſtockes and his feete ſtretched fiue ſpaces aſunder, had his necke compaſſed with a haulter and thus in priſon ſtifled to death, ſo that hereby according vnto his deſire, he was crowned with martyrdome. This man although he ſuffred out of the boundsof his natiue ſoyle, yet being a Palæſtinian by birth, is worthy to be canonized amõg the martyrs of Palæſtina. Such were the tragicall affayrs of the church in Palæſtina the firſt yeare of the perſecution, which was chiefly bent againſt yͤ preſidents of our doctrine & byſhops of yͤ church of God.

Cap. xxi.

Of the martyrs which ſuffred in Cæſarea the ſeconde yeare of the perſecution vnder Diocletian, and of the alteration of the Empire.

Timotheus burned.

The ſecond yeare nowe being come, when the perſecution raiſed againſt vs waxed hott & the proclamations of the Emperours, (where it was generally cõmaunded that both mẽ women & children, throughout euery citie and village ſhould be conſtrained to ſacrifice & offer incenſe to Idols) were newly come to the hands of *Vrbanus*, then lyuetenant of yͤ prouince: *Timotheus* of Gaza in Palæſtina after infinite torments the which he endured, & laſte of all being boũd to the ſtake & enuironed with ſlacke & ſlowe fire, gaue forth a worthy triall of his zeale godwards through pacient ſufferance in all the bitter puniſhments laid vpon him, and in the end bare away the garlande of victory vſually graunted to all yͤ valiant champions which wraſtle for piety & the ſeruice of God. At yͤ ſame time *Agapius* & *Thecla* alſo (which liued in this our age) ſhewed yͤ worthy conſtancy of their noble minds, when as at yͤ cõmaundement of the iudge they were throwen at the feete of wild beaſts, to be ether deuoured or torne in peeces. What man is he that ether beholdinge with his eyes the thinges which enſued, will not fall into admiration, or lendinge onely the bare eare vnto the recitall of them, will not be aſtonied thereat? For when as the Ethniks ſolemnized their publick feaſtes, and celebrated their wonted ſpectacles amongſt other their mery newes & gladſome wiſhes, it was commonly noyced abrode that the chriſtians lately condemned to wild beaſts, made all the ſport and finiſhed the ſolemnity. This report being farre and nigh and euery where bruted abrode, yonge ſtriplings to the number of ſix, whereof one was of Pontus by name *Timolaus*: the ſeconde of Tripolis a citie in Phænicia called *Dionyſius*: the third by name *Romulus*, ſubdeacon of the church of Dioſpolis: the fourth *Pauſis* the fift *Alexander* bothe Ægyptians: the ſixt *Alexander* (of the ſame name with him that went before) of the citie of Gaza ioyning handes and hartes together (ſignifiyng thereby the feruent loue they owed to martyrdome) went with ſpeede vnto *Vrbanus* who a litle before had let looſe the raueninge beaſtes to rent the chriſtiãs in peeces, and frely proteſted the chriſtian faith, declaring by this their promptnes and willing minds, as it were abſolutely furniſhed to giue the onſett of what aduenture ſoeuer: that ſuche as glory in the title, worſhipp and ſeruice of the great God, creator of the whole world, haue not to tremble at yͤ fierce rage of furious and ſauadge beaſtes. Whervpon both the preſident and the people

Agapius and Thecla, throwen to wilde beaſtes but not diſpatched.

Six yong mẽ firſt impriſoned then beheaded.
Timolaus beheaded.
Dionyſius beheaded.
Romulus beheaded.
Pauſis beheaded.
2. Alexãders both beheaded.

people,fell into great admiration, and the confeſſors were forth with clapt in priſon. Not longe after there were other two committed to take their lots among them,wherof,one,by name *Agapius*,had before that time yelded an accompt of his faith by ſuffring of many bitter and greeuous torments: the other by name *Dionyſius* who carefully prouided for the corporall reliefe of the Martyrs. All theſe in number eyght,were in one day beheaded in the citie of Cæſarea,the foure and twentieth daye of the moneth Dyſtros, that is : the ninth of the Calendes of Aprill. About that tyme two of the Emperours, whereof the firſte enioyed the prerogatiue of honor, the ſeconde was next which gouerned the Empire, embraced a priuate trade of lyuinge after the vulgare ſort of men, and the ſtate of the publicke weale immediatly beganne to decaye. In a while after the Romaine Empire was deuided, the Emperours amonge them ſelues one againſte an other fought great and greuous battailes, neither was that tumult and ſedition ceaſſed, before that firſte of all peace was reſtored and eſtabliſhed throughout all the parts of the worlde which were ſubiect to the Romaine Empire. for when as peace once appeared againe, much like ſonne beames ſhining after a miſtie and darke night, the publicke ſtate of the Romaine empire was againe eſtabliſhed,the bonde of amitie linked againe,mutuall amitie and concord retained of olde, was againe recouered. But of theſe things we will entreate hereafter more at large, when more fitt oportunitie ſhall ſerue,now let vs proceede vnto that which followeth.

Agapius beheaded.
Dionyſius beheaded.

Cap. XXII.
Of Apphianus the Martyr.

M*Aximinus Cæſar* who by maine force intruded him ſelfe into the Empire, laynge wyde open vnto the whole worlde manifeſt proofes of his deadly hatred and impietie towards God, as it were naturally growing in his fleſhe and graffed in his bones: perſecuted vs more vehemently and more generally then the other his ſuperior emperours.wherfore when as trouble & tumult & no ſmall confuſion hanged ouer our heads, & ſome were here & there ſcattered, endeuoring by all meanes poſſible to auoide yͤ perill enſuing,& that a greuous cõmotion had now ouerrunne the contrie:no tõgue can worthely declare, no ſpeache ſufficiently expreſſe, the deuine loue & liberty of faith wherewith *Apphianus* yͤ bleſſed martyr of God yelded an accõpt of his profeſſion. Who ſhewed vnto yͤ citizens of Cæſarea,aſſẽbled at their ſpectacle or ſacrifice in yͤ porche of the tẽple,a liuely ſigne or tokẽ of the ſingular zeale he bare godwards,when he was not at that time,no not xx.yeare old.he cõtinewed a long time at Berytos in Phænicia,applying his minde to the ſtudy of prophane literature,for he came of ſuch parents as flowed in worldly wealth. It is in maner incredible how he ouercame all youthly affectiõs & drowned all his wild otes in ſo vicious & ſo corrupt a citie:& how yͭ neither by reaſon of his youthly floure, lately floriſhing in his greene body:neither by reaſon of his cõpanie and acquaintance with youthly mates: he ſucked the iuyce neither ſwallowed the ſopps of lewde and wanton conuerſation:but embracing temperancie, led a reuerent life,peculier to chriſtian religion in modeſty,ſobrietie & godlines. If in caſe we be cõſtrained to mention his contrey, and to honor the ſame for bringing forth ſo valiant a champiõ to wraſtle in the cãpe of this world vnder the bãner of *Chriſt*,truely we will performe the ſame,neither without good conſideration.for who ſo euer knoweth Pagas,no obſcure citie of Lycia,it was there,that this yong man was borne.he after his returne from ſchoole,and the ſtudy of prophane literature applied at Berytos,not pleaſed with the conuerſation of his father(who then gouerned that whole contrey)neither with the conuerſation of his kinsfolks with whome he liued, becauſe they framed not their liues after the rule of piety : being pricked with the inſtinct & motion of the ſpirite of God,& inflamed with a certaine naturall,nay rather celeſtiall & true loue of ſincere wiſdome,caſt in his mind to conſider of weyghtyer matters, then this fayned & counterfeite glory of the world beares vs in hande.laying aſide therfore all the ſweete baites of fleſhly pleaſure,he forſooke & fled away priuely from his friends and families, not weping at all the want of neceſſary prouiſion,but caſting his whole care & confidence vpon God,was ledd no doubt by the deuine ſpirite as it were by a ſtryng into the city of Cæſarea,where the crowne of martyrdome;beynge the reward of godlines,was prepared for him. for whileſt that he liued among vs,he proficed in holy ſcripture,during that ſhort terme of his life,more then any man coulde thinke, and practiſed ſuch diſcipline as tended to godly life,preparing a perfect way to dye well. But toutching the ende he made, who is it that beholdinge the ſame with ſingle eye wyll not be aſtonyed? and howe ſo euer

Apphianus.
Pagas of Lycia.

againe he be diſpoſed which only with fame and hearesay attaineth vnto the knowledge, of his ſetled mind, his noble courage, his immouable conſtancie, and aboue all his faithfull truſt & endeuour wherby the tokens of vnfained godlines, and feruent ſpirite appeared which paſſed all the reach of mans reaſons, how can he chuſe but wõder therat? for when as in ẏ third yeare of our perſecution, vnder the raigne of *Maximinus*, the seconde whurlyburlie was rayſed againſt vs, and the tyrants letters then firſt of all were brought to *Vrbanus*, charging all the people of what degree or callinge ſo euer that they ſhoulde ſacrifice vnto their gods (the magiſtrats alſo throughout euery cytie buſily applying them ſelues to the ſame) and that the beadells throughout all the cytie of Cæſarea, ſhoulde by vertue of the Preſidents edict, ſummone, the fathers, the mothers, and their children to appeare at the Idols temple, and that the Tribunes ſhoulde likewiſe out of a ſcroule call euery one by his name: (by reaſon whereof there was no where but heauyneſſe, ſobbinge and ſighinge): the aforeſayde *Apphianus* (letting not one to vnderſtande of his purpoſe,) vnknowinge vnto vs which accompanyed with him in one houſe, vnknowinge vnto the whole bande of the captayne, came cherefully vnto *Vrbanus* the Preſident as he was a ſacrificinge, and boldly without any feare at all, tooke holde in his ryght hande and ſtayed him forthwith from doynge ſacrifice, exhortinge him alſo both wiſely and grauely with a certayne godly proteſtation and cheerefulneſſe of minde, thenceforth to ceaſſe and be no more ſeduced: ſayinge moreouer there was no reaſon that he ſhoulde deſpiſe the one & the onely true God, and offer ſacrifice to idols and to deuells. Such an enterpriſe the yonge man tooke in hande, beynge prouoked thereunto (as it ſeemeth vnto vs) by the deuine power of God, ſounding in the eares of all mortall men by this his fact: that the Chriſtians which ryghtly do chalenge that name, are farre from falling away from the ſeruice due vnto God the author of all goodneſſe, ſo that they not onely ſuffer and valiantly endure threates, and plagues, and puniſhments, which commonly chaunce vnto them: but thenceforth alſo pleade more boldly and yeelde an accompt of their faith more freely, their tongue neither ſtuttinge neither ſtammeringe for feare, yea and if it may any kind of waye come to paſſe, they dare reuoke the perſecutors and tormentors them ſelues from their blinde ignorance, and conſtrayne them to acknowledge and embrace the one onely God. Immediatly after, he, of whome I ſpeake (as it was moſte like to happen vnto ſo bolde an enterpriſe) was haled of the Preſidents trayne, as of ſauadge beaſtes furiouſly raging againſt him, and tormented ouer all his bodie with infinite ſtripes the which he paciently ſuffred, and for a while was clapt in priſon. Where for one whole daye and nyght he was piteouſly tormented with both his feete in the ſtockes ſtreatched farre a ſunder, the thirde daye he was brought forth before the Iudge. And as ſoone as they enioyned him to ſacrifice, he reſiſted, and ſhewed forth the greate pacience ingraffed in his minde, for the ſuffringe of all terrors and horrible puniſhments: ſo that the executioners rent his ſides with the laſhe of the whippe, not once and twiſe, but often euen vnto the bone and inwarde bowells, laſhinge him alſo on the face and the necke, vntill that his face was ſwollen with the print of the ſtripes, ſo that they which afore time knewe him well and diſcerned him by his countenance, thenceforth miſſed of their marke, and knewe him not at all. When they ſawe he woulde not yeelde for all theſe manifolde and ſundrie tormentes, the executioners at the commaundemẽt of the preſident, wrapped his feete in flaxe oyled all ouer and ſette the ſame a fire, whereof howe great, and what greuous payne he ſuffred, I am not able to expreſſe. It runne ouer his fleſhe, it conſumed the ſame, and pearced vnto the marowe bredd within the bones, ſo that his whole bodie larded and diſtilled muche like vnto droppinge and meltinge waxe. Yet there was breath left, and life remaininge for all theſe torments, the aduerſaries and executioners them ſelues were weryed at his intollerable pacience, which farre exceeded the common nature of man; after all this the ſeconde time he is caſt into priſon. Three dayes after he is brought againe before the Iudge, and beyng founde freely to confeſſe the ſame faith as aforetime; although by reaſon of his woundes, he was readie to yeelde vp the ghoſt, yet was he throwen into the ſurginge waues of the ſeas. If we ſhoulde make relation of the miracle which immediatly followed, peraduenture ſuch as ſawe it not with their eyes, will giue no creditt at all thereunto, and though we perſwade our ſelues, that men will hardlie beleue it: yet there is no reaſon to the contrarie but that we committe to memorie, and deliuer in writinge the hiſtorie as it was in deede, inſomuch as in maner all which inhabite Cæſarea are witneſſes to the ſame. There was no, not a childe in Cæſarea, but was preſent at this ſtraunge ſpectacle. As ſoone as they had plunged (as it pleaſed them beſt) that holie and bleſſed martyr of Chriſt in the deepe

goulphes

The cruell edict of Maximinus.

The godly and bolde enterpriſe of Apphianus.

Apphianus after often impriſoning, after ſundry horrible torments was throwen into the ſea whoſe carcaſſe the water threwe vp and layde at the gates of Cæſarea.

A cruell torment.

goulphes of the mayne ſea: there roſe vpon a ſodaine ſuch a ſtorme (not after the wonted maner of weather) and ſuch a noyſe in the ayre, (not onely ouer the ſea but ouer the whole lande) whiche ſhooke both the earth, and the whole citie, with the violence and force therof: and together with this wonderfull and ſodaine earthquake the ſea caſte vp before the gates of the citie, the martyrs carcaſſe, as if it had bene of ſtrength not bigge inough to beare ſo holie a burthen. Such were the circumſtances toutching bleſſed *Apphianus*, who ſuffred martyrdome, on good friday, that is: the ſecond day of the moneth Zanthicus, the 4. of the Nones of Aprill. An Earthquake.

Cap. xxiii.
The Martyrdome of Vlpianus and Ædeſius.

The ſame time of the yeare, and in maner on the ſelfe ſame dayes, in the citie of Tyrus, there was a yonge man by name *Vlpianus*, who after moſt bitter ſtripes and greuous laſhes, was wrapped together with a dogge and a ſerpent in a greene oxe hyde, and caſte into the deapth of the ſea. And therefore I thought good to place him the next martyr in order of hiſtorie vnto *Apphianus*. Not long after, *Ædeſius*, not onely brother in God, but alſo by birth and blood, naturall brother by the fathers ſide vnto *Apphianus*, ſuffred like brotherly, and in maner the ſelfe ſame torments with him: after infinite confeſſions of his faith: after long fettering and ſtocking: after ſentence pronounced of the preſident, cōdemning him to the myne pitts & quarries in Palæſtina: after his holy trade of life, led vnder the philoſophicall habite, being farre more profounde in prophane literature, and better ſkilled in philoſophie then his brother: at length hearinge the Iudge, giue ſentence vpon the Chriſtians in the citie of Alexandria and raging againſt them beyonde all reaſon, ſhamefully entreating, ſome times graue and ſage, and ſober men, ſome other times deliueringe chaſte matrons, and conſecrated virgins, to brothell houſes, to the ende they ſhould be beaſtly abuſed: he enterpriſed the ſelfe ſame thinge which his brother had done before. And becauſe he could in no wiſe away with thoſe horrible offences, he went boldly and courageouſly vnto the Iudge, and told him to his face of the filthie and ſhamefull acts he had done both by worde and deede. for which bolde reprehenſion he ſuffred ſundry bitter torments, with great conſtancie and pacience. and laſt of all he was throwen into the ſea, enioying the like ende with his brother. ſo farre of *Ædeſius*. And theſe things as I ſayd before enſued not long after.

Vlpianus wrapped in an oxe hyde together with a dogge & a ſnake is drowned in the ſea.

Ædeſius the brother of Apphianus the martyr is drowned in the ſea.

Cap. xxiiii.
Of Agapius the Martyr

IN the fourth yeare of the perſecution which plagued vs ſore, and the twelft Calendes of December, the twentieth day of the moneth Dius beyng the fridaie, and in the ſame citie of Cæſarea, ſuch an act was committed in the preſence of *Maximinus* the tyrant (who then celebrated his birth day, with royall ſpectacles and ſumptuous maſkes together with the people) as may be thought worthy of memory, and the printing in marble. And becauſe the cuſtome then preuailed, that ſundry ſhowes (how ſo euer it fell out at other times) in preſence of the emperours ſhould be exhibited with princely port & maieſtie to their great delight & pleaſure: and that varietie full of newe and ſtraunge deuiſes beſides the common and vſuall maner, ſhould then be miniſtred, ſo that ſome times beaſts which were fett out of India, Æthiopia, & other places were let looſe in cōpaſſe of the theatre: ſome other times men with lewde and wanton geſtures, delited the beholders wonderfully, and the emperour alſo him ſelfe made ſport and paſtime: it behoued that a notable ſpectacle full of admiration ſhoulde ſhine in that gorgeous and princely ſhowe. And what thinke you was that? A martyr and a witneſſe of our chriſtian religion, brought to the ringe, and readie to wraſtle for the ſole and ſyncere ſeruice of God, by name *Agapius*, whome (a little before) we haue reported to haue bene throwen together with *Thecla*, at the feete of wylde beaſts. he beyng brought out of priſon and linked with malefactors to paſtime and ſport the people, when that he had openly runne the race, and played the man, and that thriſe, yea and oftenner to, becauſe the Iudge after ſundrie threates, & ſundry torments, (either pitying his caſe or hoping he woulde recant) reſerued him to other newe combatts: at length he is agayne brought forth in preſence of the Emperour, no doubt beynge appoynted for that fitte tyme, that the ſayinge of our ſauiour, foreſhewed vnto his diſciples (to wete: They ſhould be brought before kings and princes to witneſſe of him) might truely be fulfilled in him. firſt of all he is brought forth together with a *Mat.* 10.

Mat.27.

In the 21.cap of this boke Agapius is ſayd to haue bene beheaded at Ceſarea, & here he is ſayde to haue bene drowned,ſo it might be, firſt beheded thē drowned but there he ſayth it was the 2.yere of the perſecution,& here the 4. which can not be. wherefore he muſt either be an other Agapius,or elſe the ſtory lyeth.

malefactor and a wicked varlet,of whome the report went,that he murthered his maiſter. Afterwards this varlet who of ryght ſhoulde haue bene deuoured of wild beaſts, was pardoned by the bountifulnes and clemencie of the Emperour, euen in maner after the example of *Barrabas* the murtherer,whome the Ievves begged of *Pilate*,condemning *Chriſt*,wherat the whole theatre reioyced and ſhouted:becauſe that he was not only graciouſly pardoned by the Emperour,but alſo reſtored to honor and fredome. But this faithfull and godly champion,firſt of all is called vpon of the tyrant,next intreated to reuoke his opinion,he is promiſed to be ſett at libertie: of the contrary he plainely pronounceth and that with a lowde voyce, that he was diſpoſed, and woulde willingly ſuffer, and that with all his hart, all the torments and plagues that ſhoulde be layde vpon him,not for any horrible or haynous crime committed by him,but for Gods cauſe and in his quarell,who was the creator of all thinges. The which he had no ſooner ſpoken but it came to paſſe, for there was a Beare let looſe at him, the which he mette face to face and yelded him ſelfe willingly to be deuoured. Laſt of all while as yet he drewe breath he was caſt into priſon, where he continewed one whole day, the thirde day he had ſtones tyed to his feete and him ſelfe throwen in the deapth of the ſea. ſuch was the martyrdome of *Agapius*.

CAP. XXV.

The martyrdome of Theodoſia a virgine, of Domninus and Auxentius, the death of Urbanus the preſident.

The perſecution beyng nowe continewed vnto the fift yeare, the ſeconde daye of the moneth Zanthicus,to wete the 4.of the Nonnes of Aprill,the ſelfe ſame ſonday being the reſurrection of our ſauiour,& called the feaſt of Eaſter,againe *Theodoſia* a virgine,a modeſt & chriſtian mayd of Tyrus,who had neuer yet ſeene the full cōpaſſe of eightene yeares,came to certaine priſoners in Cæſarea ſtādīng at ẏ barre which with cōſtancy proteſted ẏ kingdome of *Chriſt*, both louingly to ſalute them,& alſo(as it is very like) to entreate thē to remēber her after their departure vnto the Lord.the which when ſhe had done(as if hereby ſhe had cōmitted ſome hainous and horrible offence) ẏ catchpoles hale hir & preſent hir before the preſident.he forth with like a mad mā,bereued of his wits ſcourgeth her bare ſides with bitter and greuous laſhes,renteth with the whip her white breaſts,& tender duggs,vnto the bare bones. In the end this holy virgine hardly drawing breath yet pacient,& cherefull inough,for all theſe puniſhments,was throwen at the cōmādemēt of ẏ preſidēt into ẏ ſwift waues of ẏ ſurging ſeas. Afterwards hauing ended with hir,he takes the other cōfeſſors in hand,& condemneth thē to the digging of metalls in Phænos of Palæſtina. After theſe thinges the fift day of the moneth Dius,after the Romaines in the nonnes of Nouember,the ſame preſident in the ſelfe ſame citie cōdemned *Siluanus*(who as then was miniſter & had freely proteſted his faith,who alſo in a while after was choſen biſhop & dyed a martyr) together with other confeſſors,after their great conſtancy in defence of chriſtian religion,to the ſame druggery & digging of metalls.firſt he commaunded their knees ſhould be vnioynted & ſawed of, afterwards ſeared with hott yron,& then ſent to the quarries. The ſentēce was no ſooner pronoūced vpon theſe,but he chargeth that *Domninus*(a man very famous among the inhabitants of Palæſtina, for his infinite proteſtations of the Chriſtian faith, and his libertie of ſpeache in the behalfe of our religion) ſhould be bounde to the ſtake and burned to aſhes.after whoſe condēnation, the ſame iudge,a ſuttle inuentor of michiefe,& deuiſer of crafty ſleyghts contrary to the doctrine of *Chriſt*,found out ſuch puniſhments as neuer were heard of before to vexe the godly withall. he gaue ſentēce that three of thē ſhould buckle,iuyſt,and buffet one an other. he deliuered *Auxentius* a graue,a godly,& a good old man,to be torne in peces of wild beaſts. other ſome,of mens eſtate, and of great ſtrength,he gelded and condēned to ẏ quarries.againe others he tormēted greuouſly and chaſticed with impriſonment and fetters.of which nūber was *Pamphilus*, of all my familiars, my deareſt friende,a man who amonge all the Martyrs of our tyme, excelled for euery kinde of vertue. Firſt *Urbanus* made a tryall of his gift of vtterance and ſkill in philoſophicall diſcipline, next he enioyned him to ſacrifice, whome, when he perceaued to be altogether vnwillinge, and not at all to weye of his thunderinge ſpeaches,beyng throughly moued with boyling choler,and burning heate of furious rage,cōmaundes that forth with he ſhould be greuouſly and bitterly tormented. wherfore the mercileſſe and moſte cruell preſident,mangled the tender ſides of the bleſſed martyr with the longe inciſion of ſharpe raſors, at length hauinge his fill, and as it were

Theodoſia drowned.

Siluanus cōdēned to the myne pitts with others 39. cap.13.

Domninus burned.

3.Martyrs enioyned to kill one an other.

Auxentius torne of wild beaſts.

The gelding of chriſtians.

Pāphilus had his ſides mā . gled with ſharpe raſors

aſhamed of his fact, commaundeth he ſhould be kept in the noyſome ſtinch of the cloſe priſon, where the reſt of the confeſſors remayned. but what maner of reward *Vrbanus* was like to enioye after this life, by the iuſt iudgement of God and vengeance like to light vpon him, for ſo great crueltie and tyranny practiſed vpon the ſainctes of God and bleſſed Martyrs of *Ieſus Chriſt*: we may eaſily gather by the plagues which happened vnto him in this life, which were entrances or preambles vnto eternall puniſhments in the life to come. for not long after this villany exerciſed vpon *Pamphilus*, vengeance from aboue beganne on a ſodaine to take holde vpon him (while as yet he gouerned) in this ſorte. He who lately being placed in an highe and lofty throne pronounced ſentence and gaue iudgement: he who a litle before was garded with a troope of ſouldiers: he who gouerned all the countrey of Palęſtina: he who was hayle mate, and liued cheeke by iole with the Emperour: euen he who was of his ſecretie and companion at meate: the ſame, by the iuſt iudgement of God, in one night, was not onely depriued of all ſo greate a porte and dignitie, ſhamefully and reprochefully handled in the preſence of all them which afore time had reuerenced him with princely honor, proued a timorous and a cowardly captif, ſo that he whyned like a childe and cryed helpe, of the whole nation which he had ruled: but alſo founde *Maximinus* an heauy friende, a ſore and cruell iudge (on whome heretofore he boldened him ſelfe, he bragged and boaſted, vpon whome he buylded, who alſo was in great creditt with him, becauſe of the crueltie he ſhewed vnto the Chriſtians) ſo that after great ſhame and ignominie (being conuinced of haynous crimes and horrible treachery) he was of him condemned to dye. but this by the way. opportunitie hereafter will ſerue, with more leaſure, largely to entreate of the endes of the other wicked, ſpecially of ſuch as ſtriued againſt vs, & alſo of *Maximinus* together with his adherents.

Vrbanus for his crueltie fel into great ſhame & miſery, in the ende he was put to death.

Cap. xxvi.

Of diuers confeſſors that were tormented. The martyrdome of 2. women that were virgins, and of Paulus.

IN the ſixt yeare of the perſecution when the ſturre was great, and the ſmoke therof wexed hott in a certayne village of Thebais called Porphyris (ſo named by reaſon of the veyne of redd marble which there did grow) there was a great number of confeſſors, of the which a hundreth (three onely excepted) men women and children together with tender ſucklings, were ſent to *Firmilianus* Preſident of Palęſtina who lately ſucceeded in the rowme of *Vrbanus*. The which confeſſors, when they had proteſted their fayth in Chriſt, and truſt in God, the creator, and author of all goodnes, he ſo handled, that he commaunded (and that through the aduiſe of the Emperour) not onely their left legges ſhould be ſawed aſunder in the knee, ſinewes, and all, with a hott glowing ſaw: but alſo their right eyes to be ſtickt on the point of a bodkine, the apple, eye lidd and all, to be quite digged out, & ſeared to the inner veynes, with an hott ſcalding yron: laſte of all they ſhoulde be condemned to the myne pitts and quarryes within the ſame prouince, for further miſery & greater affliction. Neyther was it inough for him to behold with his eyes, theſe whiche endured ſuch torments, but he woulde alſo ſe before his face, ſuch as out of Palęſtina (mentioned a litle before) he had enioyned to Iuſt one with an other, being neyther relieued at the Emperours coſt and charges, neyther trayned in any ſuch tryumphant exerciſe, or brought vp, in any ſuch championlike combat. They ſignified this not onely to the Emperours officers, but alſo to the face of the Emperour *Maximinus* him ſelfe, yelding forth ſignes of their moſt valiant conſtancye in Chriſt Ieſu, both by ſuffering of hunger and bitter torments, all which they ſuſtayned together with the aforeſayd, and other confeſſors allotted vnto their number out of the ſayd Cæſarea. Immediatly after theſe, there were others apprehended whiche aſſembled them ſelues together in the citie of Gaza to heare a Sermon, of whiche number ſome were alike tormented in the eye and the legge, ſome others had both their ſides rent in peeces with greater payne. Among the which there was one, by ſexe a woman, but in might, and valiantnes of minde, no leſſe then man, when as in no wiſe ſhe coulde away with the threats of abuſing her bodye, (ſuch an inkling had the tyrant geuen and committed the gouernement of the common wealth to cruell Magiſtrats) firſt ſhe was ſcurged, then tyed to an high tree, yelding forth a pitifull ſhewe of the ſore ſtripes printed in her ſides. When the executioners at the commaundement of the iudge had greuouſly aflicted her, an other woman deſeruing farre greater commendation then ſuch as the Grecians call Champions, (who for valiantnes and noble proweſſe are highly prayſed of all men) laying before her the ſelfe ſame marke of virginitie to ſhoote at with the former mayden, though in bewtie ſhe excelled not, though in countenance ſhe ſeemed abiect, yet in minde was ſhe

A hundreth Martyrs tormented and ſent to digging of mettalls.

valiant,ſhewing greater courage within,then bewty without: miſliking therefore with this cruell dealing,out of the middeſt of the throng,ſhe cried out vnto the iudg :how long doeſt thou,thus cruelly torment my ſiſter? he boyling for anger,bidds them forthwith lay holde on her,then was ſhe brought to pleade for her ſelfe,who in playne wordes,and freely profeſſing the reuerent name of our Sauiour *Ieſu*,is firſt with fayre ſpeaches allured to ſacrifice, the which when ſhe refuſed, with force they driue her to the altare.Then ſhe behauing her ſelfe after her valiant courage, falling not a iote from her former minde,ſtoode bolt vpright,ſhouldred the altare, kicked and ſtamped it with her feete, turned it vpſide downe and ouerthrewe the altare, the fire,the fagott,the ſacrifice and all downe to the grounde.Whereupon the iudge much like a furious beaſte, boyling with coller and fiery heate of foming wrath,gaue out charge, that ſhe ſhoulde haue more ſtripes layde on her ſides,then any other afore time, and could haue founde in his heart for very madnes, to teare her fleſhe in peeces with his teeth.Before this raging tyrant could haue his fill, he commaunded that this woman together wᵗ the other (the which ſhe called her ſiſter) ſhould be throwē into the flaſhing fire,ſo that their fleſhe might broyle and their bones burne to aſhes.of the which we haue to vnderſtand that the firſt was of Gaza,the ſeconde of Cæſarca,by name *Valentina*,and well knowne of many.The martyrdome which immediatly after the holy and thriſe happy *Paulus* ſuffred,I am not able for the worthines thereof ſufficiently to declare. At the ſelfe ſame moment,together with the women, and with the one and the ſame ſentence, he being condemned to dye, requeſted of the hangeman (when his heade was nowe going to the blocke and ready to be chopt of)that he woulde graunt him a litle ſpace to remember him ſelfe, the which being obtayned,firſt of all with a cleare and audible voyce he prayeth vnto God that his felowe Gentiles the Chriſtians might be reconciled vnto his fauour: he humbly requeſteth that peace and libertye might be reſtored vnto them:then for the Iewes he prayeth, that they might haue grace to turne wholly vnto God by the meanes of Chriſt:afterwards going on ſtil in his prayer,he required the ſame for the Samaritans:to be ſhort,he craued that all nations wallowing in error and ignorance ſo blinded that they could not ſee the glorious Goſpell of the ſonne of God,might at length be gathered together into one folde and embrace the true religion and godlines. neither did he forgett (by contemning or depriuing them of his prayer) the ſeely multitude whiche was rounde about him.laſt of all(o the wonderfull and vnſpeakeable mildnes and pacience of the Martyr) he prayed vnto almighty God,for the iudge which condemned him to death,for the Emperours alſo,and for the hangman which was ready to ſtrike of his heade, (in the hearing of him, and all ſuch as were preſent)that this their haynous offence might not be layde to their charge. With theſe and the like petitions,being innocent,not deſeruing death at all,he moued all that were about him to ſobbe and ſighe and to ſhede bitter and ſalt teares; he for all that,preparing him ſelfe to dye, laying moſt willingly his heade on the blocke,and his bare necke to the ſharpe edge of the gliſtering ſword,was martyred the 25.day of the moneth Panemus,to wete the eight of the Calends of Auguſt.And ſuch were the happy endes of theſe bleſſed Martyrs.

2.womē burned. Valentina.

The prayer of Paulus before his martyrdome.

Paulus prayed for his perſecutors.

Paulus beheaded.

Cap. xxvii.

The puniſhments of a hundreth and 30.confeſſors.The martyrdome of Antonius,Zebinas, Germanus,and Ennathas a woman,The ſtraung miracle reprouing the hardnes of mans hart.

130.Confeſſors.

NOt long after there were a hundreth and thirty valiant champions out of the contrey of Ægypt,protesting their fayth in Chriſt and religion Godwards,whiche at the commaundement of *Maximinus*,ſuffred in Ægypt it ſelfe,the like torments of eyes and legges,with the other mentioned a litle before, of the which number ſome were condemned to the myne pitts and quarries within Palæſtina,the reſt to the mettalls in Cilicia.Wherefore together with theſe haynous and horrible treacheries,practiſed agaynſt the noble, & renowmed Martyrs of Chriſt, the great heate of perſecution was aſſwaged,and the flame thereof (as it ſeemed vnto vs) by reaſon of their holy and ſacred blood,was quenched,and now pardon,and freedome, and liberty was graunted vnto the confeſſors of Thebais, who were oppreſſed with druggery in the digging of the mettalls growing in that region: and we poore ſeely Chriſtians, went about to recreate our ſelues, in this calme ſeaſon of quiet peace: but he(as the deuill woulde) in whoſe hande it lay to perſecute vs,I wott not howe,neither by what motion, was againe throughly and wonderfully incen-

incenſed agaynſt the Chriſtians. therefore vpon a ſodayne the letters of *Maximinus* were ſent to rayſe perſecution agaynſt vs into all and euery of the prouinces. Whereupon the Preſidents and the graunde captayne of the Emperours whole hoſte, gaue out commaundement, by writts, by Epiſtles, and publicke decrees vnto the wardens throughout euery citye, vnto the gouernours and rulers of garriſons, vnto auditors, and recorders, that the Emperours edict with all ſpeede might take effect: and charged moreouer that with all celeritye they ſhoulde repaire, and buylde agayne the Idoll groues, and temples of deuills, lately gone to ruine: and alſo they ſhoulde bring to paſſe that men, and women, their houſholds and families, their ſonnes and their ſeruants, together with the tender ſucklinges, hanging at their mothers breaſtes, ſhoulde ſacrifice, and in very deede taſte of the ſacrifices them ſelues: that the victuals bought, and ſolde in the markett, the meate in the ſhambles, ſhoulde be defiled and ſtayned with theſe impure oblations: and that there ſhoulde be porters aſſigned for the bathes to ſee that ſuch as purged their filthe and bayned them ſelues within, ſhoulde afterwardes without, pollute them ſelues, with thoſe deteſtable and curſed ſacrifices. Theſe thinges being come to this paſſe, and the Chriſtians being (as it is moſte like) altogether diſmayed at theſe ſadd and ſorowfull plunges wherewith they were helde: and the Gentiles and Ethnicks them ſelues complayned of the intollerable, abſurde, and toe toe ſhamefull a dealing (for they were cloyed with to much crueltie and tyrannye) and this lamentable ſeaſon hanging euery where ouer our heades: the diuine power of our Lorde and Sauiour agayne, gaue vnto theſe his champions, ſuch valiant courage of minde, and inſpyred them as it were from aboue, that (being neyther compelled, neyther forced to yelde an accompt of their fayth) they ſhoulde voluntarily offer them ſelues ſet at nought, treade downe, and ſtampe vnder foote, all the terrors and threats whiche the enemye coulde deuiſe. Three therefore of the faythfull Chriſtians lincked together in one minde, leapt vnto the Preſident, as he ſacrificed, and with a loude voyce, exhorted him, to reforme him ſelfe, to reuoke his error, and to leaue his folly, affirming there was none other God but he, who was the author and finiſher of all thinges: And being demaunded who and what they were? boldly made aunſwere that they were Chriſtians, whereat *Firmilianus* being vehemently moued, without any more adoe or farther puniſhment commaunded forthwith they ſhoulde be beheaded. of the which the firſt was a miniſter by name *Antonius*, the ſeconde *Zebinas* of Eleutheropolis, the thirde *Germanus*. Theſe circumſtances which concerned them were done the 13. day of the moneth Dius, to wete in ÿ Ides of Nouember. The ſelfe ſame day a certayne woman called *Ennathas* of Scythopolis, bedecked wͭ the gliſtering floure of glorious virginitie, came thither together wͭ theſe martyrs, ſhe offred not her ſelf voluntarily as they did, but was by force drawen & brought before ÿ iudge. Wherupon after ſtripes, after greuous & reprochful torments, which the iudge enioyned her to endure, a certain tribune by name *Maxis*, whoſe office & charg was at hand a man as in appellation, ſo in condition very wicked: & as otherwiſe he was impiouſly and perniciouſly geuen, ſo was he in body bigge ſet & wonderful ſtrong, in behauiour beaſtly & toe toe cruel, & among al ſuch as knew him, noted for an infamous perſon: this wicked tribune without ÿ authority of ÿ higher power, tooke in hand this bleſſed virgin, put of all her apparell, ſo that her whole body (ſauing from girdle downewards) was ſeene all bare. this mayde he ledd throughout all the citie of Cæſarea, and with great pleaſure laſhed her with whipps (he was delited with the ſounde of the laſhe) throughout all the market place and the open ſtreetes. The which ſtanding at the barre, (after all thoſe infinite torments) where the Preſident vſed to pronounce ſentence, ſhewing forth ÿ great conſtancy of her mind in the defence of her faith, the iudg commaunded ſhe ſhould be burned quicke. but he proceeding in cruelty and daily encreaſing his ſauadge woodnes againſt ÿ Saincts of God, paſſed the boundes of nature, ſhamefully forbidding the ſenſeleſſe carkaſſes of ÿ holy ſainctes to enioy ſolempe burial, and therefore he commaunded ÿ the dead coarſes, ſhould be kept day & night aboue grounde, to the ende wilde beaſts might rent them in peeces. ſo ÿ ye might ſee, for the ſpace of many dayes, no ſmall number of men, obeying this cruell and vnnaturall commaundement. and moreouer ſome watched diligently, kenning from towres, caſements, and high places (as if herebу they had done vnto God good ſeruice) leſt the dead carkaſſes were priuely conueyed and ſtolen away. Wherfore the brutiſh beaſts, the rauenous doggs and griping foule of the ayre, tore in peeces mans fleſh, lugging here and there, their quartered members, & the whole city was euery where ſtrawed with the torne bowells and bruiſed bones of the bleſſed Martyrs, ſo that they whiche afore tyme were egerly bent agaynſt vs, nowe confeſſed playnely that they neuer ſawe

The edict of Maximinus againſt the Chriſtians.

Antonius beheaded.

Zebinas beheaded.

Germanus beheaded.

Maxis a wicked tribune.

Ennathas a virgine burned quicke.

a more cruell act, or a more horrible ſight then this was, and bewayled not onely the miſery and lamentable ſtate of ſuch as were thus afflicted but alſo their owne caſe, and the ignominie redounding therby unto nature, the common parent of all. This ſpectacle of mans fleſhe, not in one place deuoured, but piteouſly ſcattered euery where, was ſubiect to euery mans eye, rounde about the walls of the towne and exceeded all that thereof may be ſpoken, and euery lamentable and tragicall ſhewe. Some reported they ſawe quarters, whole carkaſſes, and peeces of bowells within the walls of the citie. while this continewed the ſpace of many dayes, ſuch a miracle was ſeene as followeth. When the weather was calme, and the ayre cleare, and the cloudes under heauen (which compaſſeth all) baniſhed away: the pillers of the citie, (upon a ſodaine,) which helde up the great and common porches, ſwett or rather poured out many droppes of water much like unto teares, the markett place alſo, and the ſtreetes (when as there fell not a droppe of rayne) I wot not how, neither whence, ſoked with moyſture and ſprinkled dropps of water: ſo that immediatly the rumor was bruted abroad in euery mans mouth: that the earth being not able to away with the hainous and horrible offences of thoſe dayes, poured out infinite teares after a wonderfull ſort: and that the ſtones and ſenſeleſſe creatures bewayled thoſe deteſtable miſchieues, reprouing man moſt iuſtly, for his ſtony heart, his cruell minde voyde of all pitie and compaſſion. but peraduenture this ſtory will ſeeme fabulous and ridiculous unto the poſterity, yet not unto ſuch as then were preſent, and were fully perſwaded with the trueth thereof.

A miracle.

Cap. xxviii.

The martyrdome of Ares, Promus, Elias, Petrus Apſelamus, and Aſclepius a Biſhop of the opinion of Marcion.

The fourteneth daye of the moneth *Apellæus* which next enſued that is about the nynetenth of the Calends of Ianuary, certaine godly men, trauellers out of Ægypt, (their iourney was into Cilicia, minding to finde ſome reliefe at Cæſarea for the confeſſors whiche there abode) were taken of the watch, which ſate at the gates of the citie & ſearched incommers. Of which men, ſome receaued the ſelf ſame ſentence as they had before, whom they went about to relieue, to wete, ẏ pulling out of their eies, the maiming of their lymmes and left legges. Three of them yelding forth a maruelous conſtancie at the confeſſion of their faith, ended their liues with diuers kindes of torments at Aſcalon where they were apprehended. One of them whoſe name was *Ares* was throwne into a great flaming fire and burned to aſhes: the other two, whoſe names were *Promus* and *Elias*, had their heads ſtroken of from their ſhoulders. The eleuenth day of ẏ moneth Audinęus, ẏ is about the thirde Ides of Ianuary, *Petrus* called alſo Apſelamus, a worſhipper or religious man, borne in the village Anea which bordered upon Eleutheropolis, being very often entreated by the iudge and his aſſiſtents, to remember him ſelfe, to pity his caſe and to tender his youthly yeares and floriſhing age: contemned their perſwaſions, and caſt his whole care upon Almightye God, preferring that before all other thinges, yea and before his proper life: and at Cæſarea, tried by fire his faith in Chriſt Ieſu with a noble and valiant courage, much like unto moſt pure golde. together with him on *Aſclepius* a Biſhop (as men ſayd) of the hereſie of *Marcion*, with godly zeale (as he thought,) but not with that which is according unto knowledge, departed this life, in the ſelfe ſame burning fire. and thus much of them.

Ares burned
Promus beheaded.
Elias beheaded.
Petr⁹ Apſelamus, burned.
Aſclepius a Marcionite burned.

Cap. xxix.

Of 12. Martyrs that ſuffred together in one day with Pamphilus, and of the martyrdome of Adrianus and Eubulus.

Time now draweth me away to paynt forth unto the poſteritie that noble and glorious theatre of Martyrs which ſuffred together with *Pamphilus*, whoſe name I doe alwayes honour and reuerence. They were twelue in number, and thought worthy not only of ẏ Prophetical, or rather the Apoſtolike gift, but alſo the number of the Apoſtles whoſe captayne and principall was *Pamphilus* miniſter of the Churche of Cæſarea: a man very famous, for ſundry his vertues throughout the whole race of his life: ſinguler, in deſpiſing and contemning this preſent worlde: bountifull, for liberalitie beſtowed upon the poore: wonderfull, in neglecting the care fixed upon tranſitory thinges: excelling, in behauiour and Philoſophicall trade of liuing: moreouer paſſing all the men of our age, for feruent zeale and earneſt deſire and ſtudy of holy Scripture: maruelous conſtant in all his doings and enterpriſes, and alſo very ready to ayde and helpe ſuch as were of his kinne

Pamphilus.

kinne and familiar acquaintance. other his vertues and well doinges, becauſe it required a longer treatiſe,we haue lately and that largely publiſhed in a ſeuerall and peculier volume entitled of his life,and deuided into three bookes. Therefore ſuch as are deſirous to learne more exactly and more exquiſetly to knowe his vertuous life,we referre thither,and preſently we minde onely to proſecute ſuch thinges as concerne the Martyrs which ſuffred perſecution together with him. The ſeconde after *Pamphilus* that came forth to wraſtle was the reuerent whore headed *Valens*,Deacon of the city Ælia.a graue father in euery mans eye and greatly ſkilled in holy Scripture,if then there was any ſuch in the worlde,he was ſo expert therein, that if he hearde any percell thereof by any man alleadged,forthwith was he able by rote to repeate it, as well as if then he read it out of the booke. The thirde was *Paulus*,a man wonderfull zealous and feruent in the ſpirite,borne in the citye Iamnia, where he grewe to greate fame, before martyrdome he endured the ſcorching and ſearing of his fleſhe with hott yrons,and paſſed through a worthy combatt at the confeſſion of his fayth, the martyrdome of theſe was differred by reaſon of their continewance in priſon two whole dayes. In the meane while came the brethren of Ægypt which ſuffered martyrdome together with them. theſe Ægyptians when they had accompanied the confeſſors of Cilicia, vnto the place appoynted for the digging of mettals,returned home againe.in their returne,they were taken of the watch which kept the gates of Cæſarea(which were barbarous and rude groomes) and examined who they were,and whence they came.when they could not conceale the trueth, they were layde in holde as if they had bene haynous treſpaſſers,and had committed ſome horrible crime.In number they were fiue,which were brought before the tyrant,and after their examination,clapt in priſon. The thirde daye being the ſixtenth of the moneth Peritius after the Romaynes, about the fouretenth of the Calendes of March,theſe together with *Pamphilus* and the reſt of his companions(mentioned a litle before)by commaundement were brought before the iudg. This iudge firſt of all trieth with ſundry and manifold torments,with new and ſtraung deuiſes,the inuincible conſtancy,and valiant minde of the Ægyptians.And with all he demaunded of the chiefe,& principal in this combat,what his name was, then,when as in ſteede of his proper name,he had named himſelfe vnto him,after ſome Prophet or other(for this was their maner, in ſteede of the Idolatrous names which theirparents had geuen them,to choſe them newe names, they called them ſelues after the name of *Elias*, *Ieremias*, *Eſay*, *Samuel* and *Daniel*, and expreſſed not onely in wordes but in workes them ſelues, the very true God of Iſrael,hidd from the Iewes, according vnto the proper etymologie of their names) *Firmilianus*, hearing ſuch an appellation of the Martyr weyed not at all the ſenſe and ſignification of the worde,but ſecondarily aſketh of him what contreyman he was. he ſatisfying the interrogatorie geueth a fit name vnto the former aunſwere, that his contrey was Ieruſalem, meaning in very deede the ſelfe ſame wherof *Paul* ſpake: that Ieruſalem vvhich is aboue is free,vvhich is the mother of vs all.agayne in an other place: ye are come vnto the mount Sion,and to the citye of the liuing God, the celeſtiall Ieruſalem, for it was this that the Martyr vnderſtoode. *Firmilianus* being earthly minded enquireth earneſtly and curiouſly where this citye was, in what contrey it lay, and with all tormented him greeuouſly to the ende he ſhoulde confeſſe the trueth. this Martyr hauing his handes wreſted, and tyed behinde him, his feete with certayne newe and ſtraunge kinde of engines ſtretched aſunder,auoutched conſtantly that he had told him the trueth.Afterwards when the iudge demaunded of him againe,what he was,and where that city was ſituated,made anſwere: that it was a contrey which onely belonged vnto the godly: that none other ſhoulde be partaker thereof, ſaue the godly alone: and that it was ſituate eaſtward where the ſunne in the morning ſpreddeth abroad the bright beames of his light.In vttering theſe wordes he entred into ſo diuine a cogitation within him ſelfe,that he forgot the tormentors which layd him on, on euery ſide, and ſeemed to perceaue no ſenſe or feeling of the payne and puniſhment,as if he had bene a ghoſt without fleſhe, bloode or bone. The iudge caſting doubts with him ſelfe, and greatly diſquieted in minde,thought the Chriſtians would bring to paſſe,that the city mentioned by the Martyr,ſhould rebell and become enemy vnto the Romaynes:he began to ſearch and diligently to inquire,where that region(by report eaſtward)ſhould be.laſt of all when he ſawe this yong man after bitter and greeuous torments,with immutable conſtancy to perſeuere ſtedfaſt in his former ſaying:he gaue ſentence that his head ſhould be ſtriken of from his ſhoulders.ſuch was the mortal race of this miſerable life,which this bleſſed Martyr did runne. The reſt of his companions, after the like torments,ended their liues,with the laying of their heads vpon the blocke. In the ende, *Firmilianus*, although in maner weryed, and fruſtrated of his purpoſe, yet ſatisfied to the full with theſe inſt-

Valens.

Paulus.

5.Martyrs beheaded.

*Galat.*4.
*Heb.*12.

nite torments and their terrible execution, turned him ſelfe vnto *Pamphilus*, and his companions. And although he had experience ſufficient heretofore of their inuincible conſtancy in the defence of their fayth, yet agayne he demaundeth whether at length they would obey and yelde vnto him. when he was reſolued of their definite ſentence and laſt anſwere, which tended to martyrdome, he gaue ſentence they ſhould be tormented and puniſhed alike with the former martyrs. which being done, a yong man, one of the ſeruants of *Pamphilus*, ſo well brought vp & inſtructed, that he might very well ſeeme worthy the diſcipline and education of ſo worthy a man, as ſoone as he perceaued that ſentence was paſt vpon his maiſter, crieth out in the middeſt of the throng and requeſteth that his maiſters carkaſſe together with his companions, after the breath were departed their body, might quietly be buried in their graues. The Judge being affectioned not like vnto man, but to a beaſt, or if there be any other thing more ſauadg, tendered not at all yͤ yong mans youthly yeares, but forthwͭ demaundeth of him whether he were a chriſtian, who, when that he affirmed plainly that he was: boyled with anger, as if his hart had bene ſtickt wͭ a knife, & charged the tormentors they ſhoulde laye on him the weyght of their handes and the might of their ſtrength. after that he was inioyned to ſacrifice, and had refuſed: the Judge commaunded that without all compaſſion he ſhould be ſcourged vnto the bare bone, the inner and ſecret bowells, not as if he were man couered with fleſh and compaſſed in a ſkinne, but a picture made of ſtone or wood, or ſome other ſenſeleſſe metall. In which kinde of torment continewed a long time, when the iudge perceaued that he vttered no language, neither gaue forth to vnderſtand yͭ he felt any paine: & ſawe that (his body being in maner ſenſeleſſe, ſpent with laſhes & conſumed away) he tormented him in vayne: he continewed ſtill in that his hard and ſtony hart, voyde of all humanitie, and decreed forthwith that his body ſhould be burned by a litle and a litle with a ſlowe and ſlacke fire. This yong man being the laſt of them which afore the martyrdome of *Pamphilus* (who was his maiſter according vnto the fleſhe) entred into this dangerous ſkirmiſhe, departed this life before him, becauſe that the tormentors which executed the reſt ſeemed to be very ſlow. Then might a man haue ſeene *Porphyrius* (for that was the yong mans name) after triall in euery kinde of exerciſe, earneſtly and wholy bent with a wonderful deſire, as the maner is of men, to obtayne the valiant & ſacred victory: his body be powdred with duſt, yet gracious in face and countenance: haſtening to the place of execution for al his affections with vpright and noble courage repleniſhed no doubt with the ſpirite of God: attyred in the philoſophicall habit after his wonted guyſe, to wete, wearing a garment after the maner of a cloke which couered only his ſhoulders: telling his familiars with ſignes & tokens wͭ a modeſt & mild ſpirite what his wil was to be done: continewing ſtill yea when he was bounde to the ſtake, his glorious & gladſome countenance: & moreouer when the fire flaſhed about with great diſtance, and waxed extreame hott in compaſſe of him, ye might haue ſeene him with his breath on eyther ſide drawing the flame vnto him: and after theſe wordes when as the flame firſt of all toutched his bodye, which with loude voyce he ſounded out (Ieſus thou ſonne of God ſuccor and helpe me) to haue ſuffred conſtantly without any murmuring at al, all thoſe maruelous and extreame torments, euen to the laſt gaſpe. ſuch was the affliction of *Porphyrius*, whoſe ende *Seleucus* a confeſſor and a ſouldier ſignified vnto *Pamphilus*, who as the author of ſuch a meſſage deſerued, was without delay thought worthy to take the ſame chaunce together with thoſe Martyrs. for as ſoone as he had certified him of *Porphyrius* death, and taken his leaue and farewell of one of the Martyrs, certaine ſouldiers laye handes vpon him, and bring him before the Preſident. he as if he went about to haſten his iourney and to ioyne him a wayfaring companion with *Porphyrius* vnto the celeſtial paradiſe, commaũdeth forthwith that he ſhould be beheaded. This *Seleucus* was borne in Cappadocia, & preferred to this great honor before all the youth of the Romaine bande and before them which were of great creditt and eſtimation among the Romaines, he excelled all the reſt of the ſouldiers in youthly fauour, in ſtrength, & goodly ſtature of body, his countenance was gracious, his ſpeach amiable, he paſſed for comely making, for bigge ſetting, for fayre liking, and fit proportion of the whole body. he was famous at the beginning of the perſecution for his pacient ſuffring of ſtripes in the defence of the fayth, and being depriued of the warlike dignitie which he enioyed, became a zelous follower of the worſhippers or religious men, he ſuccored and prouided with fatherly care & ouerſight for the fatherles, the ſuccorleſſe, yͤ widowes, and ſuch men as were viſited with greate miſery & affliction. wherfore God being rather delited wͭ ſuch like ſacrifices of mercy, and workes of charitye, then with ſmokye incenſe and bloody oblations, called him of his goodnes, vnto this glorious and renowmed garland of martyrdome. this was the tenth champion of the number mentioned

Porphyrius the ſeruant of Pamphilus after torment was burned to death.

Seleucus beheaded.

tioned before, which ſuffered death in one and the ſelfe ſame daye, whereby (as it appeareth) the great and bewtifull gate of the kingdome of heauen, being ſett wide open by the meanes of *Pamphilus* his martyrdome, made an eaſie paſſage both vnto him and the others his companions to the attayning of the perfect pleaſure in the celeſtiall paradiſe. *Theodulus* alſo a graue and a zelous father, one of *Firmilianus* the Preſidents familie, and in greater creditt with him, then all the reſt of his houſhold, partly for his whore heade and greate yeares (for he was a greate graundfather) and partly for the ſinguler good will and affection borne alwayes towards him: treading the ſame ſteppes which *Seleucus* had done before him, and committing the like crime with him, is brought before his maiſter *Firmilianus* the Preſident, to pleade for him ſelf: who being incenſed with greater rage towards him then the reſt of ẏ Martyrs, deliuered him in the ende to be crucified, which kind of martyrdome after the example of our Sauiour he ſuffered moſt willingly. yet becauſe there wanted one which might ſupplye the twelfe rowme among the Martyrs rehearſed before, *Iulianus* came forth. who comming from farre and as yet not entred into the wraſtling place, as ſoone as he had hearde by the way as he came of their death and happy endes, forthwith he conueyed him ſtraight vnto the noble ſpectacle and theatre of Martyrs, and as ſoone as he ſawe with his eyes the bleſſed bodyes of the Saínctes lying all a long vpon the grounde, he was tickled with inward ioye, he embraced them ſeuerally, and ſaluted them after the beſt maner. which when he had done the catchpoles and executioners apprehended him, and preſented him before *Firmilianus*, who after he had executed ſuch thinges as were correſpondent vnto his cruell nature, commaunded he ſhoulde be layde vpon a ſlowe and a ſlacke fire, and ſo burned to death. *Iulianus* triumphed and leapt for ioye, and with a loude voyce gaue great thankes vnto God, who voutchſafed him worthy, ſo greate a glory and rewarde, and in the ende he was crowned with martyrdome. he was by birth of Cappadocia, in life and conuerſation holy, faythfull and very religious, and beſides his fame in other things he was inſpired with the aboundance of the ſpirite of God. ſuch was the trayne of them which were tormented, and by the goodnes of God crowned Martyrs in the company of *Pamphilus*. their holy and happy carkaſſes were kept aboue grounde by the decree of the wicked Preſident, foure dayes and foure nightes to be deuoured of the beaſtes of the fielde, and of the foules of the ayre. but when as miraculouſly neyther beaſte, neyther byrde, neyther dogge drewe nighe vnto them, agayne by the grace and goodnes of Almighty God, they were caried away ſafe and ſounde, and committed with ſolempne buriall after the chriſtian maner, vnto their ſtill graues and reſting ſepulchres. Furthermore when the tyranny and crueltp practiſed againſt vs, was bruted abroad, and riſe in euery mans mouth: *Adrianus* and *Eubulus* of the contrey Manganæa, taking their iourney towards Ceſarea, for to viſite the reſt of the confeſſors, were taken at the gates of the city, and examined concerning ẏ cauſe of their voyage into that contrey. afterwards freely confeſſing the truth they were brought before *Firmilianus*, he without any more adoe, or farther deliberation, after many torments, and infinite ſtripes, gaue ſentence they ſhoulde be torne in peeces of wilde beaſtes. within two dayes after, being the fift day of the moneth Dyſtros, about the thirde Nones of March, when the citizens of Cæſarea celebrated their wakes, vpon the day of reuells, *Adrianus* was throwen at the feete of a fierce lion, afterwards ſlayne with the edge of the ſworde and ſo dyed. *Eubulus* the thirde day after, about noone, in the ſelfe ſame Nones of March, being the ſeuenth day of the moneth Dyſtros, when the iudge entreated him earneſtly to ſacrifice vnto the Idols, whereby he might enioye their freedome according vnto lawe and order: he preferred the glorious death for godlines ſake, before this frayle and tranſitory life: after he was torne and mangled of wilde beaſtes he was ſlayne (as his fellowe before him) with the edge of the ſworde, and being the laſt he ſealed with his bloode all the happy conflicts of the bleſſed Martyrs of Cæſarea but it ſhall ſeeme worthy the noting, if at length we remember, howe, after what ſorte, and that not long after the heauy hande of God lighted vpon thoſe wicked Magiſtrates, together with the tyrants them ſelues. for *Firmilianus* who frowardly and contumeliouſly raged agaynſt the Martyrs of Chriſt, ſuffering extreame puniſhment together with the other his parteners in horrible practiſes, ended his life with the ſworde. And theſe were the martyrdomes ſuffered at Cæſarea, during the whole perſecution.

Theodulus crucified.

Iulianus burned.

Adrianus beheaded.

Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

Cap. xxx.

The paſtors of the Churches for their negligence in executing of their office were puniſhed from aboue. The martyrdome of Peleus, Nilus, Patermythius, the puniſhment of Siluanus and Iohn. The beheading of Nyne and thirty Martyrs in one day.

What in the meane tyme was ſeene to fall out againſt the Preſidents and paſtors of churches: and after what ſort the iuſt iudgment of God, reuenger of ſinne (in ſteede of ſhepeherds ouer ſheepe, and the reaſonable flocke of Chriſt the which they ſhoulde haue wiſely and aduiſedly gouerned) made them not onely keepers of Camels, a kinde of beaſt void of reaſon, by nature crooked, and ill ſhapen: but alſo the Emperours horſekeepers, and this he did for a puniſhment due vnto their deſerts: moreouer what contumelies, what reproches, what diuerſity of torments they ſuffred of the Emperours, Preſidents, and Magiſtrats at ſundry tymes for the holy ornaments and treaſure of the Churche: what pride and ambicion raygned in many of them: howe raſhly and vnlawfully they handled diuerſe of the brethren: what ſchiſmes were rayſed among the confeſſors them ſelues: what miſchieues certayne ſedicious perſons of late ſtirred vp agaynſt the members of the Church which were remnants, whileſt that dayly with might and mayne (as commonly we ſay) they endeuored to excogitate new deuiſes one after an other: howe that vnmercifully they deſtroyed and brought all to nought with the lamentable eſtate of bitter perſecution, and to be ſhort, heaped miſchiefe vpon miſchiefe. all theſe aforeſayd I minde to paſſe ouer with ſilence, ſuppo-

Cap.2.

ſing it not to be our part (as I haue ſayde in the beginning of this booke) eyther to rehearſe or recorde them, in as much as I am wholy bent and carefully minded to ouerſlipp and conceale the memoriall of them. yet if there be any laudable thinges, any thing that may ſeeme to ſet forth the word of God, any worthy act, or famous doings floriſhing in the Churche, I take it to be my ſpeciall and bounden dutie to diſcourſe of theſe, to write theſe, often to inculcate theſe in the pacient eares of the faythfull Chriſtians, and to ſhutt vp this booke with the noble acts of the renowmed Martyrs, and with the peace whiche afterwardes appeared and ſhined vnto vs from aboue. When the ſeuenth yeare of the perſecution rayſed agaynſt vs was nowe almoſt at an ende, and our affayres beganne by a litle and as it were by ſtelth to growe vnto ſome quiet ſtaye, eaſe, and ſecuritye, and nowe leaned vnto the eyght yeare, in the whiche no ſmall multitude of confeſſors aſſembled them ſelues together at the myne pitts in Palæſtina, who freely occupied them ſelues in the rites and ceremonyes of Chriſtian religion, ſo that they transformed their houſes into Churches: the Preſident of the prouince, being a cruell and a wicked man (as his miſchieuous practiſes agaynſt the Martyrs of Chriſt doe proue him for no other) made a voyage thyther in all the haſte, and hearing of their doinges, their trade of life and conuerſation, made the Emperour by his letters priuey thereunto, paynting forth in the ſame, ſuch thinges as he thought woulde diſgrace, diſcredit and defame the good name of thoſe bleſſed confeſſors. Whereupon the maiſter of the myne pitts and mettalls came thyther, and by vertue of the Emperours commaundement ſeuereth aſunder the multitude of confeſſors, ſo that thenceforth, ſome ſhould continew at Cyprus, ſome other at Libanus, and others alſo in other places of Palæſtina, and commaunded that all ſhoulde be weryed and vexed with ſundry toyles and labour. afterwards he picked out foure of the chiefe of them, and

Peleꝰ burned. Nilꝰ burned. A miniſter burned. Patermythius burned.

ſent them vnto the iudge, of the which, two of them, were called *Peleus* and *Nilus*, Biſhops of Ægypt. the thirde was a miniſter, the fourth annexed vnto theſe was *Patermythius*, a man wonderfully beloued for his ſinguler zeale towardes all men in Gods behalfe. all whiche the Iudge requeſted to renounce Chriſt and his religion, who when they obeyed not, and ſeeing him ſelfe fruſtrated of his purpoſe, gaue ſentence they ſhoulde be tyed to a ſtake and burned to aſhes. others ſome againe of the confeſſors being not fitt, for that labour and ſeruice, by reaſon eyther of their heauye olde age, or vnprofitable members, or other infirmities of the bodye, were releaſed and charged to

Siluanus.

dwell in a ſeuerall and ſolitary place. of whiche number *Siluanus* Biſhop of Gaza was the chiefe, who liuely expreſſed vnto all the worlde, a godly ſhewe of vertue, and a notable paterne of Chriſtianitie. this man from the firſte daye of the perſecution, and in maner vnto the laſte, duringe all that ſpace, was famous for the ſundry and manifolde conflictes he ſuffered after infinite examinations, and reſerued vnto that very moment, to the ende he being the laſt, might ſeale vp with his bloode all the conflictes of the Martyrs ſlayne in Palæſtina. there were releaſed, and partakers with him of the ſame affliction, many Ægyptians, one was *Iohn*: who alſo in fame

& renowne excelled all the mē of our time. Who although he was blind before,yet the tormētors were ſo cruel,ſo fierce,& ſo rigorous,ẏ for his great conſtācy in profeſſing ẏ name of Chriſt,they maymed with a burning ſawe his left legge(as the other confeſſors were vſed before) and ſeared the aple of the eye,bereued already of the ſight, with an hott ſcaldinge iron. Let no man maruell at all,at his good conuerſation and godly life,though he were blinde,in ſo much that his maners deſerued not ſuch admiration as his gift of memorie,where he had printed whole bookes of holy ſcripture,not in tables made of ſtone (as the holy Apoſtle ſayth) neyther in the hydes of beaſtes, parchement,or paper,which moth corrupteth & the time weareth awaye:but in the fleſhly tables of the hart,that is,in the prudent memory and ſincere vnderſtanding of the minde:ſo that when it ſeemed good vnto him he was able out of the cloſett of his minde, as if it were out of a certaine treaſury of good learning,to alleadge & repeat ẏ Law & the Prophets,ſometimes the hiſtories,at other times the Euangeliſts and workes of the Apoſtles.I confeſſe truely that when firſt I ſawe the man ſtande in the middeſt of the congregation and aſſembly : and hearde him recite certaine places of holy Scripture I wondred at him. For as longe as I hearde his voice ſounde in mine eares,ſo long thought I (as the maner is at ſolemne meetinges) that one read out of a booke: but when that I came neerer vnto him, and ſawe the trueth as it was all other ſtand in compaſſe with whole, open, and ſounde eyes, and him vſinge none other but onely the eye and ſight of the minde,and in very deed vtteringe many thinges much like vnto a Prophete,and excelling in many thinges many of them which enioyed their ſenſes ſounde and perfect, I coulde not chuſe but magnifie God therefore,and maruell greatly thereat. Me thought I ſawe liuely tokens, and euident argumentes,that he was a man in deed,not after the outward appearance,or fleſhly eye of man,but accordinge vnto the inner ſenſe, and ſecret vnderſtandinge of the minde, the which expreſſed in this man,though his body were mayned,and out of faſhiō,greater power of his inward giftes. God himſelfe reachinge vnto theſe men (mentioned before and continewinge in ſeuerall places and executinge their wonted trade of life in prayer and faſting with the reſt of their godly exerciſes) the right hand of his mercy and ſuccor, graunted them through martyrdom to attaine vnto an happy and a bleſſed ende.But the deuell,enemy and ſworne aduerſary of mankinde colde no longer away with them, for that they were armed and fenced againſt him with prayers continewally poured vnto God,but went about(as he imagined)to vexe them and to cut them of, from the face of the earth. For God had graunted him that might and power,that neither he in no wiſe colde be kept backe from his wilfull malice and wickednes:neither theſe men for their manifolde & ſundry cōflicts ſhould be depriued of their reward & glory. For which cauſe by the decree of the moſt wicked emperour *Maximinus*,there were in one day nine & thirty martyrs beheaded. Theſe were the martyrdoms ſuffred in Palæſtina,during the whole tearme of eight years,and ſuch was the perſecution rayſed againſt vs,which firſt beganne with the ruine and ouerthrowe of the churches,which alſo encreaſed dayly more and more by reaſon that the emperours at ſundry times renewed the ſame,whereupon alſo it fell out that there were manifold and ſundry conflicts of valiāt champions wraſtling for the trueth in Chriſt:and an innumerable multitude of martyrs in euery prouince,reaching from Libya,throughout all Ægypt,Syria,& the Eaſtern countreys,and euery where,euen vnto the cōfines of Illyricum:And the coaſts adioyning vnto the aforeſayd countreys: as all Italy,Sicilia,Fraunce,and the VVeaſterne coūtreis and ſuch as reach vnto Spayne,Mauritania & Aphrike: where they were not perſecuted fully two years,but quickely through the mercy and goodnes of God obtained peace and tranquillitie,becauſe that the deuine prouidence of almighty God,for there faith and innocencyes ſake,pitied their lamentable eſtate. For that which from the beginning was not remembred to happen in the Romaine empire,came now in the end to paſſe amongeſt vs beyonde all hope & expectation. The empire was deuided into two partes becauſe of the perſecutiō raiſed againſt vs.And though in ſome part of the world the brethren enioyed peace,yet in other regions and countreis they ſuffred infinite conflicts and torments. But when that at length the grace of God ſhewed vnto vs his louing,his mercifull,his fauorable coūtenance,and watchefull care ouer vs,then I ſay then,the gouernours and magiſtrates euen they which afore time rayſed perſecution agaynſt vs, remembred themſelues ſomwhat better,altered their mind & ſong a recantation:quenching the firie flame of perſecution flaſhing among vs with more circumſpect decrees & milder conſtitutions in ẏ chriſtians behalfe. Nowe let vs record vnto the poſterity the recantation of *Maximinus* the tyrant.

Iohn a blind man of a ſingular memory and rare gifts.

39 Martyrs beheaded.

The ende of the eyght booke.

THE NINTHE BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

Though Maximinus went not ſeriouſly about to ſuccoure the chriſtians and to relent the perſecution, yet it profited, & Sabinus publiſhed abroade his letters in the behalfe of the chriſtians ſo that peace was reſtored.

THis recantation ſet forth by the commaundement of the emperours, was publiſhed euery where throughout Aſia and all his prouinces which thing being done, *Maximinus* the Eaſtern tyrant, moſt impious of all & chief enemy to ẏ ſeruice of God, not pleaſed wͭ theſe proclamations in ſteade of ẏ wrytte͂ edict, commaunded his princes by word of mouth ẏ they ſhould make league wͭ the chriſtians. And becauſe he durſt none other but obey the ſentence of the higher power, he bega͂ne to imagine howe to conceale the decree already proclaimed & to prouid leſt that it were made manifeſt vnto the countreis of his dominio͂, & by this aduiſe he commaunded his inferior magiſtrats by word & not by wryting: that henceforth they ſhould perſecute vs no more. But they certified one an other of this commaundement, & *Sabinus* who then among them was in higheſt dignity certified by epiſtle wrytten in the latine tongue, the ſeuerall preſidents of the prouinces of the emperours decree by tranſlatio͂ thus:

Sabinus vnto the preſide͂ts through out the dominions of Maximinus.

The maieſty of our Lordes and moſt noble emperours hath decreed nowe a good while agoe with great care & deuotion to induce the mindes of all mortall me͂ vnto the holy & right trade of liuing, to the ende theſe alſo whiche haue alienated them ſelues from the Romaine maner, ſhould exhibite due worship vnto the immortall gods: but the ſtubburnes of ſome, & the mind of all other moſt obſtinate, ſo farre reſiſted, that they could be vvithdravven from theyr purpoſe nether by ryght nor by reaſon, neyther be terrified vvith any torme͂t that was laied vpon them. For as much as therefore it fell out by this meanes that many putt themſelues in great perill, the maieſty of our lieges, & moſt puyſant emperours, after their noble piety (iudging it a thing farre from their moſt noble purpoſe, for ſuch a cauſe to caſt men into ſo great a daunger) gaue me in charge that with diligence I shoulde write vnto your induſtry. That if any of the chriſtians be founde to vſe the relligion of his owne ſect, you neyther grieue nor moleſt him at all, neyther thinke any man for this cauſe worthy of puniſhment when as it appeareth in ſo long a tract of time, they can by no meanes be induced to ſurſeaſe from ſuch a pertinacy. Your induſtrie hath therefore to write to the liuetena͂ts, captaines & co͂ſtables of euery citie & village that they paſſe not the bounds of this edict to preſume any thing contrary to the ſame. The preſidents through out the prouinces, hauing receaued theſe letters thinking this to be the true meaning of the emperour, in theſe lettres contayned, declare forthwith by their epiſtles ẏ emperours decree vnto ẏ liuetenants, captaynes and vnto ſuch as gouerned the common people of the countrey. Neither were they onely ſatisfied with the ſending of letters, but rather by the deed doing it ſelfe to bring about the emperours will, brought forth and ſett at liberty, ſuch as they held captiues in priſon for the confeſſion of chriſtian religion, yea releaſinge them alſo which for puniſhmentes ſake were committed to ẏ mine pitts & digginge of mettalls, for they being deceaued thought this would pleaſe the emperour. Theſe things being thus brought to paſſe, immediatly after the ſonne beames of peace ſhined brightly as if it had bene after a darke or myſty night. Then might a man haue ſeene throughout euery city, congregations gathered together, often ſynods and there wonted meeting celebrated. At theſe thinges the incredulous heathen were much diſmaied and wondering at the maruelous ſtra͂gnes of ſo great a cha͂uge, ſhouted out, that the God of the chriſtians was ẏ great and onely true God. Some of our men which faithfully & manfully endured the combatt of perſecution, enioyed againe there liberty amo͂g all men: but others ſome faynting in the faith, of abiect mindes in the ſtorme of perſecutio͂, greedely haſtened vnto their ſalue and ſought of ſuch as were

Such as fell in perſecutio͂ repented the͂ of their fall.

ſtrong

ſtrong and ſound, ỳ forewardnes of health and deſired the Lord to be mercifull unto them. Againe the noble champions of godlines beinge ſett at liberty from the affliction they ſuffred in the mine pitts returned vnto their owne home, paſſing throughout euery city with valiant and cheareful courage, wͭ unſpeakeable ioy, and repleniſhed with inexplicable liberty of mind. They went in ỳ voyage and returne lauding God in ſongs & pſalmes throughout ỳ midd high wayes throughout the market places and frequented aſſemblies. There mighteſt thou haue ſeene them who a little before after moſt greuous puniſhments were fettred, and baniſhed their natiue ſoyle to receaue & enioy their proper houſes, wͭ a cherefull and mery countenance, in ſo much that they which afore time cried out againſt vs, nowe reioyced together with vs at this wonderful ſight, happening beyond all mans expectation.

Cap. II.

Maximinus againe ſhewing his hatred againſt the chriſtians forbiddeth the aſſemblies in churchyards and goeth about to baniſhe them Antioch.

The tyrant enemy to all honeſty and chiefe practiſer of wicked counſell againſt all ỳ godly, whome wee ſayde to haue borne rule in the Eaſterne partes not well brookinge theſe things: permoited them not to continewe in the ſame ſtate, no not ſix whole moneths. wherfore he putteth in vre euery miſchiuous practiſe to the ouerthrowe of peace and tranquillity: firſt by a certaine pretenſe he goeth about to barre vs our liberty of meeting in churchyardes, next by ſending certaine malicious men, he pricked and prouoked againſt vs the citizens of Antioch, that they ſhould begg of him for a great benefitt, ỳ he would permitt no chriſtian at all to dwell within his dominiõs. This he aſſayed by ỳ aduiſe of others, ỳ author of all which miſchief, was *Theotecnus*, who ſolicited the cauſe, and egged them of Antioch forewards, a man he was of authority, an inchaunter, very ſpitefull and farre from the ſignification of his name, who then was liuetenante of that city.

Cap. III.

Theotecnus goeth about to miſchiefe the chriſtians, he incenſeth the tyrant againſt them, and ſetteth vp an Idole at Antioch.

This *Theotecnus* therefore when he had vehemently impugned vs and procured euery kind of way that the chriſtians ſhould diligently be ſought out of their dennes and apprehended for haynous robbers: and had imagined all meanes to the end we ſhould be charged and accuſed: and had bene the cauſe of death to an infinite number, at length he erecteth the Idoll of *Iuppiter* as of the God of frendſhip, with certaine inchauntments and ſorceryes: and inuenteth thereunto impure ceremonyes, execrable ſacrifices & deteſtable oblations: & cauſeth report to be made vnto the emperour of the ſtraunge things the Oracle ſeemed to vtter. This *Theotecnus* alſo, being a flatterer (wherwith he ſeemed to pleaſe ỳ emperour) rayſed a wicked ſpirit againſt the chriſtiãs and ſayd: God ſo commaunded that the chriſtians ſhould be baniſhed out of the citie, and the liberties thereof, For that they were rebells and traitors to the crowne. Iuppiter philius.

Cap. IIII.

Maximinus againe raiſeth perſecution by his decrees.

When that *Theotecnus* firſt of all had done this of his owne accorde, all the other magiſtrats inhabiting the cities of his dominion promulgated the like ſentence: & when as the preſidents throughout the prouinces ſawe this pleaſed the emperour, they egged the ſubiects alſo to do the like: & ỳ tyrant very promptly conſented by his reſcript vnto theyr ordinances, ſo ỳ againe ỳ heate of perſecutiõ was blowen againſt vs & that againe Idol prieſtes were ordained by the decree of *Maximinus* throughout euery city & village and moreouer high prieſts which ſpecially excelled in pollicies and paſſed others in all thinges who alſo were zelous folowers of their religion and beſtowed greate labor about the ſeruice of them whome they worſhiped. Wherefore the emperours ſuperſtition and Idolatricall minde was againe as it were freſh inceaſed againſt vs, & that I may vtter the whole in fewe words he brought all his dominiõ both magiſtrats & inferior ſubiects, to practiſe euery kinde of miſchiefe for his ſake againſt vs, & to thinke they requited him fully and ſhoulde haue great fauour asmany as deſired to obtaine any benefit at his hand, if they oppreſſed vs wͭ ſlaughter & executed certaine new miſchiefs againſt vs.

Cap. v.

The heathens goe about to defame chriſtian religion fayning blaſphemyes againſt the actes of Chriſt and Pilate, and with certaine womens confeſſion extorted from them by the gouernour of Damaſcus.

AGaine they forge certaine actes as of *Pilate* and our Sauiour, full of blaſphemy againſt Chriſt, the which by conſent of the emperour they ſende abrode throughout his dominions cõmaunding by their letters ẏ ẏ ſame throughout all places both city & countrey ſhould be expounded & deliuered to ẏ youth by ſcholmaiſters, to be committed vnto memory in ſtead of their indited vulgars & exerciſed diſcipline. Theſe things being thus brought to paſſe a certaine ruler of the hoſt, whome the Romaines call a captaine, drewe from the markett place of Damaſcus in Phœnicia, certaine infamous women and brought them by threates of torments to that paſſe that after a regiſter or recorde was ſhewed they ſhoulde confeſſe them ſelues ſomtimes to haue beene chriſtians & priuey to the wicked and laſciuious actes which ẏ chriſtians committed amonge thẽ ſelues at their ſolemne meeting on the ſundayes: & what other things it pleaſed him they ſhoulde vtter to ẏ ſclaunder of our religion, the which words were regiſtred, copied and ſent to the emperoure who alſo commaunded the ſame euery where, in euery place and city to be publiſhed.

Cap. vi.

The confuſion of the captaine of Damaſcus: the commendation of certaine martys and the places where they floriſhed.

Three chriſtians deuoured of beaſts
Siluanus martyrd.
Petrus.b. of Alexandria beheaded.
Lucianus martyred.

BUt this captaine in a while after procured his owne death with his proper hãd & ſuffred puniſhment due for his malicious deſerte. Then againe baniſhment & greuous perſecutiõ was raiſed againſt the chriſtians, & againe the preſidents of ſeuerall prouinces beganne vtterly to rebell againſt vs, ſo ẏ diuerſe of them which excelled in ẏ doctrine of Chriſt Ieſu, bare away the ineuitable ſentence of death. of which number were three chriſtians in Emiſa a city of Phœnicia, who of there owne accord profeſſed chriſtianity & were deliuered to be deuoured of rauening beaſtes. Among theſe alſo was *Siluanus* a byſhop, farre ſtroken in years, hauing executed ẏ functiõ of the eccleſiaſticall miniſtery ẏ ſpace of forty years full. About ẏ time *Petrus* who notably gouerned ẏ churches of Alexandria, excelling all other godly biſhops, for his vertous lif & godly exerciſe of preaching, for no other cauſe thẽ you heare without hope of any reward, ſodainly & vnaduiſedly by ẏ commaundement of *Maximinus* was beheaded: & together ẇ him after ẏ ſame maner, many Ægyptian biſhops were executed. Againe *Lucianus* a notable man, for his continency of lif, & for his skill in holy Scripture highly cõmended, being an elder of ẏ church of Antioch was brought to Nicomedia in which city ẏ emperour thẽ abode. & after he had exhibited vnto the emperour (enemy to all goodnes) an Apollogie in defence of ẏ doctrine which he taught & where with he bare rule, was caſt into priſon and ſhortly after executed. This *Maximinus* in ſhorte ſpace exerciſed ſo great a tyranny & crueltye towards vs, that the later perſecutiõ ſeemed farre more greuous vnto vs then the former.

Cap. vii.

The Edict of Maximinus againſt the chriſtians and the calamities which enſued after the publiſhing thereof and daunted the braggery of the tyrante.

IN the midds of euery towne (which before was neuer ſeene) ẏ decrees of cities & beſids them ẏ copies of ẏ imperiall edicts engrauen in braſen tables were nayled vp. And children in ſcholes ſounded euery day *Ieſus* & *Pilate* & other what ſo euer for farther contumely cold be forged. It ſeemeth very expediẽt, for this place to annexe the coppy of the edict, which *Maximinus* nayled to pillers ſo that the inſolent & arrogant temerity of this man: his ſpite towards God: his euidente contumacy: and againe ẏ vigilãt iuſtice of God againſt impious perſons, which immediatly ouertooke him according vnto the celeſtiall wiſedome of God, may be reuealed: wherewith he beinge prouoked though he imagined not miſchiefs very long againſt vs, yet at that time he confirmed them with publique edicts. The coppy whereof was thus:

The coppy of Maximinus tranſlated edict, ratifying the decrees publiſhed againſt vs and borowed of that which was nayled to a poſt at Tyrus.

Maximinus againſt

At length the weake reſiſtãce of mans mind laying a ſide & ſcattering all obſcurity & miſt of

error which hitherto poſſeſſed the witts as wel of impious & miſerable mē, wrapped in the per- Chriſtians.
nicious darknes of ignorāce, hath bene able to diſcerne, that the ſame is gouerned by the proui-
dēce of the immortal gods, embracīg goodnes, the which thīg may not be expreſſed, how accep
table, hovv pleaſing, & gratfull it vvas vnto vs, and hovv greate a tryall it shevved of your godly He cōmen-
will, vvhē as alſo afore time euery mā knew your diſpoſed diligēce & piety towards the immor- deth the ſu-
tal gods, whoſe faith is made manifeſt, not by naked & fruteles words, but by firme & wōderful perſtition of
vvorks. vvherfore your citie may iuſtly be called the ſeate of the immortal gods, & by many exā- the Tyrians,
ples it is apparēt hovv she floriſheth hauīg the celeſtial Gods preſent with her. For behold, your & their cru-
citie laying aſide all the thīgs which ſpecially cōcerned her, & deſpiſing the thīgs vvhich chiefly elty againſt
should haue bene ſought for her vvealth, vvhen as she perceiued, that curſed vanitie, agayne to the Chriſtiās
creepe & like cōtēned & couered ſparcles of fire by blowing againe to ſēd forth mighty flames,
immediatly without further deliberatiō you hauīg recourſe vnto our grace as vnto the metropo
litane of all deuine worship haue made ſupplicatiō for remedy & ayde: the vvhich ſoūd mind, it
is manifeſt, the gods for your truſty ſeruice, haue ingraffed in you. He therfore I meane the moſt
hygh & mighty *Ioue*, vvho ruleth your moſt renovvmed citie, to the end he might deliuer your
cōtrie gods, your wiues, your childrē, your houshould gods & houſes frō all vtter corruptiō, hath
inſpired your minds with this wholſome coūſell, shewing & declaring how excellēt, & notable
a thing it is to embrace the religion & ſacred ſeruice of the immortall gods with devv worship.
who may be found ſo bereaued of all his witts vvhich cānot vnderſtād this thing to happē vnto
vs by the fauorable care of the gods, that neither the earth denieth the ſeede she receaued fruſtra
tīg the hope of the husbād mē by vaine expectatiō: neither is that shew of wicked warr on earth
ſtrēgthened without offēce: neither doth the noiſome tēperature of the aire diſpatch with death
the corrupt bodies: neither is the ſea ſwollē with vnportunate winds, ouerflowen the banks, nei-
ther do the ſtormes which fall downe vnloked for, ſturr vp pernicious tēpeſt: neither is the earth
which is foſtrer & mother of all, drowned in her owne bottomles gulfs by terrible earthquakes:
neither the moūtaines ſetled on earth ſwallowed vp by rēting of the earth aſūder: al which euils A ſclaunder.
yea greater thē theſe, who knoweth not often to haue happened heretofore. Yet all theſe things
came to paſſe, becauſe of the meere folly of thoſe wicked mē, whē as that shamefull ſpot ouer-
shadowed their minds & welnigh as I may ſo terme it, preuailed euery vvhere. **Againe a litle af-
ter he addeth**: Let them behold the wide & broade field, the floriſhing corne, and ouerflovving
eares, the pleaſaunt medowes clothed with herbes & flowers moiſtned vvith shoures from hea-
uē, & the weather become tēperate & calme. againe let al reioyce, becauſe that the might of the
moſt potēt & ſturdy *Mars* is pacified through your ſeruice, ſacrifices & worship. let thē reioyce
becauſe that therfore cōſtantly we enioy quiet peace, & as many as left that blind error & retur-
ned vnto the right & beſt minde, may the rather be glad for that they are deliuered frō that ſo-
daine ſtorme & greuous diſeaſe, & hēceforh attained vnto the ſweetnes of a pleaſaūt life. But if
they perſiſt in that execrable vanitie, our will & pleaſure is (according vnto your requeſt) that
they be ſeuered & banished farre from your city & the bordering regions, that your citie by this
meanes after your laudable induſtry beīg made free frō all impurity may buſily occupy her ſelfe
according vnto her diſpoſed minde in offeringe of ſacrifices with dew honor of the immortall
gods. & that you may throughly vnderſtād how gratefull your requeſt in this behalfe hath bene
vnto vs (yea without intreaty or great ſute) volūtarily our moſt prōpt mind to promote good en-
deuers hath grāted vnto your deuotiō, that what gift ſo euer of our boūtifulnes ye liſt, ye craue it
of vs in cōſideration of this your godly purpoſe. & that this thīg may be accōplished forthwith,
aske & haue, which being done, shalbe a perpetuall teſtimony vnto your citye of piety towards
the immortall gods, & shalbe a proofe vnto your ſonnes & poſteritie, how that you haue bene
vvorthely revvarded by our goodnes for this your deſire to leade a right life. **Whē theſe things
were nailed to pillers thꝛoughout euery pꝛouince they bereaued vs of all hope of better ſucces, as
much as lieth in mā, ſo yͤ welnigh accoꝛdīg vnto yͤ deuine ſayīg of** *Chriſt*, The elect thē ſelues (if it Mat. 24.
cold poſſiblye) had bene offēded at theſe thīgs. **but whē as in maner yͤ hope of many lay foꝛ dead,
immediatly while they were yet in their ioꝛney, which were authoꝛized to publiſh in certaine pla
ces yͤ foꝛeſayd edict: God yͤ defender of his church, not only reſiſted yͤ inſolēt outrage of this tyꝛāt,
but shewed vnto yͤ woꝛld his celeſtiall ayde in our behalfe. Foꝛ showꝛes & rayne in winter ſeaſon,
ſeaſed frō their wōted ſtreames in watrīg yͤ earth: & famine vnloked foꝛ oppꝛeſſed thē, after this en
ſued yͤ peſtilēce & a certain greuous diſeaſe, in foꝛme of a botch, termed foꝛ yͤ feruēt burning therof**

a carbuncle. this ſpredding it ſelfe ouer the whole bodie, brought ſuch as therwith were infected into doubtfull daunger of their liues, but ſpecially taking them about the eyes, it blinded an infinit number both of men, women and children. Moreouer there roſe warre betwene the tyrant and the Armenians, who vnto that time from the beginning were friendes and fellowes of the Romaines. Theſe Armenians when as they were Chriſtians and carefull about the ſeruice of God, the tyrant (enemie to God) endeuoured to conſtraine them to do ſacrifice vnto idols and deuills, & in ſtede of friends he made them foes, in ſtede of felows, enemies. Theſe things ſodainly meeting together in one and the ſame time haue quelled the boaſting of the preſumptuous tyrant againſte God, wherwith he gloried that neither famine, neither peſtilence, neither warre, fell in his time, for that he carefully worſhipped idols and impugned the Chriſtians.

Cap. VIII.

Of the grieuous famine and peſtilence in the tyme of Maximinus, & of the godly affection which the Chriſtians ſhewed to their heathen enemies.

These things running in a heape and together, contained foreſignes of his death. for he together with his army was ſore vexed with the warres againſt the Armenians, and the reſt I meane the inhabitors of his cities ſore pined away with famine & peſtilence, ſo that one meaſure of wheate was ſolde for two thouſand & fiftie Atticks. An infinite number dyed throughout the cities, but more throughout the cõtries and villages, ſo that nowe the ſundry and auncient ſiſed valuations of huſbandmen were in maner quite done awaye for becauſe that all ſodainely through want of foode & grieuous maladie of the peſtilence were periſhed. Many therfore ſought to ſell vnto the welthier ſort, for moſt ſclender foode, the deareſt things they enioyed. Others ſelling their poſſeſſions by peeces fel at length into the miſerable perill of extreme pouertie, others gnawing the ſmall ſhreded toppes of greene graſſe and withall confuſely feeding on certaine venemous herbes vſed them for foode, whereby the healthie conſtitution of the bodie was periſhed and turned to poyſon. diuers noble women throughout the cities, driuen to extreme neede and neceſſitie went a begginge into the contrey, ſhewing forth by their reuerend countenance and more gorgeous apparell an example of that auncient and free maner of feeding, certaine others whoſe ſtrength was dryed vp tottering to and fro, wending and ſlyding much like carued pictures without life, for that they were not able to ſtand fell downe flat in the middeſt of the ſtreets, groueling vpon the grounde, with their faces vpwarde and ſtretched out armes, makinge humble ſupplication that ſome one woulde reache them a little peece of breade, and thus lying in extremitie, ready to yeelde vp the ghoſt, cryed out that they were hungrie, beyng onely able to vtter theſe wordes: others which ſeemed to be of the wealthier ſort, amazed at the multitude of beggers, after they had diſtributed infinitely they put on an vnmercifull and ſturdye minde, fearinge leſt they ſhortly ſhoulde ſuffer the like neede with them that craued. Wherefore in the myddeſt of the markett place and throughout narrowe lanes the deade and bare carcaſſes lay many dayes vnburyed and caſt a longe, which yeelded a miſerable ſpectacle to the beholders. Yea many became foode vnto doggs, for which cauſe chiefely ſuch as lyued, turned them ſelues to kill dogges, fearing leſt they ſhould become madd and turne them ſelues to teare in peeces and deuoure men. And no leſſe truly did the plague ſpoyle euery houſe and age, but ſpecially deuouring them whome famine through want of foode could not deſtroy. Therfore the ritche, the princes, the preſidents, and many of the magiſtrats as fitt people for a peſtilent diſeaſe (becauſe they were not pinched with penury) ſuffred a ſharpe and moſt ſwift death. All ſounded of lamentation, throughout euery narrowe lane, the market places and ſtreetes, there was nothing to be ſeene but weeping together with their wonted pipes and the reſt of minſtrels noyſe. death after this ſort waging battaile with double armour, to wete, with famine and peſtilence: deſtroyed in ſhort ſpace whole families, ſo that the dead carcaſſes of two or three were ſeene borne to the graue in one funerall. Theſe were recõpences for the bragging of *Maximinus*, & the edicts which he publiſhed aganſt yͤ Chriſtiãs throughout the cities, when as by manifeſt tokens it appeared vnto all men how ſeruiceable & godly the chriſtians were in al things. For they alone in ſo great an ouerflowing of miſchiefe ſhewed forth true compaſſion, and ſtudious curteſie, euery day ſome buſily occupyed them ſelues in curing and burying the deade, wheras infinite were otherwiſe deſpiſed of their owne friends: others gathering together throughout the whole city, into one heape and place, the multitude of them which were in great daunger by reaſon of famine, diſtributed breade vnto all: to the end they myght make

The Chriſtians alone were endued with compaſſion.

that

that benefite manifeſt & famous vnto all men, wherby they might gloꝛifie yͤ God of the Chꝛiſtiās, & cōfeſſe that they alone were godly in deede, and found by their woꝛks to be the only woꝛſhipers of God. Theſe things being thus bꝛought to paſſe, the great & celeſtiall God defender of yͤ Chꝛiſtians, which by the afoꝛeſayd calamities ſhewed his wꝛath & indignatiō againſt moꝛtall men foꝛ becauſe they had vexed vs aboue meaſure, made the bꝛight countenance of his pꝛouidēce towards vs, placable & cōfoꝛtable, ſo that therby peace ſhined with great admiratiō vnto vs like light vnto ſuch as ſate in darknes, & made manifeſt vnto all men that God him ſelfe is the continewall ouerſeear of our affaires, which chaſtiſeth his people and exerciſeth them with calamities foꝛ a ſeaſon, yet after ſufficient coꝛrection appeareth againe tractable and mercifull vnto ſuch as truſt in him.

Cap. IX.

The victory of Conſtantinus againſt Maxentius, the Edict of Maximinus in the behalfe of the Chriſtians.

Wherfoꝛe *Cōſtantinus* whome we haue termed emperour, ſonne of an Emperour, godly of a moſt godly mā, & gracious in all things, being raiſed vp by the higheſt king yͤ god & ſauiour of all, againſt theſe moſt impious tyꝛants, waging battaile with thē by law of armes and boulſtred with the ayde of God, ouerthꝛewe miraculouſly *Maxentius* at Rome, and foyled him vtterly. *Maximinus* alſo in the eaſt, ſuruiuing a litle after his departure out of this life, dyed a moſt ſhamefull death pꝛocured by *Licinius*, who thē as yet had not raged againſt vs, nether turned him ſelfe to perſecnte the chꝛiſtians. but the foꝛſayde *Conſtantinus*, who was firſt in honoꝛ and poſſeſſion of the empire, tendering yͤ Romaines eſtate, whome the tyꝛant oppꝛeſſed, made ſupplication vnto the celeſtiall God & his woꝛd, euen to *Ieſus Chriſt* the ſauiour of all yͤ woꝛld foꝛ aide & ſuccour, to the end he might deliuer vnto the Romaines the libertie they enioyed from their foꝛefathers, and girded him ſelfe to battaile together with his whole hoſt, while that *Maxētius* in the meane ſpace truſting moꝛe in his magicall arts, thē in yͤ good will of his ſubiects, durſt not march foꝛwards to meete him, no not out of yͤ towne walls, but foꝛtified euery place, euery coaſt and city with innumerable multitudes of armed ſouldiers, infinite garriſons full of ſleight placed here and there on euery ſide thꝛoughout all Italie & the other contries of his dominion. wherfoꝛe *Cōſtātinus* the emperour being ayded from aboue, ſet vpō the firſt, the ſecond, & third band of the tyꝛāts hoſt, valiantly ouercame all, & ſo cōquering yͤ chiefe part of Italy dꝛaweth nowe nigh to Rome. & leſt he ſhold be cōſtrained, foꝛ yͤ tyꝛāts ſake to aſſault the Romaines, God dꝛaweth foꝛth very far without the gates of yͤ citie the tyꝛant him ſelfe as if he had bene bound with certaine chaines & ſetteth foꝛth & cōfirmeth againe, that auncient power againſt impious perſons, incredible and fabulous peraduēture vnto many: but vnto yͤ faithfull, certaine & ingraffed in holy ſcripture, wōderfully with the eyes thē ſelues to be beheld, (in trueth it ſelfe) of all (and that I may ſpeake in fewe woꝛdes) both faithful & infidels. euen as therfoꝛe vnder *Moſes* & that auncīet & godly nation of the Hebrevves, he ouerthꝛew the chariots of *Pharao* & his hoſt, & couered with the waues of the ſea the choſen hoꝛſmen, & dꝛowned the ſouldiers in the running ſtreames of the read ſea: ſo *Maxentius* and his armed ſouldiers, and whole troope deſcended like a ſtone plunginge into the deapth of the water, when as he went about to auoyde and flie away from the power of God (by whome *Conſtantinus* was aſſiſted) and to paſſe ouer yͤ water, yͭ which he had carefully ouerlayd with cockboats, like bꝛidges linked together and pꝛepared to his owne deſtruction. wherfore then alſo it might haue bene ſaid, He made a pitt & digged it vp, & fell him ſelfe into the deſtructiō he made for other, for his trauell shall returne vpon his ovvne head, & his vnrighteouſnes shall light vpō his owne pate. Foꝛ the bꝛidge which was made vpō yͤ riuer being ouerthꝛowen, yͤ paſſage was hindered, & the boates foꝛthwith together with the men in thē ſuncke into the bottome, & firſt of all yͤ moſt impious tyꝛāt him ſelfe, next his gard which were wͭ him, accoꝛding vnto yͤ foꝛeſaying of holy ſcripture, plunged like lead into yͤ depth of yͤ rūning ſtreame. ſo yͭ very well, this victoꝛy being obtained by yͤ helping hand of God, yͤ ſelfe ſame which of old was ſayd againſt yͤ impious tyꝛāt, though not in woꝛd yet in dede euen as they which were wͭ *Moſes* the great ſeruāt of God, might haue bene ſong and ſayde after this ſoꝛt: Let vs ſinge vnto the Lorde, he is glorioully magnified, he hath ouerthrowen the horſe and rider in the ſea, he is become my helper and defender, ſo that I perishe not. And vvho is like vnto thee o Lorde amonge the Gods, vvho is like vnto thee. glorified in the ſainctes, vvonderfull, & glorioully bringing ſtraunge thinges to paſſe. When *Conſtantinus* had ſonge by his woꝛks theſe & others to the like purpoſe vnto God the pꝛince whoſe power reacheth ouer all

Exod.14.

Pſal.7.

Exod.15.

and author of ẏ victorie he came conquerour to Rome, where immediatly with cheerefull countenance and from the hart he was receaued of all both men, women, and children, ſenators and other noble perſonages, and of all the people of Rome with gladſome ſhouts and vnſpeakable ioye, as a deliuerer from oppreſſion, defender of the city, and general benefactor vnto all. but as one hauing the ſeruice of God engraffed within him, not moued with theſe triumphant acclamations, neither puffed vp with prayſes, yet priuey well inough to the ayde of God, commaunded immediatly the banner of the Lords paſſion ſhould be ſet vpon the ryght hand of his picture, ſo they ſet it vp in the moſt famous place of Rome, holding in his right hande the holſome ſigne of the croſſe, in the which he commaunded this ſuperſcription to be ingrauen in Romaine letters. In this wholſome ſigne, the true conizance of fortitude, I haue deliuered our citie from vnder the tyrants yoke, & haue ſett the ſenate and people of Rome at libertie, reſtoring them to their auncient honor and renowne. Moreouer whē as *Conſtantinus* him ſelf & alſo *Licinius* ẏ Emperour together with him, (who as yet was not fallen to tyrannie and madnes, whereof afterwardes he was gyltie) both together pacified God the author of all goodnes: with one minde and will they make a lawe in moſt abſolute and ample wiſe in the behalf of the Chriſtians: they ſend notice alſo vnto *Maximinus* who as yet ruled in the eaſt, howe wonderfully God wrought with them, and the victorye againſte the tyrant and the lawe it ſelfe, and the friendſhip hypocritically he pretended towards them. but he like a tyrant acknowledging theſe thinges to be moſt true, became very ſorowfull, next, leſt he ſhoulde ſeeme to yelde vnto others, and againe about to ſwarue from the edict, for feare of them which had ordayned this lawe, as of his owne accord and authoritie he gaue forth vnto the preſidents of his dominion this edict neceſſarily in the behalfe of the Chriſtians, in the which craftely againſt him ſelfe he fayneth the things that neuer were done by him.

A coppie of Maximinus the tyrants epiſtle in the behalfe of the Chriſtians.

Maximinus in the behalf of the Chriſtians.

An impudēt lye. he ſhewed no ſuch curteſie.

Iouius Maximinus, Auguſtus vnto *Sabinus* ſendeth greting. I hope it is well knowen vnto your wiſdome and to all mortall men, our lieges and lordes *Diocletian* and *Maximinian*, our fathers, to haue notably decreed, whē as they ſaw in maner all men laying aſide the ſeruice of the gods, and ioyning them ſelues to the Chriſtian nation: that as many as ſeuered them ſelues from the ſeruice of the immortall Gods, shoulde be called againe vnto the religion of the gods with vndoubted paynes and puniſhments. I truely firſt of all when that happely I came into the eaſt & vnderſtoode of many men which might haue profited the cōmon wealth, and were baniſhed by the Iudges for the aforeſayd cauſe, gaue this to euery Iudge in charge: that none of them thenceforwards should deale ſeuerely with them of their prouinces, but call them backe vvith faire ſpeaches & exhortations vnto the worſhip of the Gods. VVhen theſe thīgs then according vnto our will were accompliſhed, it fell out that none of the eaſterne partes, eyther was baniſhed or found obſtinate, but by reaſon that nothing was greuouſly or ſeuerely practiſed againſt them, they might be reuoked vnto the ſeruice of the Gods. VVhen as the laſt yeare proſperouſly I came to Nicomedia, and there made my abode, the citizens of Nicomedia came vnto me together with the images of their gods, crauing earneſtly that in no caſe I ſhoulde permitt ſuch a nation to inhabite their contrey. But foraſmuch as I knevve very many men of that religion to dvvell in thoſe parts, I framed them an anſvvere in this ſort: that I liked vvell of their petition, but I ſawe that all did not requeſt the ſame. VVherefore if any continewed in that ſuperſtition, (our will was) that euery one ſhould be left to follow the free purpoſe of his vvill, ſo that they vvould acknowledge the ſeruice of the gods, in like ſort they ſhould enioye the ſame city together with the citizens of Nicomedia and the other cities alſo, vvhich made the like requeſt vnto me, that not one of the Chriſtians might dvvell among them. It vvas needefull that I ſhould anſvvere them friendly and louingly, the vvhich all the auncient Emperours obſerued and is of the gods them ſelues approued, through whome all mortall men and the gouernment it ſelf of the common vvealth doth ſtande. It pleaſed vs then to ratifie ſo great a requeſt made vnto vs in the behalfe of the ſeruice of their hygh God. VVherefore though chiefely heretofore alſo vve haue vvritten vnto your vviſdome & commaunded the like, that nothing ſeuerely were done againſt them of the prouince vvhich vvent about to ſuccour ſuch a nation, but ſhoulde paciently be obeyed, and that they ſhould ſuffer contumelies and vexations neither of the officials neither of any other vvhatſoeuer. I haue thought good by theſe my letters to admoniſhe your prompt

minde,

minde, that vvith fayre ſpeaches and exhortations you brynge them of our dominions to acknovvledge the carefull prouidence of the Gods. VVherfore if any of his ovvne accorde thinke good to acknovvledge the ſeruice of the Gods, ſuch a one is vvorthie to be embraced: but if ſome vvill cleaue to their peculier religion, lette them do it at their free vvill and pleaſure. Your vviſdome hath therefore to obſerue that vvhich is decreed of vs, that none henceforth haue this povver giuen him to oppreſſe vvith contumelies, ratling ſpeaches, & shaking troubles, our louing ſubiects, ſithen that as it is vvritten before, it behoueth vs rather vvith faire ſpeaches and milde exhortations to reuoke them vnto the ſeruice of the immortall gods. And to the ende this our commaundement be knovven of all our prouincials, our vvill is that you publishe by proclamation directed from your ſelfe, that vvhich is commaunded by vs. When *Maximinus* being conſtrained of neceſſitie & not of his owne accord had cōmaunded theſe things, for all this was he not of all men thought true in his dealing, either worthy of truſt, for becauſe that afore time after the like graunt, he ſhewed a turncoate, a wauering mind, & a lying mouth. There durſt none of vs gather a ſynode together or medle with publique affaires, for theſe letters licenced not this: but onely commaunded: that we ſhould not be afflicted with any violence or contumelie, it commaunded not that conuenticles ſhould be made, that churches ſhould be buylt, or the reſt of our wonted ceremonies ſhould be retained. although *Conſtantinus* & *Licinnius* princes of peace and piety, had written vnto *Maximinus* that he ſhould graunt theſe things and permitted the ſame vnto all their ſubiects by Edicts and decrees: yet the moſt wicked woulde not hitherto haue remitted his tyrannie, had not he by deuine iudgement bene compelled and brought at length againſt his will to this paſſe. for ſuch a trouble beſett him as followeth.

Cap. x.

Maximinus wageth battayle with Licinnius, and is ouercome, he rageth againſt his inchaunters, he publiſheth an Edict in the behalfe of the Chriſtians, at length dyeth miſerably.

When as he was no longer able to ſuſtayne the weyght of the Empire, which vnworthely he had chalenged vnto him ſelfe, but went about his affaires otherwiſe then became him, through want of ſkill beynge voyde of a moderate minde required in an Emperour, and vnaduiſedly puffed in minde with ouerflowinge arrogancie and pride: he preſumed to ware ſtately againſt his fellowe Emperours, farre excellinge him in lynage and learninge, in worthineſſe and wiſdome, but eſpecially agaynſt him which paſſed all other in wiſdome and pietie towardes the true God, and to chalenge vnto him ſelfe the maieſtie of the chiefe Emperour. He became ſo furious and madd that he broke the league made with *Licinnius*, and rayſed an irreconciled battaile. In ſhort ſpace therfore with all might, he moleſted in maner euery cytie, and hauing gathered all his hoſt together, and muſtred a multitude of many millions of ſouldiers, he marcheth to battayle and directeth the forefront of his bande agaynſt him, truſtinge in deuils whome he tooke for gods, and was arrogant becauſe of his infinite multitude of armed ſouldiers. But in the ſkirmiſhe it ſelfe, he is deſtitute of Gods helpe, and God the one and the onely ayder & ſuccourer of all mē, giueth the victory to *Licinnius*: & firſt of all the force of armed ſouldiers wherin he truſted fayleth him, afterwardes he was left alone, deſtitute of all companie, forſaken of the ſouldiers that were about him which fled vnto the cōquerour, the vnhappy man put of quickly the imperiall attire not pertayning vnto him, timorous, cowardy, and effeminate, he ioyneth him ſelf to the multitude and flyeth away, and hiding him ſelfe in fields and villages, he hardly eſcaped the hand of the enemy, while by all meanes he ſought to ſaue his life, in very deede notably approuing the holy ſcripture, & ſhewing for manifeſt trueth where it was ſayd: There is no king that can be ſaued by the multitude of an hoſt, neither is any mightie man deliuered by much ſtrength. A horſe is counted but a vaine thing to ſaue a man, neither shall he deliuer any man by his greate ſtrength. Beholde the eye of the Lorde is vpon them that feare him, and vpon ſuch as truſt in his mercy that he may deliuer their ſoules from death. After this ſort the tyrant ſubiect to moſt vile ſhame and reproche came to his owne coaſts, and firſt of all being ſtroken with rage & madneſſe, he ſlewe many prieſts and prophets of their gods, whome before he had ſuſpected, and by the procurement and truſt of whoſe oracles he had taken armour vpon him to wage battaile: as inchaunters & deceauers, which alſo had villanouſly betraied his perſon. afterwards whē he had glorified the God of the Chriſtians, and ordayned a moſt perfect and abſolute decree in the behalfe of their

Maximinus wageth battaile with Licinnius.

Pſal. 33.

libertie,ſodainly vexation ended his life,ſo that there remained no time afterwards foꝛ him to deliberate,the lawe which he publiſhed was thus.

The coppie of Maximinus the tyrants conſtitution in the behalfe of the Chriſtians tranſlated out of Romaine letters into the Greeke tonge.

Cap 10.in the Greeke. Maximin9 in the behalfe of the Chriſtians. He diſſembleth with his ſubiects.

The Emperour *Cæſar, Caius, Valerius,* mighty, lord of Germanie, lorde of Sarmatia, gratious, fortunate, puiſſant *Auguſtus.* It is requiſit that without ceaſing we prouide for the profitt of our prouincials & by all meanes that we be willing to exhibit thoſe things vnto them whereby they may obtaine ſuch things as may chiefly profit thẽ. The things which auaile for publique profit & cõmoditie, the aduãtage of the cõmõ wealth & pleaſing vnto euery mã, we are well perſwaded that there is none but knoweth thẽ very well, that euery one hath recourſe vnto that vvhich is done, & that euery wight in the world vnderſtãdeth of our affaires. whẽ as afore time it came to our knowledge, that for the ſame cauſe (for the which it was cõmaũded by *Diocletian* & *Maximinian,* our progenitors of famous memory, the ſynodes & aſſẽblies of the chriſtians should be cutt shorte) many were troubled & ſpoiled by the officials, & the ſame as yet we perceaue to be further practiſed againſt our louĩg ſubiects, whome chiefly as reaſõ requireth we ought to prouide for, whoſe ſubſtãce was takẽ away. by our letters ſent vnto the preſidẽts throughout euery prouĩce of our dominiõs the laſt yere we haue decreed: that if any were diſpoſed to cleaue vnto ſuch ceremonies, or to addict thẽ ſelues vnto the obſeruatiõ of that religion, it might be lawfull for thẽ without offẽce to follow their owne wil, & that they should be hĩdred or forbiddẽ by no mã. our pleaſure was moreouer that without feare & ſuſpitiõ they should vſe that ſeruice which pleaſed euery mã beſt. Neuertheles you can not be ignorãt of this, that certaine iudges deſpiſed our decrees & made our ſubiects vncertaine of our edicts, & to haue done it of ſet purpoſe, that they might the lõger abide in thoſe rites which pleaſed thẽ better. That therfore hereafter all ſuſpiciõ, doubt & feare may be remoued, we haue decreed to publishe this edict, wherby it may appeare manifeſt vnto all mẽ that it may be lawfull for thẽ as many as will follow that opinion & religiõ, by this our gracious gift & letters patẽts, as euery one liſteth & is delited, ſo to vſe that religiõ which him pleaſeth, & after his owne maner to exerciſe the ſame. Beſides this alſo is permitted vnto thẽ that they may buyld places of praier for the lord. laſt of al that this our gyft may be the greater, we haue voutchſafed to decree that alſo: that if any houſe or manours heretofore belõging vnto the chriſtians title, by the cõmaundement of our auncetors haue paſſed vnto the crowne, either preſently enioyed by any citie, either otherwiſe ſoulde, or giuen to any man for a reward, all theſe we haue cõmaũded, they should be reuoked, to the auncĩet right of the chriſtiãs, wherby all may haue experiẽce of our pietie & prouidẽce in this behalfe. These woꝛds of yͤ tyꝛãt, not one yeare being fully paſt, followed yͤ edicts which againſt yͤ chꝛiſtiãs were ingrauen in pillers. & to whome a litle befoꝛe we ſeemed pꝛophane, impious, & the plague of all mankind, ſo yͤ he foꝛbad vs to dwell not only in yͤ cities but alſo in yͤ fields, yea & in yͤ deſert: by yͤ ſame mã, edicts & iniunctiõs are decreed nowe in yͤ behalfe of the chꝛiſtians: & they which of late were in perill of fire & ſwoꝛd, & the rauenous deuourĩg of beaſts & foules of yͤ aire befoꝛe yͤ tyrãts face, & ſuffred all ſoꝛt of paines & puniſhmẽts, & miſerable ends of this life as pꝛophane & impious perſõs: vnto thẽ now it is permitted, opẽly to exerciſe & vſe yͤ chꝛiſtiã religiõ, & to buyld places foꝛ pꝛaier vnto the Loꝛd, againe yͤ tyꝛãt affirmeth this vnto thẽ yͭ they may enioy certaine rights & pꝛiuiledges. whẽ he had pꝛoclaimed this his pꝛoteſtatiõ therfoꝛe in yͤ ende he receaued this, in ſtead of recõpence, yͭ

The death of Maximinus the tyrant. God plagued Maximinus. Famine. Inward burning. Flewme.

endurĩg yͤ leſſer toꝛmẽt which by right he ſhold haue ſuffred, he being ſtrickẽ of God wͭ a ſodaine plague frõ aboue, ſhould die in yͤ ſecond ſkirmiſhe of yͤ battaile. he dyed not as captaines in warre fighting mãfully in battaile foꝛ their cõtry, foꝛ vertue & their friends, are commõly wõt to endure couragiouſly a gloꝛious death: but like an impious perſõ & a rebell to God (his army as yet lyĩg in yͤ field, & he tarying at home & in ſecret) he ſuffreth dew puniſhmẽt, being ſtrokẽ with a ſodaine plague of God ouer all his body ſo yͭ he was vexed wͭ great toꝛments & griefes, pyned away with hũger, fell downe frõ his bed, his fleſhe altogether waſted by inuiſible fire ſent from aboue, ſo yͭ it conſumed, dꝛopped away, & loſt al yͤ faſhiõ of yͤ old foꝛme, whẽ as there remained nothĩg vnto him ſaue onely the bare bones like a paynted image, dꝛyed vp of a longe time. Neyther did the beholders take his bodie foꝛ other then the ſepulcher of the ſoule, buryed in a body that was nowe dead, and all together conſumed. When that as yet he burned moꝛe vehemently then the boyling

Blindneſſe.

bathes are wõt, out of yͤ inward cloſets of yͤ marow, his eyes lept foꝛth & paſſing their bounds left

him

him blinde,but he breathing as yet in theſe torments making his confeſſion vnto the Lorde,called for death,and at length confeſſing himſelfe to haue ſuffred theſe thinges iuſtly,and in ſteede of reuengment,for the madneſſe he preſumed and practiſed againſt *Chriſt Ieſu*, gaue vp the ghoſt.

His laſt confeſſion.

Cap. xi.

After the death of Maximinus,the Chriſtian affaires beganne to be in better eſtate. the executors of Maximinus tyrannie are puniſhed. Conſtantinus and Licinnius are proclaymed Emperours.

When *Maximinus* had thus departed this life, who alone continewed of all the tyrants the vtter enemy to all pietie and godlines:the churches through the grace of almighty God were buylded againe and erected from the fundations:the Goſpell of *Chriſt Ieſus* ſhining vnto the glory of the vniuerſall God,receaued greater libertie then aforetime:but the impietie of the ſworne enemies to godlineſſe was ſubiect to extreme ſhame and ignominie. For the ſayd *Maximinus* was declared by publique edicts the firſte moſt deadly enemie of all the Emperours,the moſt impious,the moſt ignominious,and a tyrant that was abhorred before the face of God. And what monument ſo euer of letters or proclamations ſtoode throughout euery citie to his or his childrens honor, they were partly worne and throwen from aloft vnto the pauement, partly ſo ouerlayd & darkened with ſo blacke a colour,that they became vnprofitable for publique ſight. Likewiſe the pictures, as many as were erected to his honor, being throwen downe after the ſame ſort, and defaced, were ſett forth to the laughter and deriſion of ſuch as woulde vſe them both ignominiouſly and contempteouſly. Afterwardes all the enſignes alſo of others that were enemies to pietie and chriſtian religion were taken downe,all the perſecutors as many as fauored *Maximinus* were executed,ſpecially ſuch as by him were honored in the heade cyties, and to the ende they might flatter him,hated more deadly our doctrine and religion, of which ſort of people *Peucetius* was one,whome before all other he eſteemed for moſt honorable,moſt reuerend,and of all his friends beſt beloued,twiſe, and the thirde time Conſull, and had appointed him the chiefe gouernour in all his affaires: next was *Culcianus* enioying the authoritie of euery degree and office, who alſo hauinge ſhedde throughout Ægypt the bloode of an infinite number of Chriſtians, was of greate fame: beſides others not a fewe through whome chiefly the tyranny of *Maximinus* preuayled and tooke encreaſe. Moreouer alſo vengeance lyghted vpon *Theotecnus*, not forgetfull of the things he had committed againſt the Chriſtians, who becauſe of the image & idol he erected at Antioch became famous, and was alſo made preſident by *Maximinus*. *Licinnius* after his comming to Antioche, to the ende he might finde out the inchaunters which had foully deceaued him he puniſhed with torments the prophets and prieſts of the late erected image, & made inquiſition in what ſort they cloked ỹ deceate. When as they driuen by torment could not conceale ỹ trueth, they reueled the whole ſecretie to be a deceite wrought by the ſubtletie of *Theotecnus*. Wherfore he rewarded all with puniſhment dewe for their deſert, and firſt of all *Theotecnus* him ſelfe, afterwards the other cōpaniōs of inchauntments when he had firſt diuerſly tormented thē, he executed to death. After all theſe the next turne lyghted vpon the children of *Maximinus*, whome he had made companions of the imperiall honour, of the pictures and publique enſignes. Laſt of all the kinſmen of the tyrant, who afore time by their inſolencie oppreſſed all men, together with the aforeſayde tyrant now ſuffred puniſhment with vtter ſhame. For they receaued not the diſcipline, they knewe not neither vnderſtoode they the admonition which ſpeaketh in holy ſcripture: Putt not your truſt in princes,nor in any child of man,for there is no help in them. VVhen the breath of man goeth forth he ſhall returne againe to his earth,in that daye all his thoughts and deuiſes ſhall periſhe. The impious perſons after this ſort being bereaued of their liues,the empire ſtood very ſtable voyde of all enuie vnto *Cōſtantinus* and *Licinnius* alone. Theſe men (when as before all things they had wiped out of this life the enemies of God) ioyfully poſſeſſinge benefits and graces from aboue,ſhewed forth the ſtudie of vertue and of godlines,pietie and thankfulnes of minde towards God,by a conſtitution publiſhed in the behalfe of the Chriſtians.

The ignominy that befell Maximin⁹ after his death.

The executors of tyrannie are plagued.

Peucetius a wicked magiſtrate.

Culcianus a wicked magiſtrate.

Theotecnus

Inchaunters & idolatrers puniſhed.

Maximinus children, and kinſmen, receaued theyr deſerts.

Pſalm. 146.

Cōſtantinus & Licinnius Emperours.

The ende of the nynth booke.

THE TENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF EVSEBIVS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

Cap. I.

The thankefulnes of the Chriſtians for the peace graunted vnto them from aboue after the great ſtorme of perſecution.

He begineth with thankes vnto God for the peace after perſecution.

MAny and infinite thankes be geuen in all thinges vnto God almightie and kinge of all kings, and to *Ieſus Chriſt* the ſauiour and redemer of our ſoules, through whome we wiſhe vnto vs continewally the preſeruation of ſuch thinges as concerne peace, both from outward vexations, as alſo firme and immouable inwardly in our minds. Seeing that hitherto we were furthered by thy prayers, and nowe hauing finiſhed nyne bookes of the eccleſiaſticall hiſtorie, we annexe the tenth and dedicate it vnto thee, moſt holy *Paulinus*, ſealinge and ſhuttinge vp the whole worke with the publiſhinge abroad of thy prayſe. Iuſtly therfore we place heere in a perfect number the abſolute and ſolemne ſermon gratulatorie of ẏ repayring of the churches, obeying no doubt herein the holy ghoſt com-

Pſalm.98. maunding after this ſort: Singe vnto the Lorde a nevve ſonge, becauſe he hath done maruelous things, with his ovvne ryght hād, & with his holy arme hath he gotten him ſelfe the victory. The Lord hath shewed his ſaluation: in the ſight of the heathen hath he openly declared his ryghteouſnes. Inſomuch that theſe words of ẏ Prophet require a new ſong, of duety then we muſt haue a ſonge in our mouth, becauſe that after vgleſome and darke ſpectacles, after thunderinge and terrible threates, we haue bene thought worthie nowe to ſee ſuch thinges, and to celebrate ſuch ſolemnities, ſuch as I ſaye before vs manie iuſte men and Martyrs of God haue deſired to ſee vpon earth and haue not ſeene, to heare and haue not hearde. But they paſſinge very ſpeedely, haue poſſeſſed farre more myghtie ioyes, beynge taken awaye into the heauens them ſelues vnto the celeſtiall Paradiſe and to deuine dayntyes: but we confeſſinge theſe preſent thinges to be greater then we deſerued, do honor aboue meaſure the grace of Gods greate goodneſſe. We honor him iuſtly, reuerencinge the ſame with all the myght of our mindes, and teſtifying

Pſalm.46. truely accordinge vnto the prophecies written where it is ſayde: Come and ſee the vvorkes of the Lorde, vvhat maruelous thinges he hath done vpon earth, he maketh the vvarres to ceaſſe vnto the endes of the vvorlde. He breaketh the bovve, bruyſeth theyr armour, and burneth theyr chariots vvith fyre. Reioycinge therefore together in this ſorte becauſe of theſe thinges which in vs manifeſtly are fulfilled, we wyll ioyne this booke to the other former treatyſes. For the whole rable of the hatefull perſons and enemyes to God was wyped awaye, and ſo ſodaynly taken out of the ſight of men, that agayne the worde of God was fulfilled, ſayinge:

Pſalm.37. I ſavve the vvicked lyfted vp and exaulted lyke the ceders of Libanus, and I paſſed by and beholde he vvas not, I ſought his place and it coulde not be founde. This daye beynge lyghtſome and cleare, caſte ouer with no darke cloudes, hath ſhyned to all the churches of Chriſt throughout the worlde, with the ſonne beames of celeſtiall bryghtneſſe. Neyther dyd any foreyner enuie at our ioyfull aſſemblyes, or at the enioyinge of the ſame gracious benefites, but all mortall men beynge deliuered from tyrannicall oppreſſion, had libertie to communicate with vs in the thinges gyuen vs from aboue.

Cap. II.

The heathens are gladd of the Chriſtians ſucceſſe, the churches are repayred, and the Emperours ſhewe themſelues liberall and bountifull.

The

The heathen being deliuered & ridd of ẏ former miſchieues, confeſſed diuerſly ẏ the only true god was ẏ defender of the godly chriſtians. but unto vs there was an vnſpeakable ioy, which with inceſſant hope did depend of Chriſt the anoynted of God, yet a certaine diuine gladnes inſpired all, ſeeing the places a litle before deſtroyed by the impietie of the tyrants, to be rayſed vp as it were out of a long and deadly calamitie, and the temples againe from the foundations to be erected unto an vnmeaſurable height, and to receaue greater bewtie then euer they enioyed before their deſtruction. Moreouer the moſt puyſant Emperours by their often conſtitutions publiſhed in the behalfe of the Chriſtians, haue amplified and enlarged the things graunted vs by the free bountifulnes of God, vnto the Biſhops alſo there came fauorable letters from the Emperour, dignities were beſtowed, ſummes of money and preſents were ſent them, the coppy of which letters tranſlated out of the Romayne into the greeke tongue, it ſhall not be amiſſe in his proper place to annexe it vnto this preſent hiſtory as vnto a certayne piller, to the ende they may be committed to the memorie of all poſteritie to come. The temples builded agayne.

Cap. III.

Of the dedication of the temples then euery where celebrated, and their feſtiuall orations.

When the wiſhed and deſired ſight was ſeene of vs, to wete the celebrating of the dedications, throughout the cityes, and conſecrations of oratories lately buylded: the meeting of Biſhops: the comming together of them which being farre ſeuered aſunder, dwelt in forreyne contreyes: the loue of nation towards nation: the knitting together of the members of Chriſt, cloſing into one harmonie. ſo that according vnto the foreſhewing of the Prophet ſignifying myſtically before, the thing which ſhould come: bone was ioyned to bone, ioynt to ioynt, and what ſo euer other thing the ſaying of the Prophet though darkly, yet truely foretold vs. One power of the diuine ſpirite wrought in all the members: all had one minde, and the ſame readineſſe of fayth: the celebration of the diuinitie amonge all was one: Moreouer the orderly ſeruice of ſuch as gouerned the Churches and publique miniſtration of the holy thinges appoynted of them for the purpoſe: comely rites and ceremonies of the Churches were celebrated, here, with pſalmodies and other ſonges of praiſe deliuered vs from aboue, there, with diuine and miſticall miniſtration as the ſecret pledges of the Lords paſſion were ſolemnized, and withall men and women of euery age, with all might that in them lay, with cheerfull minde and will, in prayer and thankesgeuing, honored God the autor of all goodnes. to be ſhort, the gouernours of the Churches as many as were preſent with ſolemne Sermons euery one as much as in him lay, ſet forth and extolled the ſolemne meeting and aſſemblies. There went vp into the pulpitt one among all the reſt, counted very ſage, expert in the worde of God, well exerciſed in preaching, who choſe a parcell of Scripture, diſcourſed at large as it were in the gathering together of the members and vniting of the congregations, whome many learned clerkes and famous Biſhops hearde with quiet and attentiue eare. This preacher therefore in the preſence of *Paulinus* a Biſhop that paſſed all other for rare and ſinguler gifts: by whoſe meanes and procurement alſo the famous temple of *Tyrus* in Phœnicia was buylded with moſte gorgeous furniture vttered this Sermon in ſuch ſort as followeth.

Conſecrations and the dedications of temples.

Ezech. 37.

An vniforme conſent of the Chriſtians.

Cap. IIII.

A ſolemne Sermon in prayſe of the buylding of the Churches, but expresſly directed vnto Paulinus Biſhop of Tyrus.

O Ye friendes and Prieſtes of the moſt high God, which are bewtified with holy robes and the heauenly crowne of glory: with the ſacred oyntment and prieſtly atyre of the holy ghoſt: and thou the ornament of the newe holy temple of God, which art honored of God him ſelfe with wiſedome of auncient yeares, yet haſt brought to paſſe noble deeds and enterpriſes with freſh and floriſhing vertue, to whome God him ſelf comprehending the whole world hath graunted this great honor, that thou ſhouldeſt build and repaire on earth this houſe, vnto Chriſt the onely begotten and his firſt begotten word, vnto his holy and noble ſpouſe whome one may very wel call ether a new *Beſeleel*, chief builder of Gods tabernacle, or *Solomon* king of a new and more mighty Ieruſalem, or elſe a new *Zorobabel*: which haſt purchaced farre greater glory vnto the temple of God

He prayſeth Paulinus the Biſhop.

Beſeleel. Solomon. Zorobabel.

then it had before: and O you the ſucklinges of the holy flocke of Chriſte, the houſe of good lite-
rature, the ſchoole of wiſedome, the honeſt and godly audience of pietye: It was lawefull for vs of
olde to laude God with hymnes and ſonges, which haue hearde out of holy Scripture the marue-
lous wonders of God, and the miraculous bountifulnes of the Lorde ſhewed towards mankind be-
Pſal.44. ing to this ende inſtructed that we ſhould ſay: O God vve haue heard vvith our eares, our fathers
haue declared vnto vs the vvorkes thou haſt vvrought in their dayes of olde: but nowe haue we
learned it not by hearing, neither by rehearſall and rumor of the high arme, and heauenly hande of
our God and high King, but by deedes, and (as I may ſo ſay) with the eyes them ſelues, beholding
the thinges of olde to be certayne and true, we may ſing an other hymne of victory and to good pur-
poſe ſhoute and ſaye: like as vve haue hearde ſo haue vve ſeene, in the citye of the Lorde of hoſts,
Pſal.48. in the citye of our God: I meane in an other citye, then this lately buylded and erected vnto
1.Timoth.3. God, vvhich is the Churche of the liuing God, the piller and grounde of all trueth, of the which
a certayne other teſtimony of holy Scripture thus happely reporteth: Glorious thinges are ſpo-
Pſal.87. ken of thee, o thou citie of God. In ſo much as then we are gathered by the benefitt of Almighty
God through the grace of the onely begotten vnto this Churche, let euery one of vs here preſent-
ly aſſembled together prayſe and laude God, and with all crye and ſaye: I vvas glad vvhen they
Pſal.122. ſayd vnto me vve vvill goe vp into the houſe of the Lorde. and agayne, Lorde I haue loued the
Pſal.26. bevvty of thy houſe, and the place vvhere thine honour dvvelleth. And not onely he which ſitteth
but alſo altogether, with one ſpirite and with one minde honoring the Lorde, let vs then ſinge and
Pſal.48. ſaye: greate is the Lorde and vvorthy to be prayſed, in the citye of our God, euen vpon his ho-
ly hill. for he truely is greate and his houſe greate, highe wide and bewetifull in compariſon of
Pſal.113. the ſonnes of men. greate is the Lorde vvhiche alone doth vvonderfull thinges, greate is the
Lorde doing greate thinges, vnſearcheable things, glorious and excellent things vvhereof there
is no number. great changing moments and times, remouing and ordayning things, rayſing the
poore out of the duſt, and lifting the needy out of the myre, he hath depoſed the mighty from
Luc.1. their ſeates, and exalted the meeke out of the earth, he hath filled the hungry vvith good things,
and hath broken the armes of the proude. thus hath he confirmed the memory of the thinges re-
hearſed of olde not onely to the faythfull, but alſo vnto the Infidels: it is the Lorde of all, the
maker of the whole worlde, the Almighty, the moſte excellent, the one and the onely God, which
doth wonderfull and greate thinges, vnto whome we obediently doe ſinge a newe ſonge euen vn-
Pſal.106. to him vvhich alone doth maruelous thinges, becauſe his mercy endureth for euer: vvhich ſmote
Pſal.107. great Kings & ſlevv mighty Kings, becauſe his mercy endureth for euer: becauſe that vvhen vve
Pſal.136. vvere brought lovve the Lorde vvas mindefull of vs, and deliuered vs from our enemies. with
Pſal.105. theſe prayſes let vs not ceaſe to celebrate God the vniuerſall father, but alſo the ſeconde perſon, au-
thor of all goodnes exhibited vnto vs, the bringer of the knowledge of God, the teacher of true
pietye, the rooter out of the wicked, the diſpatcher of all tyrants, the gouernour of our whole life,
let vs (whoſe caſe was lamentable) honour him ſounding continewally with mouth and minde, I
meane our Sauiour Ieſu. for he alone the onely moſt excellent ſonne of the moſt excellent father,
according vnto the will of his father, wherewith he loued man, moſt willingly like a paſſing cun-
ning Phiſicion for the health of the pacients, tooke vpon him our nature whiche laye as it were
in a bottomleſſe pitt of perdicion, the beholding of whome in this caſe was very greeuous, and
the handling vnpleaſant: and of the miſeries of others he heaped vnto him ſelfe greate miſeryes,
he ſaued not onely ſuch as were ſicke with ſore botches and feſtered woundes: but alſo ſuch as
laye amonge the deade, he him ſelfe by him ſelfe hath deliuered vs from the moſte darke dunge-
ons of death. there was not ſo much power geuen to any other in heauen whiche coulde without
Eſay 53. offence and vndoubtedly miniſter the ſaluation of ſo many caſtwayes, but he alone tooke vpon
him our perdicion, ſubiect to many greeuous paſſions, he alone tooke vpon him our troubles,
he alone tooke vpon him the puniſhments due for our impietye, and he ſaueth vs whome he
founde not onely halfe deade, but to be abhorred, nowe ſtincking in the graues and ſepulchres
them ſelues, heretofore & preſently alſo with the carefulneſſe of his good wil, beyond all other mens
expectation, yea and ours to: and deliuereth vnto vs the greate aboundance of his fatherly good-
nes being our quickner, our day ſtarre, our greate Phiſicion, our Kinge and Lorde the Chriſt of
God. When all man kinde was then ouerſhadowed, with the night all cloudy and palpable dark-
nes, with the wilines of ſeducing deuills, and the working of ſpirites hatefull to God, he a-
lone appearing vnto vs, looſed with the ſunne beames of his heauenly light the knobbye fetters

Satan the enemy of mākinde & worker of all miſchiefe.

of our ſinnes: but nowe after that for ſo greate fauour and bountifulnes, ſpyte being greeued with all goodnes; and the deuill him ſelfe buſily going about all miſchiefe, onely not burſting for griefe, hath rayſed cruell warre agaynſt vs with all his deadly might, and firſte after the maner of a madd dogge, whiche gnaweth with his teethe the ſtones flong at him, and poureth out the rage of reuengement vpon the dartes whiche haue no life: he ſett vpon the ſtones of the oratoryes and the ſenſeleſſe buylding of the houſes with ſauadge woodnes; to the ende he might bring in as he ſuppoſed a waſte deſert of Churches: agayne he ſent out cruell murmurs and poyſoned ſpeaches partly by the threats of wicked tyrants, and partly by the decrees of prophane Princes: moreouer foming out his death he hath infected with his venemous and deadly poyſon the ſoules which he caught in his ſnare, and ſlewe them with the damnable ſacrifices of dead images, and rayſed agaynſt vs all ſortes of beaſtes couered with mans ſkinne and all kinde of crueltie: agayne the Angell of greate counſell, the greate graundecaptayne of God, after ſufficient wraſtling, the whiche the moſte valiant ſouldiers of his kingdome endured throughly with inuincible pacience and ſufferance, had eftſones ſhewed him ſelfe, he deſtroyed the hurtfull and noyſome thinges and brought all to nought, as if they neuer had bene named, but vnto him ſelfe he made all acceptable and peculier, aboue all glorye, not onely among all men, but among the heauenly powers them ſelues, the ſunne, the moone, the ſtarres, all heauen and earth together. ſo that nowe which otherwiſe neuer any where came to paſſe, the moſt excellent Emperours, conſidering the honour they receaued of him, haue deteſted the ſight of dead images and troden vnderfoote the vnlawefull ſeruice of deuills: they haue ſett at nought the ſeducing of olde tyme receaued of the Elders: they haue knowen one onely God, the common benefactor of all: they of them ſelues confeſſed Chriſt the ſonne of God ſupreame Kinge of all: vpon pillers they haue intitled him a Sauiour: for euerlaſting memorie they faſtened his vertues and victories agaynſt the wicked in the middes of the citye whiche had dominion vpon earth vnto the imperiall armes, that Jeſus Chriſt our Sauiour alone of all the men from the beginning of the worlde, yea of the heade Princes of the whole worlde, was honoured not as a common Kinge, created of men, but adored as the naturall ſonne of the vniuerſall God and God him ſelfe. and not without iuſt cauſe. What Prince of all them that euer were, brought ſo much power, that by the appellation of his name he ſhoulde fill the eares and mouthes of all mortall men throughout the whole worlde? What Kinge hath ratified ſo godly and ſo wiſe lawes decreed by him that they might ſufficiently and durably be read to the hearing of all men from the endes of the earth to the boundes of the whole worlde? Who hath wyped away the barbarous and ſauadge maners of the Gentiles with his louing and tractable lawes? who euer ſince the beginning of the whole worlde, being impugned of all men hath ſhewed power paſſing the reache and ſtrength of man, ſo that he ſeemed dayly to floriſhe and through out all his whole life to waxe yong? who hath ordayned and planted a nation not hearde of from the firſte beginninge, not ſecrete in ſome corner of the earth, but throughout the whole compaſſe vnder heauen? Who hath ſo fenced his ſouldiers with the bright armour of godlines that they were founde in their fighting agaynſt their aduerſaries of courage harder then the Adamant ſtone? What King after his deſeaſe ſo gouerneth, and warreth, and erecteth ſignes of victories againſt the enemyes, and filleth euery place, coaſt and contrey as well of the Grecians as Barbarians with his princely pallaces and conſecrated temples? as theſe ornaments and dedicated iewells of this temple are gorgeous, whiche being royall and notable in deede, are worthy of wondering and admiration and as it were certayne and manifeſt tokens of our Sauiour (for nowe alſo: he ſpake the vvorde and they vvere done, he commaunded and they vvere created, for who will withſtande the beckning of the worde of God the ſupreme King and gouernour of all) which require ſpeciall reſt and conuenient leaſure that they may diligently be conſidered and expounded, wherof alſo proportionally the readines of the workmen is to be weyed, in preſence of him whom we celebrate with diuine prayſes, whiche conſidereth the ſpirituall temple of vs all, and beholdeth the houſe builded with liuely and growing ſtones which being ſoundly and ſecurely layed vpon the fundation of the Apoſtles and Prophets hath Ieſus Chriſt him ſelfe to the corner ſtone, whome the wicked head builders of miſchiefe haue reiected not onely of that building which now is auncient and hath no longer continewance: but alſo of that preſently conſiſting of many men. but the father hath allowed him for heade of the corner of our common Church, both then and now alſo. Therefore this liuely Churche of the liuing God buylded of our ſelues, I doe call that chiefe veſtrye ſeruing for the worde of God, whoſe inwarde chauncells not ſeene of many, holy in deede

Chriſt aideth the comfortleſſe.

The ornaments of the temple, and the meaning thereof.

Pſal. 33.
Pſal. 148.

and moſt holy places, who by beholding of them euer durſt preſume to explicate? yea who coulde beholde the inner parts of the halowed porches, but the onely greate high Prieſt of all to whome onely it is lawefull to ſearche the ſecretes of euery reaſonable ſoule? peraduenture it may be poſſible for ſome one or other of his equalls to enioye the ſeconde place next after him, to wete, for the Preſident and Captayne of this warrefare, whome the chiefe and greate highe Prieſt him ſelfe hath ordayned a ſhepeherd of this your holy flocke, enioying the ſeconde honour of theſe holy thinges, taking in charge your people by lott and appoyntment of the father as his ſeruant and interpreter, like a newe *Aaron* or *Melchiſedech* likened vnto the ſonne of God, remayning and preſerued by him for euer by the prayers in common of you all. vnto this man therefore onely be it lawefull next after the chiefe and greateſt highe Prieſt to ſee and to beholde, if not the chiefe thinges, at leaſt wiſe the ſeconde cloſſet of the inner contemplation of your ſoules, when he hath exactly ſifted euery one of you by experience and prolixitye of time, and when as with his owne induſtrye and care he hath enſtructed all you of the worlde, in honeſtye and the doctrine which is according vnto godlines, and hath bene made mightye, aboue all others, to ſett forth with workes agreeable to his calling that doctrine, which by aide of the diuine power he hath gotten. the chiefe therefore and our greate highe Prieſt, the thinges vvhiche he

Iohn.5. ſeeth the father doe, the ſame likevviſe (ſayth he) doth the ſonne: but this man ſecondarily, euen him ſelfe, beholding with the cleare eyes of the mynde the firſte as a teacher, whatſoeuer thinges he ſawe him doe, vſing as it were the firſt framed paternes, the portracture of them as much as laye in him to the like reſemblance, as a workeman he wrought the thinges whiche you

Beſeleel. ſee with your eyes, differing not a iote from that *Beſeleel*, whome God him ſelfe endued with the ſpirite of wiſedome and vnderſtanding, and other induſtrye and ſkylfull knowledge, whome he called and ordayned the workeman of the buylding of the temple by formes of the celeſtiall types. after this ſorte this man, garniſhing and bewtifying whole Chriſt, the worde, the wiſedome and light in his minde, it may not be tolde with what courage of minde, with what plenteous and vnſaciable power of the minde, and with what greate liberalitye of you all and earneſtly contending with largeneſſe of giftes, leſt by any meanes you ſhoulde ſlyde away from his purpoſe: he hath ordayned this moſte renowmed and moſte excellent temple of the highe God,

The clenſing of the polluted temple. as a viſible paterne agreeable with nature, reſembling ẏ better inuiſible temple. This quyre, worthy to be ſpoken of, though firſte of all it were couered through the wiles of the aduerſaries with the ſincke of all filthines, he deſpiſed not, neyther yealded vnto the cruell ſpyte of them whiche were authors of that miſchiefe, for if his pleaſure had bene to haue paſſed vnto ſome other place, (a thouſande others had bene eaſily ſought in this citye) he had founde greate eaſe of his labour, and had bene ridd of ſo much buſines. but firſte of all he ſtyrred vp him ſelfe to this worke, next all the whole people being ſettled with readineſſe, and made of all as it were one will, firſte he tooke this labour in hande: to the ende that he might ſpecially reſtore her that was deſtroyed by the enemye, whiche afore tyme had endured greate trauells, and before our tyme the ſame perſecution whiche we ſuffered, I meane the Churche like a mother depriued of her chyldren, he thought good that ſhe altogether with vs ſhoulde enioy the magnificency of our gracious God. for as much as the great ſhepeherd hath voutchſafed to gather into one folde his children, the beaſtes and wolues driuen away, and euery ſorte of cruell and ſauadge creatures put to flight, the

Pſal. iavves of the Lions he hath broken, as the holy Scripture doth teſtifie, he hath alſo moſt iuſtly

Pſal.8. reſtored agayne the very folde of his flocke, that he might ſtill the enemye and auenger, and reſiſt the rebellious enterpriſes of the wicked agaynſt God. and nowe they are not hated of God, no more were they then. but after that in ſhorte ſpace they moleſted, and were alſo moleſted them ſelues, they ſuffered puniſhment due for their deſert, and were vtterly deſtroyed them ſelues, their friendes and families, ſo that the prophecyes written of olde in holy Scripture they haue in very deede confirmed, where among other things the holy Scripture truely pronounceth theſe

Pſal.37. things of them: the vvicked haue dravven their ſvvord, bended their bovv that they may ſhoote at the poore and needy, and ſleye the pure of harte. their ſvvorde ſhall pearce their owne harte,

Pſal.9. and their bovve ſhall be broken. and agayne: the remembrance of them is periſhed vvith a

Pſal.18. ſounde, and their name haſt thou vviped avvay for euer and euer. and vvhen they vvere in miſery they cryed, but there vvas none to deliuer them. vnto the Lorde, and he hearde them not. they ſtumbled and fell, but vve roſe and ſtand vp. and this that was foretold of them (Lord

Pſal.73. in thy citye thou ſhalt bring their likeneſſe to nought.) is nowe in all mens ſight founde true.

but

but they after the maner of the giauntes, goinge about to warre with God, purchaced unto them ſelues ſuche an ende as berewed them of theyr liues: but ſhe that was deſolate and bewailed amonge men, obtained ſuch an ende of her pacience in God, as is nowe to be ſeene, that accordinge unto the prophecye of *Eſay* it may be cried unto her: Reioyce thou drie deſert, let the vvildernes be glad and floriſhe like the lily, the vvaſt places ſhall bring forthe and reioyce. You looſe handes and diſſolute knees ye ſhall be ſtrengthened. Comforte your ſelues, you faynt harted, you ſhall be ſtrenthened feare not. Behoulde our God hathe reſtored iudgement and vvill requite. He vvill come and ſaue you. For ſayth he the vvaters ſhall flovve in the deſerte and the valleyes in a thyrſty lande, and the dry lande ſhall be turned into mariſhe, and the fountaynes of vvaters into drye lande. And theſe thinges of olde time foretolde by wordes were graffed in holy Scripture, but the things nowe brought to paſſe, are not onely deliuered unto us by hearesay but by workes themſelues. This deſert deſtitute of water, this widowe and deſolate (whoſe gates with axes like timber in the woodes they haue hewed downe, For they haue broken her in peeces vvith axes and hammers: Whoſe bookes they haue deſtroied, And burned vvih fiere the Sanctuary of God, for they haue throvven to the grounde the tabernacle of his name: vvhoſe grapes they haue gathered as many as paſſed this vvay & throvven dovvne her hedges, the vvhich the vvilde bore out of the vvoode hathe rooted vp, and the vvilde beaſte of the fielde deuoured) By the wonderfull workes of Chriſt, preſently where it pleaſed him is become like the lily. For then by his commaundement accordinge unto the prouidence of the father ſhe was chaſticed (VVhome the Lorde loueth he chaſticeth, he ſcurgeth euerye childe vvhome he receiueth) and after due meaſure conuerted, ſhe is commaunded to reioyce from aboue & now floriſheth like the lily & breatheth unto all mē an holy ſweete ſmelling ſauor. for ſayth he the vvater ſhall flovve in the deſert, they to wete which are holy, of the ſauinge fountaine of newebyrth. And now that whiche a while agoe was deſert is turned to mariſhe, and the wellſpringe of the water of lyfe iſſued out into thyrſtie lande. And to ſay the truthe, the handes before looſe are ſtrengthened, theſe workes alſo which we preſently beholde are greate and famous tokens of the wonderfull power and handy worke of God. Moreouer the knees of old withered and weakened, hauinge recouered theyre ſtrength and wonted paces, doe enter the right and highe way of deuine knowledge and haſten unto the flocke of the high ſheepherde. But if theyr mindes haue bene amazed with the threates of ſundry tyrantes, neither hath the worde of ſaluation contemned the cure of them, but healinge them notably, leadeth them unto heauenly comforte, ſaying Comfort your ſelues you faint harted be ſtrong feare not. and becauſe it behoued this wildernes wrought for God to enioy theſe benefits, this our newe and paſſing Zorobabel, endued with that readines of mind he is of, to geue eare, obeying the ſayings of the prophets, after that bitter captiuity and abhomination of deſolation, deſpiſed not this deade carcaſe, but before all thinges pacifying God the father with prayers and ſupplications together with the conſente of you all: & taking him for a helper and fellowe worker which alone quickeneth the deade, raiſed her being fallen, after that he had purged and cured the miſchiefs which were wrought: and gaue her a ſtole, not wherewith ſhe was cladd of old but that which ſhe learned againe of holy ſcripture which teſtifieth thus: And the later glory of this houſe ſhall paſſe the former. Wherefore enlarging this quire with farre greater rowme, he hath fortified the outer compaſſe of the whole buylding with a wall, that it might be a moſt ſafe hedge of all the whole work: next he hath erected a great porch, reaching very high eaſtwardes unto the ſunne beames, ſo that unto them which ſtande a farre of without the halowed walls it yealdeth a cleare ſhewe of the artificiall worke contayned within them, and with all turning, or entiſing the countenance of foreyners toutching the fayth unto the firſt entrance, ſo that none paſſe by, which is not pricked in minde firſt with the remembrance of the former deſolation paſt, next with the ſight of this wonderfull worke (unto ſuch as were hoped and wiſhed for) a pricke paraduenture to draw men and by the beholding thereof to entice mē to enter in: them alſo who already are entred within the gates he ſuffreth not with foule and unwaſhed feete to drawe nigh unto the inner partes of the moſt holy places. For making a ſeparation with great diſtance betwene the temple it ſelfe & the firſt entrance he hath bewtified this place on euery ſide with foure ouerthwarte porches, and after the forme of a quadrangle he compaſſed them about one euery ſide with highe pillers, the diſtance whereof he hathe ſhutte with latice like netts, made of wood and meaſured after the breadeth of the place, the open middle he left free that the gorgeous skie mighte be ſeene, and that it might yeld the aere tempered with the bright

Eſay. 35. *Pſal*. 74. *Pſal*. 80. *Prouerb*. 3. *Heb*. 12. *Eſay*. 35.

The wall of the church.

The porch.

A ſpace betwene the Sanctuary & the porche.

beames of the ſunne. Hither hath he referred pleadges of holy purgations, to weete welſprings
Welſpringes cockes or cunditts. lying ouer againſt the temple which with great plenty of water graunte licence of purifying vnto ſuch as enter into the holy cloyſteres. The firſt exerciſe for ſuch as entet yeldeth vnto euery one bewty & brightnes, to wete the waſhing of their handes & clenſing of their body, but vnto thē that deſire the knowledge of the chiefe principles of our religion a fitte manſion place to continewe. Moreouer when he had wonderfully garniſhed the ſight of theſe he proceeded on & made the entraunces of the temple wide open, as yet wͭ more artificiall porches wrought within ſide. And againe he placed three gates of the one ſide ſubiecte to the ſunne beames, the which he made to
Gates. excell, wͭ the midd diſtāce of both ſids, by reaſon of the biggneſſe and breadth thereof, the which alſo he notably ſett forth with bowes of braſſe, linked with iron and ſundry kinds of carued worke, and ſubſtituted them vnto it as gardinge ſouldiers vnto a queene. After this maner he added the ſame
Porches. number of porches vnto the galeryes on euery ſide of the whole temple, and ouer thē from aboue
Windowes. he inuēted ſundry falles of greater lights vnto the whole houſe & the ſetting out or fronte of thē he hath diuerſly wrought ouer, with carued timber. But the princely pallace he hath fortified wͭ more precious & more gorgeous ſtuff, vſing for this more plēteous liberality of expēces. It ſeemeth vnto me herein a thing ſuperflous if yͤ I would deſcribe the length & breadth of this houſe, theſe gorgeous ornaments, the vnſpeakable greatnes, yͤ gliſtering ſhew of the worke, the height reaching vnto yͤ heauens, & if that I would extoll with ſpeach the precious cedre trees of Libanus hanging ouer, the which holy Scripture haue not paſſed ouer with ſilence, ſaying: The trees of the Lorde
Pſal. 104. vvill reioyce, and the cedres of Libanus vvhich the Lord hath planted. To what end ſhall I entreate more curiouſly of the moſt wiſe and chiefe deuiſed diſpoſition of the building, and againe of the excellent ornature of euery ſeuerall parte, when as the teſtimony of the eyes them ſelues paſſeth and excludeth that knowledg which pearceth the eare. But this man hauing finiſhed the temple and the moſt high ſeates for the preſidents honor, againe hauinge placed the vnderſeates in a paſſing good order, and laſt of all the moſt holy place, the alter beinge ſett in the middeſt: agayne he ſo compaſſed theſe things wyth wooden rayles wrought vp to the toppe wyth artificiall car-
The floore or pauement uynge, that many might not come therein, yeldinge a wonderfull bewty to the beholders. Nether hath he negligētly ſtrawed the pauement. This he gorgeouſly bedecked with marble ſtone & now conſequently he tooke in hād the vtter partes of the temple, he builded ſeates and goodly chapels one ether ſide very artificially and ioyned thē to the temples ſide, he beat out windowes & coopled them to the doores of the middle temple, the which things alſo our *Solomon* an earneſt maintainer of peace, & builder of this temple hath brought to paſſe, for ſuch as yet want the ſacrifice & ſprinklings done by water and the holy ghoſt. So that the prophecy aboue mentioned, conſiſt no longer in words but is accompliſhed in deede it ſelfe. For as yet, as it is moſt true, The later glorie of this houſe paſſeth the former. For it behoued and moſt meete it was, In ſo much that the Lorde had bene in agony & had once embraced death for her, and after his paſſion, the foule body (which for her ſake he putt on) being tranſlated vnto brightnes and glory, and the fleſh it ſelfe after diſſolution, ledd from corruption to incorruption: that ſhee in like maner ſhoulde enioye the gracious goodnes of our Sauiour. Although ſhe had promiſſes of the Lord himſelfe of farre more excellēt gifts, and deſireth inceſſantly to obtaine a greater glory of newe birth at the reſurrection of the incorruptible body, together with the gliſteringe brightnes of the Angelicall quire aboue in the heauens & pallaces of God, with Ieſus Chriſt him ſelfe the chiefe benefactor and Sauiour in the world to come: yet in the meane ſpace, in this preſent life, ſhe which of old was a widowe and ſolitary nowe adorned by the grace of God with theſe flowres and become in deede like the lily, according vnto the ſayinge of yͤ prophete ſhe hath put on her weddinge robe & is compaſſed about with a crowne of bewty & as it were inſtructed by *Eſay* to daunce for ioy. let vs heare of her how ſhe offreth with reuerence, thanksgeuing vnto God the king with the voice of praiſe when ſhe ſayeth:
Eſay. 61. The church reioyceth. Let my ſoule reioyce in the Lorde. For he hath putt vpon me the garment of ſaluation, & couered me vvith the mantell of righteouſnes. He hath bedecked me like a brydgrom vvith a crown & like a bryd vvith ornamēts: for euē as the earth multiplieth her flovvrs and like as the gardene ſhooteth forth her ſeedes, ſo hath God cauſed righteouſnes and praiſes to floriſhe before all the heathen. With ſuch ſayings doth ſhe triumphe, but heare with what words, the brydgrome, the celeſtiall word, Ieſus Chriſt himſelfe doth anſwere her, the Lorde himſelfe ſaying: Feare not be-
Eſay. 54. cauſe thou vvaſt confounded, neyther be thou aſhamed becauſe thou haſt bene ſett at nought. The Lord hath not called thee as a vvoman forſaken and faynt harted, neyther as a vvoman ha-

ted

ted from her youth vp, ſayth thy God. A litle vvhile haue I forſaken thee, & in great mercyes will I pitie thee: whẽ I vvas a little vvhile angry I turned my face from thee but in great mercies will I pardon thee ſayth the Lord thy redemer. Awake, awake, thou that frõ the hãd of the Lord haſt *Eſay.51.* dronke the cupp of his wrath. Thou haſt dronke of, and emptied cleane the cupp of deſtructiõ, the cupp of my wrath. There was not of all thy ſonnes whome thou haſt begotten not one lefte to cõfort thee, not one vvhich might hould thee vp with the hand. behold I haue taken the cupp of deſtruction out of thy hand, euen the cupp of my wrath & henceforth ſee thou drinke of it no more & I will putt it into theyr hand vvhich vvrongfully troubled thee & vvhich haue humbled thee to the duſt. Avvake, avvake, putt on thy ſtrength, put on thy glory. Shake from thee the duſt *Eſay.52.* ariſe & ſitt vp. plucke out thy necke from the collar. lift vp thine eyes and looke about thee & ſee *Eſay.49.* thy ſonnes gathered about thee. Behold they are gathered together & come vnto thee. As truely as I liue ſayth the Lorde, thou ſhalt put them all vpon thee as an apparell, and gird them vnto thee as a bride doth her ievvels. as for thy land that hath layen deſolate vvaſted & deſtroyed: it ſhalbe frequented of thine inhabitors & they vvhich haue deuored thee ſhalbe farre of. For the ſonnes vvhich thou haſt loſt ſhall ſay in thine ears: this place is narrovve for me, prouide a place vvhere I may dvvell, and thou vvilt ſay in thine harte: vvho hath begotten me theſe? I vvas barrẽ and a vvidovve, but vvho hath nurished theſe for me? I vvas left alone, but vvhence come theſe vnto me? Theſe things hath *Eſay* prophecied. theſe things of old were graffed in holy Scripture cõcerning vs & requiſit it was that ſomwhere we ſhould behold ẏ trueth thereof ſhewed in works thẽſelues. Wherfore becauſe the bridgrome, the word of God hath thus ſpoken vnto the ſpouſe his moſt holy church, very well hath this chiefe ſolemnizer of the mariadge raiſed & reſtored this deſert lying after the maner of a dead carcaſe, deſtitute and voyd of all hope of man, by the cõmmõ prayers of you all & the true hands ſtretched forth at the commaundement of the vniuerſall king & by ſhewing of the power of Jeſu Chriſt: & beinge raiſed ordained her ſuch a one as he had learned by the deſcription of holy ſcripture. This miracle then paſſeth & is aboue meaſure to be wondred at, of them ſpecially which only make the ſhewe of outward things. The chiefe typs & foreſhewes ſpirituall of theſe do excede all maruelous & miraculous things, ẏ intellectual & theologicall patterns, to wete the renewing & repayring of the deuine & reaſonable building in the ſouls, ẏ which ẏ ſonne of God according vnto ẏ likenes which he made of him ſelf, made it in all things like vnto God, to wete an incorruptible nature, an incorporeall a rationall, ſeuered frõ all earthly ſubſtãce & a ſelfe ſpirituall eſſence. which at the beginning ordained ẏ it ſhould be of that which was not & made vnto him ſelfe & to ẏ father, an holy ſpouſe & a moſt ſacred temple which he ſheweth affirming manifeſtly when he ſayth: I vvill dvvell in them & vvalke among thẽ. I vvilbe their God & *2.Corinth.6.* they ſhalbe me people. And in dede the mind of man was perfect & purged & ſo prepared frõ the beginning, that it might bewtifie the heuenly word and fructifie in it ſelfe: but it became enuious and by the motion of the malicious deuell, ſubiect of his owne accorde to paſſions & ſett on malice that it was forſaken of God, and deſtitute of his helpe, vnarmed, ſett forth and left to the ſnars of them which of old haue ſpited & enuied at his ſaluation, ouerthrowen by the terrours & ſleyghtes of the inuiſible and ſpirituall enemyes: hath fallen with ſuche a fall as maye not be recouered, ſo that not one vertuous ſtone cleaued to an other in it, but lay all proſtrate vpon the earth and dead, berefte of the naturall vnderſtanding of God. And beinge fallen which was made after the likenes of God, no wild bore out of the wood as is viſible among vs, rooted it vp: but ſome pernicious deuell and ſpirituall wild beaſte which haue ſett it a fire with theyr paſſions as with the firye darts of theyr malice: burned with fire the true Sanctuary of God: & throwen to the earth the dwelling place of his name & troddẽ it, thus miſerably lying ouercaſt with a great heape of earth for euer to diſpaire of ſaluation. But the holy word of ſaluation, carefull hereof, obeing the bountifullnes of his moſt gracious father, reuenged him of the ſinners with puniſhmente due for their deſert. Firſt of all then by takinge away the liues of the moſt impious and pernicious of all, the moſte greuous and hated tyrauntes of God, he purged the whole worlde with the induſtry of the moſt godly princes: next he brought vnto the open face of the world, men well knowen of him dedicated and conſecrated vnto him of olde in godly life and protected by him, thoughe in ſecrete (the troubleſome times then drawing nigh) them againe hath he honored ſufficiẽtly with plenteouſnes of his ſpirit, and by the meanes of theſe hath he wiped and clenſed the ſoules a litle before infected, oppreſſed with all kinde of filthe, and heapes of impious decrees, with reprehenſiue leaſons of Diſcipline as it were with digginge and deluinge inſtrumentes, as ſpades: and the

company of your minds garniſhed and made glorious he hath deliuered vnto this moſt wiſe captaine and beloued God: who otherwiſe preuailinge in iudgemente and induſtry of inuention knowing and diſcerning the diſpoſitiō of the ſoules commited to his charge, beginning as I may ſay from the firſt day to build hath not yet vnto this day reſted, one while framinge in you all gliſtering gold, an other while, tried, and purified ſiluer and precious ſtones, to the end he may accompliſh a freſh, in you by workes themſelues the ſacred and myſticall prophecy which is thus read:

Eſay.54. Behold I vvyll make thy vvalls of precious ſtone and thy fundations of Saphires, thy bulwarks, of Iaſper thy gates of Cryſtall and thy borders of choſen ſtones. Thy children ſhall be taught of God. I will geue all thy children plenteouſnes of peace and in righteouſnes ſhalt thou be groūded. Therefore building in righteouſnes he hath proportionably ſeuered ẏ powers of the whole people, by ſome, compriſing the only outward wall, he hath fortified the fayth that is void of error. But this people being many & great in nūber is not fitt to reſemble the buylding of a more excellent worke. Unto ſome he committed the entrances of the houſe, geuing them in charge to watch the dores and to guide ſuche as enter in, who not vnworthely are ſhewed to be the porches of the temple, Some he hathe firmely ſett about the inner court with chiefe pillers after the maner of a quadrāgle and to the chiefe bulwarks he hath referred the Scripture of the foure Euangeliſts. Againe ſome he hath coupled with fortreſſes one eyther ſide about the princely pallace, which as yet are nouices in the faith they both increaſe and proſper, yet ſett farther of fromthe inward holy cōtemplation of the faithful. Of theſe hath he taken the incorrupt ſoules, purified with the deuine fountaine after the maner of gold, & others hath he ſett vp with pillers, farre mightier then thoſe outward, out of the inner wrytings of myſticall Scripture, and ſett them forth liuely to miniſter light. The glorious doctrine of the high & ſupreme king, that is, of the one and onely God, hathe adorned the whole temple, with one porche and the ſame very notable. He hath atributed the ſeconde bewtifull brightnes vnto the power of Chriſt, and to the power of the holy ghoſt, and euery where vnto the power of the Father, as for ẏ reſt he hath expreſſed the excellency of euery trueth, both plentifull and manifold throughout the whole houſe, euery way forth and one euery ſide he hath buylded a great a princely and a noble houſe full of light throughout, with liuely, ſeaſoned, ſure, and choſen ſtones of the ſoules. He hathe bewtified the inner and vtter partes with the moſte floriſhing atyre of continency and temperance, in ſo muche as they conſiſt not onely of ſoule and mind but alſo of body. There are alſo in this temple thrones and infinite vnder ſeates and receptacles in all thoſe ſoules, wherein the graces of the holy Ghoſt haue their abode, ſuch as of olde appeared vnto them which had their conuerſation with the holy Apoſtles, of whom alſo clouen ton-

Act.2. gues were ſeene as if they had bene fire, and reſted vpon ech one of them. but whole Chriſt him ſelfe hath faſtened his ſeate in him which gouerneth all, in others ſecondarily next after him placed, rateably as euery ones capacitie can compriſe the diuiſiōs of the power of Chriſt and his holy ſpirit. The vnder ſeates are both Angels and ſoules of certayne men, euen of ſuch as are committed vnto euery on for inſtitution & cuſtodies ſake. The noble, the great and onely altar, what other thinge is it than the moſt holy place & ẏ ſincerity of the prieſts ſoule which is common to all, at ẏ right hand of which altar ſtandeth the great high prieſt of all, Ieſus himſelfe the only begottē ſonne of God, which directeth vnto the father of heauen and the vniuerſall God, that ſweete ſmellinge perfume, the vnbloody, and ſpirituall ſacrifices of prayers, receaued of all with ſwift eyes and ſtretched out armes, & firſt of all he himſelf with adoration, and alone exhibiteth due honor vnto the father and next prayeth, that he wil be vnto vs all pacified and gentle, firmely and for euer? This greate temple, which is in the whole worlde vnder the ſunne, the great workeman of all euē the word of God hath ordained: and againe he hath finiſhed vpon earth this ſpirituall likenes of them which clime ouer the ſame circular forme of the heauens that the father, might be honored and worſhiped through him of euery creature and reſonable thinges on this earth: againe he hath made the ſupercelestial hoſte and the ſhewes of theſe things there to be ſeene: to be ſhort that Ieruſalem which they call newe, and Sion the celeſtiall mounte and ſupernaturall cytye of the liuing God, in the which infinite ſolemne troups of Angels & the church of the firſt begotten which are wrytē in heauen, do honor with ſecret and vnſearchable prayſes, our maker and the generall prince of all whome no mortall man can worthely ſett forth. For the eye hathe not ſeene and the

1.Corinth.2. eare hath not heard, neyther hathe the harte of man conceaued the things vvhich God prepared for them that loue him, Whereof we nowe partly beinge thought worthy, both men, women, and children, all together as well ſmale as great, with one ſpirit and with one ſoule, lett vs not ceaſſe

with

with thankesgeuinge, to celebrate the author of ſo greate benefits beſtowed vpon vs, VVhich hath mercy on all our ſinnes, and cureth all our maladyes, vvhich hathe redemed our life from deſtruction, he crovvneth vs in loue and mercies and filleth our deſire vvith goodnes. For he hathe not dealt vvith vs acordinge vnto our ſinnes, neyther revvarded vs accordinge vnto our iniquities. For looke hovve farre the eaſt is from the vveaſt, ſo farre hath he ſett our ſinnes from vs. And euen as a father tendreth his ſonnes, ſo hathe the Lorde tendered ſuche as feare him. Ponderinge therefore in our mindes theſe thinges alwayes hereafter, and ſettinge before our mynde the author and ſolemnizer of this preſente feaſte, of this ioyfull and renowmed daye, yea daye and night, euery houre and as I may ſo ſaye vnto the laſt gaſpe, embracinge and reuerencinge him with all the mighte of our minde, and nowe riſinge: lette vs humblye beſeeche him with the greate voyce of our earneſt deſires, that he kepe and defende vs in his ſheepe foulde vnto the ende, and that he alwayes gouerne the peace, whiche he him ſelfe hathe graunted, neuer to be broken, alwayes immoueable, in Chriſt Ieſu our Sauiour, to whome be glory world without ende. Amen.

Cap. v.

The edicts of Conſtantinus and Licinnius toutching Chriſtian religion and the libertie thereof.

GOD to nowe lett vs proceede on & annexe the coppies of the imperiall edicts of *Conſtantinus* and *Licinnius* tranſlated out of the Romayne into the Greeke tongue as followeth: VVeyinge vvith our ſelues that of olde the liberty of religion vvas not to be hindered and that euery one had licence after his minde and vvill: vve haue preſently commaunded that euery one ſhall handle the holy affayres at his pleaſure, and that the chriſtians ſhall retayne the fayth of theyre former opinion and vvonted ſeruice. But in as much as manifolde and differente opinions doe riſe by reaſon of that edicte in the vvhich ſuche a licence and liberty vvas graunted: vve haue thought good to lay dovvne manifeſtly the thinges vvhereby paraduenture diuerſe of them vvere reſtrayned from ſuch an obſeruation. VVhen as vvith proſperous ſucceſſe I *Conſtātinus* emperour & I *Licinnius* emperour came to Millayne, and enquired of the thinges vvhich made for the cōmodity & profit of the common vvealth, theſe amōgſt many other thinges ſeemed expediēt, yea before all other vve purpoſed to decree, vvherein the reuerēce & ſeruice due to God is cōpriſed, that is to ſay, by the vvhich vve might graunt vnto the chriſtians alltogether free choiſe to embrace vvhat ſeruice & ceremonies pleaſed thē beſt, to the end the Godhead of the cæleſtiall affayres novv euery vvhere receaued might in ſome parte be reconciled vnto vs & to all our ſubiects, Thē according vnto this our pleaſure vve haue decreed vvith ſounde & moſt right iudgemēt, that licence & liberty be henceforth denied vnto none at all, of chooſing or folovving the chriſtian ſeruice or religion, but that this liberty be graunted vnto euery one to addict his mind vnto that relligion, vvhich he thinketh fitte for him, to the ende that God may graunt vnto vs his vvonted care and goodnes. It vvas neceſſary for vs to ſignifie vnto thee this our pleaſure, to the end the opinions contayned in our former letters ſent vnto thy vviſedom in the behalfe of the Chriſtians may altogether be taken avvay, & that the opinions vvhich ſeeme very fooliſhe and farre from our clemencies liking may be cutt of. and novve vvhoſoeuer freely and firmely is thus diſpoſed to retayne the chriſtian religion, let him do it vvithout all moleſtation or greuance. Theſe thinges haue vve determined to ſignifie fully vnto thy carefullnes, that thou mayſt knovve vs to haue graunted vnto the chriſtians free and abſolute licence to retayne their ovvne religion, & becauſe that vve haue graunted abſolute liberty to vſe their obſeruance & religion, if ſo pleaſe any it manifeſtly auayleth for the trāquility of our tymes that euery one haue liberty to chuſe and vvorship vvhat God pleaſe him beſt. This haue vve done leſt ought of our doinges ſeeme preiudiciall vnto any ſeruice or religion: and this beſides other ſpecially vve thought good to decree concerning the chriſtians, that they enioy their places vvhere afore time they vvere accuſtomed to frequent, vvhereof in our former letters ſent vnto thy vviſdome, there vvas an other order concerninge the former time: that if any had bought them ether of our treaſury or of any other, they should vvithout all delayes or doubtes reſtore them vnto the chriſtians, vvithout ſiluer & vvithout any other demaunde in recompence for it. And if any (hauing obtayned the ſame by gift graciouſly beſtovved vpon him by our goodnes) demaunde ought

The copy of the Imperiall edicts trāſlated out of the latine into the Greeke & out of the Greeke into Engliſhe.

in theyre names for recompence lett,them haue recourſe vnto the liuetenante and iudge of the place that conſideration be had of them by our benignity, all vvhich, vvithout any delay thou ſhalt by thine induſtry require, to be graunted vnto the chriſtian ſociety. And becauſe the ſayd chriſtians are knowen, not onely to haue enioyed the place of theyr meetings and aſſemblies but alſo certaine others peculier, not to euery one priuately, but belonginge by right vnto theyr proper perſons: ſee that thou commaunde all thoſe according vnto the decree mentioned before, to be reſtored vnto the chriſtians, that is to euery theyre ſociety and Synode, all delay ſett aparte, obſeruinge in the meane tyme the aforeſayd maner, that if any as we haue ſayd reſtore thẽ without receauing of reward they may aſſure themſelues to ſuffer no domage through our gracious bountifullnes. In all theſe aforeſayd ſee thou imploy great induſtry in the behalf of the ſayd chriſtian ſociety, to the ende this our decree may ſpeedely take place & that in this behalfe we prouide by our clemency for the common & publique peace & trãquility. by this meanes as it is aforeſayd the goodnes of God towards vs the which we haue diuerſly tried already, shall continewe at all times immoueable. And to the ende the drift of this our conſtitution and goodnes may be made manifeſt vnto all men, it ſhalbe expedient that theſe our wrytings be euery where proclaimed and brought vnto the knowledge of all our louing ſubiects leſt that the conſtitution of this our gracious goodnes be hid from any man.

The coppy of an other Imperiall conſtitution, by the which it is ſignified that this gift concerneth the Catholicke Churche.

Conſtãtinus & Licinnius the Emperours vnto Anilinus proconſul of Aphrick.

VVe greete you welbeloued *Anilinus*. The order of our gracious goodnes is this. we will that the thinges which belong vnto others by right be not onely not hindred: but alſo with ſpeede reſtored. wherefore our pleaſure is that as ſoone as thou haſt receaued theſe letters, If any of the things which belong vnto the catholicke church of the chriſtians throughout euery city or in any other place be occupied by the citizẽs or by any others: thou ſee the ſame immediatly reſtored vnto their churches. we haue already heretofore decreed the ſame: that the poſſeſſiõs belonging vnto the churches afore time should be reſtored to theyr right. In as much as then thy wiſedome perceaueth this to be the manifeſt cõmaundemẽt of our conſtitutiõ, prouide that if ether gardens or houſes or other poſſeſſiõs whatſoeuer haue belonged vnto the title of their churches all the ſame be ſpeedely reſtored vnto them againe, to the ende we may vnderſtand that thou haſt diligently obeyed this our commaundement. Farewell moſt honorable & our deare friend *Anilinus*.

The coppy of the Emperours epiſtle by the which he ſummoned a Synode of byſhops to meete at Rome for the vniting and reconciling of the churches

Conſtãtinus the emperour vnto Militiades byſhop of Rome.

Conſtantinus the emperour vnto *Meltiades* byshop of Rome and *Marcus* ſendeth greeting. In ſo much as many ſuch epiſtles are brought vnto me from *Anilinus* liuetenant of Aphrick, in the which it is ſayd that *Cecilianus* byshop of Carthage is reprehended in many things of diuers his collegs cõmorant in Aphrick, & this ſeemeth vnto me very greuous, that ther ſhould be foũd in theſe prouinces (the which the prouidence of God hath allotted peculiarly vnto my diſcretion) a greate multitude of people prone vnto the worſe & diſagreeing, & that among byshops there ſhould be variance: it ſemed good vnto me that *Cecilianus* himſelfe together with the ten byshops which ſeeme to reprehende him and tenne others whome he thought neceſſary in the behalfe of his cauſe, doe ſayle vnto Rome: that there in preſence of you all, together with *Reticius*, *Maternus*, and *Marcus*, your collegs, whome therefore I commaunded to haſten to Rome he may be heard, to the end you may be enſtructed what things agree beſt with the moſt religious lawe. And that you may haue full intelligẽce, toutching all theſe thinges, I haue ſent vnderneath my letters vnto your ſayd collegs the coppy of the letters ſente from *Anilinus* vnto me. The which being read your fidelity may proue how the aforſayd matter may exquiſitly be ſifted and ended after the rule of equity. Your induſtry is not ignorant but that I attribute ſo much reuerence vnto the catholicke church, that I woulde haue you ſuffer in any place no ſchiſme or diſſention at all. The diuinity of the great God kepe you (moſt honorable) many yeares.

The

The coppy of the emperours epiſtle by the which he commaunded a ſecond Synode to be ſummoned for the remouinge of the diſſention and debate riſen betwene the byſhops.

Conſtantinus the emperour vnto *Chreſtus* byshop of Syracula ſendeth greeting. Heretofore truely vvhen as ſome vvickedly & peruerſly vvent about to ſeuer themſelues from the religion of the ſacred and celeſtiall povver, and from the catholicke opinion, I purpoſing that ſuch contentions of theyrs should be cut of, haue wrytten & ordained, that certaine byshops shoulde be cited from Fraunce & againe that they should be called from Aphricke which of the other part contẽtiouſly & ſtifly ſtriue among thẽſelues (the byshop of Rome alſo being preſent) to the end whatſoeuer this diſſention nowe rayſed ſeemeth to be, it might in theyr preſence with great induſtry & diligence be ſifted out and redreſſed. But in ſo much as, (as it commonly cometh to paſſe) diuerſe of them, being negligent, forgetfull of their owne ſaluation & the reuerence due vnto the moſt holy opinion ceaſſe not as yet to dilate theyr enmytie, & being altogether vnwilling to conſent vnto the ſentence already geuẽ, they definitiuely affirme that few of thẽ brought forth theyr ſentences and iudgements & before they had narrowly ſifted out all that was to be enquired, to haue ſtepped forth toe ſwiftly & to haſtely toe geue iudgement: of all theſe things, this came to paſſe that they whoſe part it was to maintaine brotherly vnity & concord, shamefully yea vvickedly diſagre amõg thẽ ſelues & miniſter an occaſiõ of moccage vnto men whoſe minds are farre alienated from the moſt ſacred religiõ. VVherefore I muſt be carefull that, that which should volũtarily haue bene appeaſed after that iudgemẽt was geuen: nowe at length in the preſence of many be ended & finished. Becauſe that we haue commaũded diuerſe byshops out of ſundry prouinces to meete in the Calends of Auguſt at the city of Orleance, we thought good to wryte vnto thee that thou (takinge of the famous *Latronianus* liuetenant of Sicilia, an ordinary vvagan & together vvith ſome tvvo of them, of the ſeconde order, vvhome thou shalt thinke good to chooſe, moreouer vvith three ſeruants vvhich shalbe able to ſerue thee in thy iourney) haſten within the compaſſe of the ſame days vnto the ſayd place, that by the meanes of thy faythfull induſtry, vvith the peaceable and vniforme wiſedome of the reſt which there shall meete, this diſſention which hitherto wickedly endured with a certaine shamefull winching & repininge (all beinge heard which may be ſayd of ether partes varyinge amonge them ſelues whome we haue likewiſe commaunded to be preſent) may novve at length be cloſed vp with religion, and fayth, and brotherly concorde that ought to be required of vs all. The almighty God kepe thee in health many yeares.

Conſtãtinus the emperour vnto Chreſtus biſhop of Siracuſa.

Cap. vi.

A coppy of the Emperours epiſtle by the which he graunted money vnto the Churches.

Conſtãtinus vnto Cecilianus byſhop of Carthage. Pholes according vnto Epiphanius is a weyght otherwiſe called Talantiũ and the ſame is too folde the one containing 312. poũdes & ſix ounces: the other weying 208. pence. it is vſed of Suidas and Auguſtine de ciuit. Dei lib. 22. cap. 8. for a halfpeny.

C*onſtantinus* the emperour vnto *Cecilianus* byshop of Carthage ſendeth greetinge. In ſo much as it pleaſed vs to miniſter ſome thing for expences ſake vnto ſome certaine miniſters of the approued & moſt holy religion, throughout euery the prouinces of Aphricke Numidia & Mauritania: I haue ſent letters vnto *Vrſus* the renowmed liuetenant of Aphricke & ſignified vnto him that he shoulde cauſe three thouſande pholes of ſiluer to be tolde vnto thy fidelity. Therefore as ſoone as thou haſt receaued the ſayd ſome of money, ſee the ſame diſtributed vnto all the aforeſayd, accordinge vnto our writt ſent by *Oſius*. If thou perceaue ought to be wantinge, ſo that our vvill herein tovvardes all may not be accomplished, demaunde of *Heraclas* our treſoror as much as aſſuredly thou thinkeſt lackinge. This I gaue him in charge vvhen he vvas preſent, that if thy fidelitie required any money of him, he shoulde without any more adoe deliuer the ſame vnto thee. And for as muche as I vnderſtande that ſome troubleſome perſons were diſpoſed to peruerte by ſome lewde corruption, the people of the moſt holy and Catholicke Churche: I geue thee to vnderſtande that I gaue forth ſuch iniunctions in preſence of *Anilinius* the liuetenante and *Patricius* the gouernoures vicegerente, that amonge all other thinges they should ſpecially haue due regarde hereof, and that they should in no wiſe permitte ſuch a thinge, to fall out. vvherefore if thou perceaue ſome ſuch men to perſiſt in this theyr folly, without any more a doe haue recourſe vnto the ſayde iudges and

make them priuey thereof, that they conſider of theſe as I charged them vvhen they vvere preſent. The diuinity of the great God long preſerue thee.

Cap. VII.

A coppy of the epiſtle by the which he fraunchiſed the byſhops from payinge taxe or tribute.

Conſtãtinus vnto Anilinꝰ gouernour of Aphrick.

WE greete you moſt honorable *Anilinus*. Becauſe that diuerſly it appeareth, if that the religion wherein great eſtimation of holynes is maintained be ſett at nought, greate dangers vvill enſue to the publicke affayres: and againe if the ſame be orderly handled & maintained, greate proſperity and ſpeciall felicity will followe vnto the Romaine empire and the affayrs of all men, the goodnes of God exhibiting the ſame: it ſeemed good vnto vs that thoſe men which labor in this godly religion, with due holynes and diligent obſeruatiõ of this lawe, shall receaue recõpence of their trauels. wherefore our pleaſure is that they of the prouince cõmitted to thy charg which in the catholick church where *Cecilianus* gouerneth, miniſter in this holy religion, whome we commonly tearme clergie men, be wholy free & exempt from all publicke burthens, leſt by any error or curſed ſvvaruinge they be withdrawen from the ſeruice due vnto God. But rather may occupy themſelues about theyr profeſſion without any moleſting at all, who while they accõpliſhe the great miniſtery of the holy ſeruice, doe ſeeme to profitt very much the publicke affayrs. Farewell moſt honorable *Anilinus*. To be ſhort, ſuch things hath the deuine & celeſtiall grace of our Sauiour at the appearinge thereof graunted vnto vs: ſuch greate benefits were beſtowed by reaſon of our peace vpon all men: and thus wẽt our affayres in ioy and ſolemnyties.

Cap. VIII.

The ingratitude of Licinnius towards Conſtantinus, and his cruelty towardes the Chriſtians.

THe ſight of theſe things was intollerable for ẏ deuel, enemy of honeſty, & worker of malice to behold, neither in like ſort did ẏ things which happened vnto the forſayd tyrants, ſuffice *Licinnius* better to aduiſe him ſelfe. Who while he enioyed a proſperous raygne & the ſecond honor next after the emperour *Conſtantinus* the greate, and was hyghly reuerenced for his affinytye and kynrede with *Conſtantinus*, layinge aſide the example of good princes, imitated the wickednes and impietie of cruell tyrants: & whoſe tragicall lyfes he ſawe ended before his face theſe mens cenſures wold he followe rather then continew in the fauoure and friendſhip of the better. wherefore being moued agaynſt his deare friende in all things with the prycks of enuy, rayſed againſt him a wicked and a very ſore battaill, neyther tendering the lawes of nature, neither mindful of proteſted othes, neither of blood, neyther of the couenauntes paſſed betwene them. Yet the renowned emperour, that he might ſhewe him the tokẽs of true friendſhip & hartie good will, enuied not at his kinred, neither denyed his company in honorable wedlocke with his ſiſter: yea he voutchſafed to make him partaker of his fathers kinred and the emperiall blood: & to be ſhorte he had graunted him as to his alliance and fellowe emperour authority ouer the whole empire, & cõmitted vnto him no ſmall part of the nations ſubiect to the Romaine empire, for to gouerne and rule. He likewiſe practiſing the contrary, inuented dayly all kinde of wiles againſt him that was of higher power, & deuiſed all ſubtle ſleyghts to recompence his deare friend euel for good. wherefore in the beginning to cloke his conſpiracy he fayned friendſhip, & often in the meane ſpace guilfully & deceatfully by his laying of waite he hoped eaſily to bring to paſſe ẏ which he deſired. But God being the friend & fauorer & keeper of *Conſtantinus* brought to light the wayte layde for him in ſecret & in hugger mugger. For truely the power & the ſtrong armour of piety is of great force both to reuenge the enemy and to preſerue proper health: ſo that the moſt godly emperour beinge ſtrengthened therewith eſcaped the manifold ſleyghts of the curſed enemy. But *Licinnius* when he perceaued that his ſecret conſpiracy framed not after his mind, for that God reuealed vnto the godly emperour, all his guyle and deceate, when he coulde no longer cloke his rebellion, he rayſeth open warres: & withall when he purpoſed to geue battaill vnto *Conſtãtinus* he went about to impugne almighty God himſelf, whome he knew to be worſhiped of *Conſtãtine*. Afterward he endeuored to impugne by a litle litle & ſecretly the ſaincts vnder his dominion, who neuer moleſted

Licinniꝰ had maried Conſtantinus ſiſter.

nor

nor endomaged his empire, neither hurt him any kinde of way at all. and to bring this to paſſe, he was ſore pricked & geuen to do miſchiefe of his proper malice ingraffed in him. Wherfore neither laying before his eyes the remēbrance of them which perſecuted the chriſtians before him, neither of them whome he had chaſtized & executed for committing of impietie, but renouncing his right witts he embraced open madnes, and purpoſed to impugne in ſteade of him that was holpen, God him ſelfe the helper of *Conſtantinus*, and firſt of all he baniſhed all the Chriſtians from his court, depriuinge him ſelfe (ſeely wretche) of their praiers which they made vnto God for him, the which alſo they were wont to make for all men after their coūtrie diſcipline. Afterwards he commaunded that the ſouldiers appoynted in the citie ſhould be depriued and ſpoyled of their honor & dignities, vnleſſe they would do ſacrifice vnto deuills. Theſe were ſmall things in reſpect of greater practiſes which he committed. To what end ſhould I rehearſe the things which the enemy of God cōmitted ſeuerally and by peeces: howe the moſt vniuſt, made vniuſt lawes, who by his iniunctions gaue commaundement that no charitie by any man ſhoulde be extended towardes them which were afflicted in priſon: neither cōpaſſion ſhould be had on them which in fetters were like to periſhe for famine, neither was it lawfull for any to be honeſt or to practiſe charitie, which were bound by the lawes of nature to pitie their kinſfolkes? and that lawe was in deede to ſhamefull and moſt cruell exceedinge all paciencie of nature, vnto the which there was a penaltie anexed, that ſuch as had miniſtred of their charitie, were puniſhed alike with them vnto whome it was miniſtred, and ſuch as had ſhewed any kindnes towards them, were fettered, impriſoned, and puniſhed alike with the afflicted. Such were the conſtitutions of *Licinnius*. To what purpoſe ſhal repeate his practiſes toutching marriage, and his innouations toutching deade men, whereby he preſumed to aboliſhe the auncient lawes of the Romaines well and wiſely ordained: and brought in certaine barbarous and cruell lawes in deede very vniuſt and vnlawfull, and infinite fained leaſings, the which he deuiſed againſt the nations ſubiect to his dominion, ſundry taxes of golde and ſiluer, ſurueying of lands, gainfull penalties vpon the men throughout the contrey which then liued not, but of olde were deſeaſed: and to be ſhort the enemy of all goodnes, deuiſed forſwearing of the lande to ſuch entent and purpoſe againſt them which had done no harme, and doyng away of noble and honeſt perſonages, whoſe youthly & tender wiues being ſeuered from their huſbands he deliuered to ſeruants of his to be contumeliouſly and ſhamefully handled, & many maried wiues, virgines and maydens, hath he ſhamefully abuſed (though he being nowe in his latter dayes, and as it were at deaths dore) to the ſatiſfying of his lecherous and beaſtlie luſt. to what end ſhal I vſe many words in this matter, when as the exceſſe of his later doings, made the former which were ſmall, to ſeeme in maner nothīg. Wherfore his later madnes aſſaulted the biſhops, he tooke thē in ſo much they were worſhippers of almightie God, to be enemies to his doings, whome he tooke in hand, though not openly, for feare of the ſuperior, yet againe in ſecrete and deceatfully, and ſlew through wiles diuers of the beſt approued gouernours. The maner of that ſlaughter he vſed, was ſtraunge and neuer heard of before, his practiſes about Amaſia & the other cities of Pontus, exceede all that paſſe in crueltie: where he ouerthrewe ſome of the churches of God euen to the pauements, ſhut vp others, leſt that any in them ſhould aſſemble after the wonted maner, and performe the ſeruice dew vnto God. neither was he perſwaded that they in them prayed for him, becauſe he was of a corrupt conſcience, but thought that we made ſupplicatiō vnto God, and did all for the godly Emperour *Conſtantine*, & for this cauſe he brake out into a furious rage againſt vs. Moreouer the flattering preſidents ſuppoſinge in this behalfe to gratifie the miſchieuous tyrant, tormented ſome of the biſhops, as lewde perſons are puniſhed, led them forth, and puniſhed without cauſe ſuch as had committed none euill as if they had bene murtherers: wherof ſome endured a more ſtraunge death, their bodies cutt in many ſmall peeces, as bouchers do vſe, and after this cruell and horrible ſpectacle, throwen into the bottomleſſe goulfe of the ſurginge ſea, to become foode for fiſhes. While theſe things were a doyng, againe the flight of godly men beganne, and againe the fieldes, and againe the deſerts, the woods and mountaines receaue the worſhippers of Chriſt. When theſe things in this ſort preuailed with the wicked tyrant, he thought thenceforth to rayſe perſecution agaynſt all, and had brought his purpoſe to paſſe (for there was nothing to hinder him from this hainous offence) vnleſſe that God which fighteth for the ſoules of his ſeruāts, had ſpeedely foreſtopped & preuented his malicious enterpriſe, and had brought forth with a mightie arme in defence of the quarell his ſeruant *Conſtantinus* a defender of all the godly, as it were a great lyght in a darke and thicke miſtie night.

Cap. IX.

Conſtantinus after that he ouercame Licinnius enioyed the empire alone, fauored the Chriſtians, and reſtored peace.

GOd from aboue graunted vnto this man, this deſerued frute of godlineſſe, to wete victorie and triumphant ſignes againſte wicked perſons, and brought ſubiect the vngracious tyrant together with all his counſellers and friends euen groueling at the feete of *Cōſtātine*, For when he was fallen into extreme folly, the godly emperour & furtherer of chriſtiā religion, perceauing that he was no longer to be borne withall, weyed this matter wiſely, & mingling the ſeueritie of iuſtice with the clemencie of his nature, thought beſt with voluntarie mind, to deliuer from iniury ſuch as were oppreſſed by the tyrant. And to the ende he might ſaue many, he went about to cutt of a few hurtfull & peſtilent perſons. For when as *Conſtantinus* in times paſt had vſed clemencie and pitied him, which was worthy of no compaſſion at all, therby *Licinnius* enioyed no great commoditie for that he forſooke not his malice, but rather encreaſed his rage againſte the nations ſubiect vnto him, for them, to wete, being oppreſſed & wearied by the ſauadge beaſt, there remained no hope of ſaluation. Wherfore the defender of pietie ioyned the hatred of the euill with the loue of goodnes, & together with his ſonne *Criſpus*, the moſt clement emperour he went forth to battaile, and ſtretched forth his helping hande vnto all that were oppreſſed. Theſe therefore together, the father and the ſonne, vſing for guide and helper God the ſupreme king and the ſonne of God the ſauiour of the whole worlde, hauinge both on euery ſide ſcattered the armies of the enemies of God, and all the aduerſaries in that conflict by the power of God, (euen as they wiſhed) being foyled and ouerthrowen: they gott an eaſie and a ſpeedy victorie. Immediatly then, ſooner then the word vttered, they which yeſter nyght and the day before breathed out preſent death and threatning thunderbolts of fiery perſecution were not afterwardes remembred, no, not as much as once by name, their tytles and honors had deſerued ſhame and ignominie, and *Licinnius* him ſelfe ſuffred the ſelfe ſame things a like, the which he ſawe with his eyes to chaunce vnto the wicked tyrantes his predeceſſors. For he admitted no correction, neither aduiſed him ſelfe by the ſtripes of his kinſfolkes, but treadinge with them the ſame path of impietie, is brought by iuſte iudgement into the ſame downefall. and thus was this man proſtrated. *Conſtantinus* then beyng renowmed for euery rare vertue and godlineſſe, being alſo chiefe conquerour: together with his ſonne *Criſpus* the moſt godly emperour, like vnto his father in all things, tooke the eaſterne and the Romaine empire of old time one, & brought ſubiect to their peace from the Eaſt euery where throughout both parts of the world, North and South, euen vnto the fartheſt place of the VVeſt. All the feare of them by whome they were afore time oppreſſed was taken away, and wiped from of the face of the earth, they celebrated ſolemne and royall feaſts. All was repleniſhed with the bryght beames of ioye and gladneſſe, and they which afore time full ſadly beheld eche other, now they do it with gladſome countenance and cheerefull eyes, they honored before all thinges (for ſo they were inſtructed) the ſupreme kinge, next the godly emperour together with his ſonnes beloued of God, with daunces and hymnes throughout townes and contries. Moreouer all olde iniurie was forgotten, neither was there mention of any mans impietie at all, but the enioyinge of preſent proſperitie, and the expectation of goodneſſe to come. The conſtitutions of the victorious emperour, full of clemencie and lawes containing manifeſt tokens of bountifulneſſe and true pietie, were euery where proclaymed. Thus therefore all tyrannie beyng rooted out, the empire fitte and dew for *Conſtantinus* and his ſonnes was preſerued firme and free from all enuye, who, wyping away all impietie of their predeceſſors in lyfe, and enioying meryly all the benefits beſtowed from aboue, haue ſett forth by their lawes, decreed in the behalfe of the Chriſtians, the ſtudy of vertue, and loue, and pietie towards God, with thankfulneſſe of minde.

The ende of the tenth booke of the Eccleſiaſticall hiſtory of Euſebius Pamphilus Biſhop of Cæſarea in Palæſtina.

THE ECCLESIA-STICALL HISTORIE OF SOCRATES SCHOLASTICVS

COMPRISED IN SEVEN BOOKES, BE-
ginning where Euſebius left, & ending a hundreth and forty
yeares after:

VVRITTEN in the Greeke tongue aboue a thouſande yeares agoe, and tranſlated by
M. H.

Imprinted at London by Thomas Vautroullier dwelling
in the Blackefriers.
1576.

THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVTCHING THE LIFE, AND HISTORIE OF SOCRATES.

IN ſo much that I finde not in any one writer either auncient or otherwiſe howſoeuer, a ſufficient treatiſe or ample diſcourſe of the life and hiſtory of *Socrates Scholaſticus*: I thought good for the Chriſtian readers ſake to cull here and there ſuch proofes as may bring him the better acquainted with this learned Hiſtoriographer, leſt that vpon the ſodayne he conceaue of him any ſiniſter opinion or miſliking not knowing, either who, whēce or what doctrine he wrote of. I do gather by his owne hiſtory that he liued in the time of *Damaſus* Biſhop of Rome, and floriſhed in the tyme of *Chryſoſtome* Biſhop of Conſtantinople, about 412. yeares after Chriſt. of this opinion is *Volaterran* where he writeth: *Socrates* wrote the Eccleſiaſticall hiſtory vnto the tyme of *Chryſoſtome*, when as it is moſt like he floriſhed him ſelfe. but his owne wordes in my iudgement are playner where the time is exactly layd downe in this ſorte: Our whole hiſtorye (ſayth he) being deuided into ſeuen bookes, compriſeth the compaſſe of one hundreth and fortyyeares, beginning at the firſt yeare of the two hundreth and firſte Olympiade vvhen *Conſtantine* was proclaymed Emperour, & ending in the 2. yeare of the two hundreth eight & twentyeth Olympiad being the 17. Conſulſhip of *Theodoſius* the Emperour. *Theodorus Zuinger* calleth *Socrates*, Piſtorienſem presbyterum, miniſter of Piſtoria in Italy: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that tyme and wrote in like ſorte the Eccleſiaſticall hiſtory) miniſter of Piſtoria. I doe not ſee how either of them being Grecians coulde be miniſter of any the latine or weſt Churches. *Sozomenus* was of Salamina an Ile hard by Athens where he wrote his hiſtorye in the Greeke tongue: *Socrates* was of Conſtantinople the which *Volaterran* doth confeſſe, nay his owne words doe teſtifie the ſame where he writeth in this ſort: I of mine owne part (ſayth *Socrates*) in ſo much I leade my life here at Conſtantinople, where I was borne, bredd and brought vp, no maruell though I write more at large of the famous acts done within this citye: partly ſeeing that I ſawe moſt of them with mine eyes, and partly alſo in ſo much they are more famous and thought farre worthier of memory then many other Acts. *Nicephorus* that fabulous Hiſtoriographer doubteth not to ſclaunder him with the hereticall ſect of Nouatian, when as no ſuch thinge can be gathered by the workes of *Socrates*. he dreameth that in ſo much he had familiaritie, and commendeth diuerſe of the Nouatian Biſhops for many their rare and ſinguler vertues, therefore without all peraduenture (ſayth he) he was a Nouatian. I reade that *Origen* was of a long tyme in one houſe together at bedd and borde with an olde hereticke whoſe name was *Paulus*: I ſee that *Euſebius* highly commendeth the heretick *Tatianus* for his booke againſt the Gentiles, he extolleth alſo *Bardeſanes* the Syrian, who was a Valentian hereticke: I finde that *Dionyſius* Biſhop of Alexandria reuerenced wonderfully the perſon of *Nepos* the Chiliaſt, he doubted not to affirme that his ſoule was in reſt: yet as we may in no wiſe call *Origen* an heretick for his familiaritye with *Paulus*: neyther *Euſebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardeſanes*, neyther *Dionyſius* a Chiliaſt for extolling of *Nepos*, no more may we call

Socrat. lib. 6. eccl. hiſt. cap. 12.
Volater. li. 19. Anthropolog
Socrat. li. 7. cap. 47
Theodor. Zuinger. Volaterr.
Socrat. li. 5. cap. 23
Niceph. lib. 9. cap. 13. lib. 11. cap. 14.
Euſeb lib. 6 cap. 2.
Euſeb. lib. 4 cap. 27. 28.
Euſeb. lib. 7 cap. 23.

Socrates a Nouatian for his familiaritie with *Auxanon* and prayſing of the Nouatians. where he commendeth the Nouatians, where he maketh report of *Auxanon*, where alſo he excuſeth him ſelfe, his wordes are theſe: I haue learned moreouer (ſayth *Socrates*) that *Eutychianus* a man of ſyncere religion floriſhed about that time, who though he were of the Nouatian ſect, yet did he many ſtraunge things. I will reueale him that reported me his doings, neyther will I cloke or conceale that at all, though therefore I may ſeeme to incurre ſuſpicion or the reprehenſion of diuers perſons. It was *Auxanon* a prieſt of the Nouatian Church. In an other place he commendeth the Nouatians for embracing the Nicene Creede, for ioyning with the true Chriſtians agaynſt the Arian heretickes: who woulde not in like ſorte commende them for the ſame? he ſayth further that almoſt they had bene at vnitie with the true Catholicks, had not the fault bene in the Nouatians them ſelues. What other thing is this then commending of them for well doing and reprehending of them for ill doing? is he therefore to be termed a Nouatian? This *Nicephorus* ſticked not in like ſorte to call *Euſebius* an Arian, who as it is well knowen vnto the whole worlde was at the councell of Nice, wrote the creede & condemned *Arius* with his owne hand. ſure I am of this, that toutching the hiſtory, this *Nicephorus* hath patched together out of *Euſebius*, *Socrates*, *Euagrius* & other auncient writers: if euery birde tooke her fether from him there woulde be nothing left of his owne parte but fables. *Tritenhemius* wrote reuerently of this author in this ſorte: *Socrates* by byrth a Grecian, a learned and an eloquent man, a notable Hiſtoriographer, of great fame by reaſon of his profounde ſkill: wrote a volume contai- ning the Eccleſiaſticall hiſtory from the raygne of *Conſtantinus magnus* the firſte Emperour of that name vnto the raygne of *Theodoſius iunior*. I finde by tranſlating of him the doctrine ſounde, the ſtile familier, the ſtory faythfull: in commending he obſerueth a meane, in reprehenſion modeſt, in confutation earneſt and zealous in defence of the trueth: the autor him ſelfe learned, his iudgment graue, & his writings of great antiquitie.

Socrat. li. 1. cap. 9.

Socrat. li. 2. cap. 30.

Socrat. lib. 1. cap. 5. lib. 2. cap. 17.

Tritenhemius li. de eccl. ſcrip.

THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. I.

The proëme of the booke. He beginneth his hiſtory where Euſebius ended.

E*Vſebius* ſyrnamed *Pamphilus*, compriſing wholly in tenne bookes the Eccleſiaſticall hiſtory, continewed the ſame vnto the tyme of *Conſtantinus* the Emperour. in the which tymes the heate of perſecution kindled by *Diocletianus* agaynſt the Chriſtians was quenched. The ſame author writing the lyfe of *Conſtantine*, paſſed ouer very lightly the practiſes of *Arius*. for that he chiefly endeuored to publiſhe the prayſes of the Emperour, & exquiſitely to ſet forth with maieſtye of wordes the oration wherewith he might highly commende him, rather then diligently to deſcribe the actes of that tyme. We therefore, purpoſing to write the thinges which happened in the Church ſince that tyme, wil beginne where *Euſebius* left, not minded with curious and lofty ſtyle, but playnely to ſett forth onely the thinges which eyther we haue founde faythfully recorded, or elſe haue bene ſhewed vnto vs by ſuch as ſawe them with their eyes. And in as much as it ſeemeth very neceſſary for our preſent purpoſe, to mention the maner howe *Conſtantinus* the Emperour became a Chriſtian, we will ſpeake ſomewhat hereof, and herehence take our begining.

Socrates in this his firſt booke contayneth the hiſtory of 31 yeares, being the whole raigne of Conſtantine and the ende of 340. yeres after Chriſt. Where Socrates beginneth his hiſtory.

Cap. II.

Howe Conſtantinus the Emperour became a Chriſtian.

WHen as *Diocletian* and *Maximinian* by ſyrname *Herculius*, had by vniforme conſent depoſed them ſelues of the emperial ſcepter and embraced a priuate kinde of life: when as alſo *Maximianus* otherwiſe called *Galerius* raigning together with them had taken his iourney into Italy, and appoynted two Emperous, *Maximinus* to rule the Eaſt, and *Seuerus* to gouerne Italy: *Conſtantinus* is openly proclaymed Emperour in Britanny to ſucceede his father *Conſtantius* which died the firſt yeare of the two hundred ſeuenty and firſt Olympiad, the fiue and twentyeth of Iulye. but at Rome *Maxentius* the ſonne of *Maximianus Herculius*, is choſen of the pretorian ſouldiers not to gouerne the empire but rather to practiſe tyranny. Not long after, *Herculius* inflamed againe with deſire of rule, went about to diſpatch his ſonne *Maxentius*, but ÿ ſouldiers hindred his purpoſe, in the ende he died at Tarſus a city of Cilicia. *Seuerus* the Emperour which was ſent to Rome by *Galerius Maximinianus* to take *Maxentius*, was of the ſouldiers betrayed and put to death. Laſt of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinnius*, by originall a Dane, his old fellowe ſouldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the Romaines ill fauoredly, he oppreſſeth them and ſheweth him ſelfe rather a tyrant then an Emperour towards them, he farre paſſeth the boundes of ſhamefaſtnes abuſing the ſpouſes of noble perſonages, ſleying many with the ſworde and putting in vre other ſuch like lewde practiſes. *Conſtantinus* the emperour being certified hereof deuiſed with him ſelfe which way poſſibly he might ridd the Romaynes from vnder this greeuous yoke of ſeruitude and diſpatch the tyrant out of this life. deliberating thus with him ſelfe, he forcaſted alſo what God he were beſt to cal vpon for ayde to wage battel with the aduerſary. he remembred how that *Diocletian* which wholy dedicated him ſelfe vnto the ſeruice of the heatheniſh Gods, preuayled nothing thereby, alſo he perſwaded him ſelfe for certayne that his father *Conſtantius* who renounced the idolatry of the Gentiles ledd a more fortunate life, muſing this doubtfully with him ſelfe, and taking his iourney with his ſouldiers I wott not whither, a certayne viſion appeared vnto him, as it was ſtraunge to beholde, ſo in deede incredible to be ſpoken of. about noone, the day ſomewhat declining, he ſawe in the ſkye a lightſome piller, in forme of a croſſe, wherein

Diocletian Maximinian. Maximinus. Seuerus. Conſtantin9. Maxentius. Licinnius. The tyranny of Maxenti9. The ſigne of the croſſe

was ſeene of Conſtantinus in the aëre. these wordes were ingrauen: In this ouercome. the which viſion ſo amazed the Emperour, that he miſtruſting his owne ſight, demaunded of them that were preſent, whether they perceaued the viſion: which when all with one conſent had affirmed, the wauering minde of the Emperour was ſetled with that diuine and wonderful ſight. Christ appeareth to Conſtantine in his ſleepe. The night following in his ſlepe he ſeeth Chriſt which ſayeth thus vnto him: frame vnto thy ſelfe the forme of a croſſe after the example of the ſigne which appeared vnto thee, and beare the ſame agaynſt the enemies as a fitt banner or token of victory. he being fully perſwaded with this oracle, commaundeth the victorious ſigne of the croſſe (which as yet is reſerued in the pallace of the Emperour) to be made, and therewith proceedeth forewards in his affayres with greater courage and promptnes of minde. and ioyning with the enemy right ouer againſt Rome, about the bridge commonly called Bulbia, he gott the victory, for *Maxentius* being drowned in the riuer, died. Maxentius died about the yeare 318. it was the ſeuenth yeare of his raigne when þ he ouercame *Maxentius*. after theſe thinges when as *Licinnius* his fellow Emperour and his brother in lawe, hauing maried his ſiſter *Conſtantia*, ledd his life in the Eaſt: *Conſtantinus* enioying ample benefitts receaued at the handes of God, ſhewed him ſelfe gratefull in offering of thankes and prayſes vnto the author of all goodnes. The godly ſtudy of Conſtantine. his practiſes were theſe: to deliuer the Chriſtians from perſecution, to call agayne the exiled vnto their natiue ſoyle: to ſett at liberty ſuch as were in priſon: to reſtore agayne the goods confiſcated: to build againe the Churches that were ouerthrowen: all which things he accompliſhed with great promptnes of minde. The death of Diocletian Anno Dom. 318. in the meane while *Diocletianus* which had reſigned the empire departed this life at Salon a city of Dalmatia.

Cap. III.

How Conſtantinus fauoring the Chriſtians, and Licinnius perſecuting them, wage battell one agaynſt the other.

Conſtantinus the Emperour fixing his whole minde vpon ſuch thinges as ſett forth the glory of God, behaued him ſelfe in all things as a Chriſtian, erecting Churches from the ground and adorning them with goodly and gorgeous conſecrated monuments: moreouer ſhutting vp the temples of the heathens, purging and publiſhing vnto the world (in the way of deriſion) the gaye images gliſtering within. but *Licinnius* famous among them for his fond opinion in gentiliſme, hated the Chriſtians, who for all he durſt not openly perſecute for feare of *Conſtantine* the Emperour, yet in ſecrete he menaced and diſpatched many Chriſtians. but in proceſſe of time he endeuored openly to afflict them. This perſecution was prouincial, for it was kindled there only where *Licinnius* made his abode. after theſe things, practiſing in other things alſo þ part of a tirant, being fully perſuaded that *Conſtantine* was not ignorant hereof, and knowing full well þ he was greatly offended with him for it, he haſteneth to cleare him ſelfe, flattering and fayning to ioyne with him in league of friendſhip binding him ſelfe with an oth neuer to perpetrate any tyrannicall acte, and not onely ſwearing but withall forſwearing him ſelfe, for he ceaſed not from tyranny, neither relented from raiſing againſt the Chriſtians the greeuous ſtorme of perſecution. he forbad the Biſhops by decree that they ſhould not conferre at all with the Gentiles, to the ende the religion of the chriſtians might nether take roote, nether be raiſed at al. Then was the perſecution rife in euery mans mouth and in deepe ſilence, ſecret in worde yet open in deede. the perſecuted members of Chriſt endured intollerable paine of their bodies and ſuſtained great loſſe of their ſubſtance. * Cap. 4. in the Greeke. * Whereby he incenſed greatly the Emperour *Conſtantine* againſt him, ſo that they breaking the league of fayned friendſhip which was betwene them, became deadly foes. Not long after they waged battel & meting oft by ſea & by lande, in the ende at Chryſopolis a city of Bithynia, to wete at the docke or hauen of Chalcedon, *Licinnius* was ouercome and yelded him ſelf vnto *Conſtantine*. The humanitye of Conſtantine. He taketh him aliue, he dealeth curteouſly with him, he ſlayeth him not, but enioyned him to dwell in Theſſalonica, and there to leade a quiet and a peaceable life. it was but a ſmall time that he liued in peace, for immediately after, he gathered an hoſt of Barbarians and endeuored by fighting agayne to reuenge his former foyle. Licinius was put to death for his periurie & breakig of league Anno Domini 327. the which when *Conſtantine* had vnderſtoode he commaunded that he ſhoulde be put to death, at whoſe commaundement he was diſpatched. *Conſtantinus* nowe hauing the vpper hande and publiſhed Emperour & King, endeuoreth forthwith to amplifie the Chriſtian affaires and that diuerſly by his meanes alſo the Chriſtians liued in great peace and tranquillitye, but after this peace there enſued warres and deadly hatred amonge the Chriſtians them ſelues, what it was, how it beganne, and the maner of it we will declare.

Cap. 5. in the Greeke.

CAP. III.

The contention betwene Arius and Alexander Biſhop of Alexandria, and how that Alexander depriued Arius with his complices of the miniſtery.

AFter *Peter* Biſhop of Alexandria which ſuffred martyrdome vnder *Diocletian, Achillas* ſucceeded in the Biſhopricke. After *Achillas, Alexander* in the time of the aforeſayd peace was choſen Biſhop. who leading a quiet and a peaceable life brought the Church vnto an vnity. and on a certayne time in preſence of the Prieſtes which were vnder him and the reſt of the clergy he entreateth ſomewhat more curiouſly of the holy trinitie and the vnitie to be in the trinitie. *Arius* then being one of the Prieſtes placed in order vnder him, a man very ſkilfull in the ſubtelties of ſophiſticall logick, ſuſpecting the Biſhop to haue brought into the Church the erroneous doctrine of *Sabellius* the Aphrick, & being kindled with the deſire of contention, ſett him ſelfe oppoſite agaynſt the opinion of *Sabellius* the Aphrick, and as it ſeemed directly againſt the allegations of the biſhop, ſaying: if the father begatt the ſonne, then had ÿ ſonne which was begotten a beginning of eſſence: hereby it is manifeſt that there was a time when the ſonne was not, and the conſequent to followe neceſſarily that he had his eſſence of nothing. * When he had with this ſtraung kinde of doctrine concluded & layd downe this poſition, he prouoked many to reaſon hereof, ſo that of a ſmall ſparcle a great fire was kindled. for this noyſome peſtilence beginning from the Churches of Alexandria ſpredd it ſelf throughout all Ægypt, Libya, & the vpper Thebais, yea paſſed moreouer through the reſt of the prouinces and cities. many others alſo embraced the peſtilent opinion of *Arius*, of which number chiefly *Euſebius* (not he of Cæſarea) but an other which afore time was biſhop of ÿ church of Berytus, but then craftely crept in to be Biſhop of Nicomedia a city of Bithynia, claue faſt vnto him. which thinges when *Alexander* had both hearde and ſeene done with his eyes, was very much moued thereat, and ſummoning together a counſell of many Biſhops, he depriueth *Arius* and ſuch as fauored his opinion of the prieſtly order: and wrote vnto the ſeuerall Biſhops throughout the cities in this maner.

Peter. Achillas. Alexander.

Arius contraryeth his Biſhop and ordinary.

The original of Arius hereſie.

* Cap. 6. in the Greeke.

Two Euſebius, the firſt was writer of the former hiſtory, the 2. Biſhop of Nicomedia, & an Arian.

The epiſtle of Alexander Biſhop of Alexandria.

TO the welbeloued and moſt reuerend brethren fellow miniſters with vs throughout the churches wherſoeuer. In ſo much as we are commaunded by holy Scripture to retaine the bonde of vnity & peace, it is requiſite that we vvrite & ſignifie one to another the things that ſeuerally happen among vs, to the ende that if one ſuffer or one reioyce, vve all may ſuffer together or reioyce together. Novv in our church there are riſen certaine men vvhich tranſgreſſe the lawes: which impugne Chriſt: which leade men into Apoſtaſie: whome a man may rightly ſuppoſe & iuſtly terme the forrunners of Antichriſt. I was diſpoſed truely to be ſilent and not to blaſon at all ſo haynous an offence if peraduenture by any meanes poſſibly this blemiſh might haue bene wiped away from among them which alone fel from the church, leſt that ſtraying abrode into ſtraung places it might infect vvith the filth therof the eares of ſimple & ſeely ſoules. but in as much as *Euſebius* novv Biſhop of Nicomedia, ſuppoſing the vvhole ſtate of the church to be vnder his iuriſdiction, and ſeeing vvith him ſelfe that he is to be charged of none for leauing the Churche of Berytus, and for that he greedily gaped after the Churche of Nicomedia, and in that he is become the patrone and ringleader of theſe Apoſtatas, going about to publish letters into all prouinces, highly extolling them that he may plung certayne of the ignorant ſort into an extreame peſtilent hereſie altogether contrary to Chriſt him ſelfe: I thinke it neceſſary (ſeeing the like is vvritten in ſome parte of the lavve) no longer to be ſilent. but to declare vnto you all the vvhole matter vvhereby ye may not onely knovve them vvhiche fell from the trueth, but alſo their deteſtable doctrine and the circumſtance of their hereſie, and alſo if peraduenture *Euſebius* doe vvrite vnto you that you geue no eare vnto him. for he hauing concealed for a ſeaſon his olde feſtred corruption of minde, and novve diſpoſed to renevve the ſame, fayneth to further their cauſe by his epiſtels, but in very deede he shevveth plainly that theſe his practiſes be directed to the furtherance of his ovvne cauſe. ſuch as fell from the Church vvere theſe: *Arius, Achillas, Æithales, Carpônes,* a ſeconde *Arius, Sarmates, Euzoius, Lucius, Iulianus, Menas, Helladius, Gaius,* and together vvith them alſo *Secundus* & *Theônas* vvhich ſometime vvere called Bishops the things vvhich they published abroade contrary to holy Scripture were ſuch: that God vvas not alvvayes a father, but that there vvas ſometime vvhen he vvas no father:

The blaſphemies of Ari-

us and his complices. and that the vvorde of God vvas not from euerlaſting, but had his beginning of nothing. For that God vvhich is, made him vvhich vvas not, of that vvhich is not, for vvhich cauſe there vvas a tyme, vvhen he vvas not. that the ſonne vvas a creature and made, neyther like vnto the father in ſubſtance, neyther the true vvorde of the father by nature, neyther his true vviſedome, but made metaphorically the worde and the vviſedome, & the ſame to be made by the proper worde of God and by the wiſedome which is in God, in the which God made all thinges and him toe. for vvhich cauſe he is of a changeable and diuerous nature as all other reaſonable creatures be. that the vvorde is ſtraung, diuerous and ſeuered from the vviſedome of God. that the father can not be expreſſed by the ſonne, that the ſonne knovveth not the father fully neyther abſolutely, neyther can perfectly diſcerne him. and that the ſonne perceaueth not the ſubſtance of the father as he is, but that he was made for our ſakes, that God by him as by an inſtrument might create vs, and that he had not bene, had not God bene moued to create vs. One at that tyme demaunded of them vvhether the vvorde of God coulde be chaunged as the deuill vvas chaunged? and they vvere not afrayd to anſvvere: yea, it may be. for that he is of a chaũgeable nature and begotten, he is mutable. *Arius* therefore and his adherents vvhiche vttered theſe thinges and impudently auoutched them together vvith all ſuch as fauour the like fonde opinions: VVe together vvith other Biſhops of Ægypt and Libya in number vvelnighe a hundred meeting for the ſame purpoſe, haue pronounced to be helde of all men for accurſed. *Euſebius* and his adherents endeuer to mingle falſehoode with the trueth, & pietye with impietye, but they shall not preuaile, for trueth getteth the victory & light hath no fellowship with darknes, no agreement betwene Chriſt & Belial. who euer hearde of the like practiſes? & who preſently if he heard the like woulde not wonder as at ſtraung thinges, and ſtoppe his eares leſt the dregges of ſo deteſtable a doctrine should annoy the ſenſe of hearing? what man hearing *Iohn* affirming: *in the beginning was the worde*, will not forthwith condemne theſe which ſay: there was a tyme when he was not? or who is it when he heareth in the Goſpell: *the onely begotten ſonne and by him were all thinges made*, that vvill not deteſt theſe, vvhich affirme that the ſonne is one of the creatures? and hovve can he reſemble the thinges vvhiche vvere made by him? or hovve can the onely begotten (as their opinion is) be numbred vvith all other liuing creatures? or hovve is he made of nothinge vvhen the father ſayeth: *My harte hath endited a good matter.* and: *Before the morning in the wombe haue I begotten thee?* Or hovve is he in ſubſtance different from the father, being the *Perfect image and brightnes of the Father?* and vvhen as he him ſelfe ſayeth: *He that hath ſeene me, hath ſeene alſo the Father*. or hovve can it be if the onely ſonne of God be the vvorde and the vviſedome, that there vvas a tyme vvhen that he vvas not? it is as if a man shoulde ſaye: God ſometyme vvanted both vvorde and vviſedome. or hovve is he chaungeable and mutable, vvhen as he reporteth of him ſelfe: *I am in the Father*, and *the Father is in me*. alſo: *I and the Father be both one*. and by the Prophet *Malachye* alſo: *Conſider me that I am God, and am not chaunged*. and althoughe this ſaying may be referred vnto the Father him ſelfe, yet preſently it is applyed more aptely vnto the ſonne, for in that he was borne and become man, he is not chaunged at all, but as the Apoſtle vvriteth, *Ieſus Chriſt yeſter nyght, and toe daye, and he is the ſame for euer*. VVhat therefore ledd them (I beſeache you) vnto ſo erroneous and deteſtable an opinion for to ſaye: he vvas made for vs, vvhen as the Apoſtle vvriteth: *For of him and by him are all thinges?* no maruell at all, in that they falſely reported, the ſonne not fully and perfectly to knovve the Father, for vvhen they had once determined vvith them ſelues to vvarre agaynſte Chriſt, they vtterly reiected the vvordes of our Lorde vvhere he ſayth: *as the Father knoweth me*, (ſayth the ſonne) *ſo doe I knowe the Father*. if the Father knovveth the ſonne vnperfectly, then is it manifeſt that the ſonne knovveth the Father vnperfectly alſo. but if this be impiety and open blaſphemye, and that the Father knovveth the ſonne perfectly and fully, then doth it follovve that euen as the Father knovveth his ovvne vvorde, ſo the vvorde knovveth his ovvne father, vvhoſe vvorde he is. but vvhen as at ſundrye tymes vve conuinced them vvith allegations and expoſitions out of the ſacred and heauenly Scriptures, for all that, they agayne chaunged them ſelues like vnto the chaungling & diuerouſly beſpotted beaſte Chamæleon, vvreſting vvith all might poſſible to light vpon their owne pates the ſaying of the wiſe man: *VVhen the vngodly perſon commeth to extreame impietie then he diſdayneth*. and though many hereſies ſprange before their tyme, vvhiche exceeding out of meaſure in impudencye fell out at length for all that into extreame follye: yet theſe men,

Marginal notes: The confutation of Arius. — Iohn.1. — Pſal.44. — Pſal.109. — Coloſſ.1. — Heb.1. — Ioh.14. — Ioh.14. — Ioh.10. — Malach.3. — Hebr.13. — 1.Corinth.8. — Ioh.10. — Prouer.18.

men, vvhich endeuer vvithal their gloſes to take avvay the diuinity of the vvord, dravving nerer vnto the time of Antichriſt, doe in manner declare thoſe hereſies, in compariſon of the impitie of their blaſphemous opinion, to be in the right trueth, VVherefore they vvere excommunicated & baniſhed the church and pronounced to be held of all men for accurſed. And though vve tooke theyr fall heauyly, ſpecialy becauſe that ſometime they ſupped the ſvvete ioyce of the eccleſiaſticall doctrine and novve are fallen from the ſame: yet vve maruell not greatly at thē. For the like happened heretofore not only to *Hymenæu:* & *Philetus* but alſo before them vnto *Iudas* vvhich vvas the diſciple of our Sauiour, aftervvardes a traytor and an Apoſtata. Neither are vve hereof ignorant or vnmindefull. For our Sauiour hath forewarned: take heede, leſt any deceaue you. For many vvill come in my name, ſaying: I am, and the time is novve at hand, And they wil deceaue many, goe not after thē. & *Paul* vvhē he had learned theſe things of our Sauiour, wrote: that in the latter times ſome ſhall fall from the ſounde fayth and ſhall geue eare vnto ſpirites of error. & doctrines of deuells oppugning the trueth. Novve therefore in as much as our Sauiour Ieſus Chriſt hath commaunded the ſame, and ſignified the ſame alſo vnto men by his Apoſtle, and vve truely hearing their impiety vvith our eares, not vvithout iuſte cauſe, haue (as vve ſayd before) pronounced this kind of men for accurſed, and proclaimed openly that they are cut of, from the Catholick church, & farre frō the right fayth. And vve haue certified your holynes wel beloued and moſt reuerende brethren, vvhich are ioyned vvith vs in the ſame fellovvship of the publique miniſtery, that, if peraduenture ſome of them ouerboldly preſume to preſente themſelues before you, ye geue no heede vnto them, neyther be perſvvaded by *Euſebius*, neyther by any other vvhoſoeuer, that ſhall vvrite vnto you in theyre behalfe. For it behoueth vs that be chriſtians to eſchevve all ſuch as open theyr mouthes agaynſt Chriſt, and ſuche as are alienated in minde from him, as enemyes of God and rotten ſheepe corrupting the ſenſe of mans mind, and that vve bid not ſuch kinde of men (as Saynct *Iohn* hath commaunded) no not ſo much as God ſpeede, leſt that vve become partakers of theyre offences. Salute them vvhich are amonge you, bretherne: the bretherne vvith vs ſalute you alſo. When *Alexander* had wrytten theſe letters vnto the byſhops euery where throughout the ſeuerall cities, this peſtilente infection hereby was the more ſcattered abrode, becauſe that theſe vnto whome theſe letters were directed beganne to burne amonge themſelues with the ſparcles of contention and diſcorde. For ſome condeſcended and ſubſcribed vnto the letters: ſome others with all might impugned them. But ſpecially amonge all the reſt *Euſebius* byſhop of Nicomedia was prouoked to the ſchiſme and diſſention, for that *Alexander* had often in his letters charged him by name. And at that time *Euſebius* was able to do much, becauſe that the emperour then made his abode at Nicomedia, where *Diocletian* a litle before had buylded a princely pallace. For which cauſe many byſhops fauored the opinion of *Euſebius*. But he ceaſed not to wryte vnto *Alexander* that he woulde lette paſſe the controuerſie rayſed betwene them: that he woulde admitte againe *Arius* and his adherentes into the churche: and others alſo throughout the cities he exhorted that they ſhoulde by no meanes condeſcende vnto the drifte of *Alexander*. whereby there roſe euery where no ſmale tumult. For then a man might haue ſeene not onely the preſidentes and chiefe rulers of the churches, inueying one againſt an other with ſpitefull and opprobrious tearmes: but alſo the laye multitude ſeuered a ſunder into two partes, the one fauoring the one ſide, the other, the other ſide. Wherefore the caſe became ſo haynous and ſhamefull, and into ſo lamentable a plighte that the chriſtian religion was openly derided of all men, euen in the publique theatres and ſolemne ſpectacles. The inhabitors of Alexandria contended very childiſhely, yea without all modeſtie about the chiefe poinctes of chriſtian religion, they ſente alſo legates and embaſſadours vnto the byſhops throughout the other prouinces, who ſeueringe themſelues vnto eyther ſide, rayſed the like contention. The Meletians who not longe before were cutt of from the churche, ioyned themſelues with the Arians. I thinke it expedient to note what kinde of men they are. *Meletius* byſhop of a certaine citie in Ægypte, beſides ſundrye other cauſes, ſpecially for that in the tyme of perſecution he had renounced the fayth, and ſacrificed to Idols, was depriued of his byſhopricke by *Peter* byſhop of Alexandria, which ſuffred Martyrdome, vnder *Diocletian*. Who beinge depriued and fauored of many for all his fonde doinges, became the ringeleader of the hereſie, amonge them, who in Ægypt, of him vnto this preſent daye are called Meletians, and hauinge no iuſte cauſe or cloke to defende his doinges, in that he preſumed to ſeparate himſelfe from the churche, made a ſleeueleſſe anſwere: ſayinge that he was greatly iniuryed, wherefore he brake out into

Arius & his complices excommunicated.

2. *Timoth*. 2.

Math. 24.

1. *Timoth*. 4.

2. *Iohn*.

The meletiā heretickes ioyne with the Arians. Meletius why he was depriued by Peter byſhop of Alexandria.

raylinge ſpeaches and reuiled *Peter*. And as ſoone as *Peter*, in that heate of perſecution, had ended his life with Martyrdome, he poſted ouer his opprobrious tearmes and rayling ſpeaches to the paintinge of *Achillas* who ſucceeded *Peter* in the ſeae of Alexandria. And laſt of all he leueled the pearcinge dartes of ſpitefull language at *Alexander*, who after the death of *Achillas* was there placed byſhop. While this tumulte and diſſention was toſſed to and froe, the opinion of *Arius* was called into controuerſie, then *Meletius* with his complices tooke part with *Arius*, and together with him conſpired againſt the byſhop. But they vnto whome the opinion of *Arius* ſeemed abſurde, approued of *Alexanders* ſentence toutchinge *Arius*, and affirmed the condemnation pronounced agaynſt ſuche as were of that opinion to be iuſte and accordinge to right. But *Euſebius* byſhop of Nicomedia, and as many as fauored the fonde opinion of *Arius*, wrote vnto *Alexander* that he ſhoulde reuoke the depriuation and digraduation paſt, and admitte into the churche, ſuche as were excommunicated and excluded the companye of the faithfull, and that they maintained no deteſtable doctrine at all. So then when of eyther ſide letters were brought vnto *Alexander* byſhop of Alexandria, the letters of both ſides were gathered together into one, *Arius* tooke ſuch as were in his behalfe, *Alexander* gathered the contrary. Here occaſion was miniſtred vnto the hereticall ſectes of the Arians, Eunomians, and Macedonians which in theſe dayes diſperſe themſelues abrode, to defende theyr damnable doctrine. For euery one ſeuerally alleageth for proufe and teſtimonye of his opinion the epiſtles of ſuche as are of his owne ſecte.

Arians. Eunomians. Macedoniãs.

Cap. IIII.

Cap.7.in. the Greeke.

Howe Conſtantinus the Emperour beinge carefull for the concorde & vnity of the churche ſent Oſius a Spanyarde vnto Alexandria to reconcile Alexander and Arius, wrytinge, alſo an epiſtle vnto both the parties

When the emperour was certified hereof he was wonderfull ſorye and ſuppoſed this ſchiſme to be his owne calamitye. Forthwith therefore he wente ſeriouſly about to quenche the heate of diſcorde kindled among them, and ſent letters vnto *Alexãder* and *Arius* by a man worthy of creditt whoſe name was *Oſius* byſhop of Corduba a citye of Spayne, this man the emperour loued entierly and highely honored. Some parte of which letters I ſuppoſed not impertinent for this place, which are wholy alleaged by *Euſebius* in his bookes of the life of *Conſtantine*.

Oſius a Spaniard, byſhop of Corduba.

Conſtantine the puyſant, the mighty, and noble emperoure vnto Alexander and Arius ſendeth greetinge.

Hereby I gather the originall grounde of this controuerſie in that thou *Alexander* haſt demaunded of the elders toutching a certaine place of holy Scripture yea rather toutching a certaine vaine peece of a queſtion, vvhat euery ones opinion vvas: and thou *Arius* haſt vnaduiſedly blaſed abrode and ſett abroche that vvhich thou shouldeſt not at the firſt haue conceaued, and hauing conceaued it, thou shouldeſt haue paſt it ouer vvith ſilence. VVhereby this diſſention is riſen among you, the vvonted aſſembly of the church hindred, the moſt deuout people diuerſly diſtracted into ether ſide & rente a ſunder, being afore time one body cõpacted together in harmoniacal vnity. wherefore let ether of you, pardoning ech other, like of that the which your felowe miniſter not without cauſe exhorteth you vnto: and what is that? that you neyther obiecte at all, neither anſwer any obiection that concerne ſuch matters. For ſuch queſtions as no law or eccleſiaſticall canon neceſſarily defineth, but the fruteleſſe contention of idle braine ſetteth abrode, though the exerciſe thereof auaile for the sharpening of the witt, yet ought we to retaine them within the inner cloſett of our mind, & not rashly to broch them in the publique aſſembly of the vulgare people, neither vnaduiſedly to graunt the common ſorte the hearing thereof. For hovve many be there that can worthely explicate & ſufficiẽtly ponder the weyght of ſo graue, ſo intricate, and ſo obſcure a matter? but if there be any ſuch that perſuadeth himſelfe able eaſily to compaſſe and to attaine vnto it, howe many partes are there (I beſeche you) of the multitude whome he can ſufficiently inſtruct therein? and who is there in ſifting out ſo curious a queſtion that can well paſſe the perill of plunging error? wherefore in ſuche caſes we muſt refrayne from verball diſputations leſt that ether we by reaſon of the imbecillity of our witt, can not explicate our

The epiſtle of Conſtantinus vnto Alexander & Arius takẽ out of the 2. booke of Euſebius of the life of Conſtantine.

our minde, ether our auditors when we teach by reaſon of theyr dull capacity can not comprehende the curious drift of our doctrine, whereby the people of neceſſity incurreth the dāger ether of blaſphemye or the poyſoned infection of diſcorde.wherefore both the rashe obiection, and the vnaduiſed anſwere(being cauſe of the heretical ſectes of the Arians,Eunomians,and of as many as fauor the like folly ought ere other of ech other craue pardone.Neither is there occaſion miniſtred to cōtende about the chiefeſt commaundement in holy Scripture,neither is there ſprong any new opinion touching the ſeruice of God:for you retaine the on and the ſame ſentence in ſubſtance of fayth,ſo that you may eaſily embrace the vniforme conſent of vnity & cōcorde.For it is not well that for your contention about ſo ſclender matters and trifling toyes,ſo great a multitude of the people of God through your negligence should be at ſuch diſcorde among themſelues.Yea it is ſuppoſed not onely not well, but alltogether intollerable.And that in fewe wordes I may lay before your eyes ſome preſident hereof,I will reaſon with you : ye are not ignorant as I ſuppoſe that the philoſophers agree amōg themſelues,all ioyntly profeſſe one title and name of diſcipline,yet for all that,they vary and diſagree in ſome odde opinion which ſeuerally they holde, who though they diſſent by reaſon of theyr ſeuerall opinion, yet becauſe of there compacted profeſſion,they ioyne hands and holde together like birdes.If then the caſe be thus,why may it not be thought farre more expediēt that we wearing the cognizance of the moſt mighty God,euen for the chriſtian religion the which we profeſſe, should be at peace & vnity among our ſelues?but let vs vveygh more diligently and conſider more deepely vvith our ſelues, vvhat I shall novve ſay:vvhether it be right or reaſon that for light and vayne contention about vvordes,one brother should diſſent from an other,and the renovvmed peace by peſtilent diſcord through vs vvhich ſpite one an other for ſclender & vnneceſſary matters should thus miſerably be prophaned and rent in peces. Theſe practiſes are rather popular & farre more agreable vvith the youthly rashenes of greene heades,then vvith the ſobriety of the graue and prieſtly perſonages.vvherefore of our ovvne accorde let vs put to flight the temptations of the deuell. And in as much as our Lord God almighty the Sauiour of all mē,hath graciouſly geuen abrode of his cōmō light vnto all,therefore be it lavvefull vnto me(I beſeche you) as much as in you lieth,that I being ayded vvith the helping hand of his prouidence, may happely bring my purpoſe to good effect,and that alſo I may leade his people, partely vvith often calling vpon them, partely vvith the diligent ouerſight of theyr life,& partely alſo vvith sharpe admonition,to mutuall loue & amity one with an other.And ſeing that(as I ſayd)there is but one faith amōg you, one conſent of profeſſion,one trade of life and order of lawe,the which with mutual conſent of the mind linketh and compacteth into one the vvhole body with the ſeuerall membres of the ſame:that therefore,which through your diſcorde,moued no ſmall ſturre among you,for that it concerneth not any weyghty ſubſtance of all our religiō,there is no reaſon why it should breed any diuiſion at all in mind,or diſcorde in doctrine. And this doe I ſay,not to compell you in this light and fonde queſtion,of what ſorte ſoeuer it be, alltogether to condeſcende vnto the ſame ſentence,& though you diſſent among yourſelues about a matter of ſmall importance(for neither truely are we all in all things like minded,neither haue we all the ſame nature and gifte ingraffed in vs)neuertheleſſe for all that,it may come to paſſe that the ſacred vnity may ſoundlye & inuiolably be retained amōg you,& one cōſent & fellowship cōſerued betwene all.But toutching the prouidēce of God let there be one fayth amōg all,one cōſent of mind,& one opinion cōcerning God.& as toutching the ſleyghty & ſubtle ſifting out of theſe vaine queſtiōs,though you agree not altogether in one,yet should you haue limited thē within the boūds of your capacity & layd them vp within the ſecrete cloſett of your minde. let the cōmon lincke of amity, let true fayth,let the honor due vnto God,& the reuerēce of his lawe dwell for ſure & certaine amōg you,ioyne hāds together,be friends one with an other,render vnto the whole multitude of the people theyr wonted familiarity, & purging your mindes of the ſpott of cōtention embrace ye againe one an other after the moſt louing & friendlyeſt maner.for oftentimes vvhē enmity is banished,amity is of more delectable force amōg friēds.let me therefor enioy the days in peace & the nights vvithout moleſtation, that the pleaſure vvhich riſeth of the pure light of cōcord & quiet life,may hēceforth inuiolably be cōſerued.If it othervviſe happē,it behoueth vs to ſobe & ſigh,& to shede many a ſalt teare. for it can not be that hēceforth we leade the reſt of our life in peace & trāquility:for it can not be that the people of God(I meane that people which ioyntly with vs is tied to the ſeruice of god)as long as they thus iniuſtly & dāgerouſly diſagree one frō

The contention of Philoſophers.

Brethren and chriſtiās may not brawle cōtentiouſly about words.

an other, doe liue peaceably, or hovve can I in this caſe quiett my ſelfe and ſetle my conſcience? And that you may perceaue the great griefe & ſorow I conceaue in my harte for the ſame, I beſeche you geue eare vnto me. Of late as I came vnto the cyty of Nicomedia forthvvith I purpoſed in minde ſpeedely to trauell tovvards the Eaſte, and vvhen I haſtened tovvards you and had paſſed the greater parte of my iourney, ſo that novve I ſeemed in maner to be with you, tydings hereof conſtrained me to alter my mind, leſt that I shoulde vvith mine eyes behould the thinges vvhich I verely ſuppoſed my ſelfe not able to tollerat with mine ears. Toutching that vvhich remayneth, ſee that vvith your peace & concorde ye make plaine and ſett vvide open the vvay for my iourney into the Eaſt, the vvhich you haue shut vvith your debate & diſcord, kindled of the one againſt the other. And bringe ſpeedely to paſſe that I may perceaue not onely you to holde together, but alſo the whole multitude of the laye people reioycinge, and let vs all ioyntly render thankes (as our bounden duety requireth) vnto God almighty vvith conuenient laude and praiſe, for the publique peace, the common vnity, and liberty of all men.

Cap.8. after the greeke.

Cap. v.

Conſtantinus the Emperour ſummoneth the Nicene councell, it was held at Nicæa a Citie of Bithynia for the debatinge of the controuerſie about the feaſt of Eaſter, and the rootinge out of the hereſie of Arius.

The meſſenger was Oſius byſhop of Corduba in Spaine.

Though the emperours letters contained a wonderfull exhortation full of graue and ſobre councell, yet ẏ poyſon of diſſention had takẽ ſuch roote, that neither the induſtry of the emperoure, neyther the credit of the meſſenger which brought the letters colde ſuppreſſe it. For neither *Alexander*, neither *Arius*, tempered the madnes of their cõtentious minds for all the emperours letters. There was moreouer no ſmall contention and a greate tumulte amonge the vulgare ſorte, before the which there was an other peſtilẽt kind of ſedition, ſcattered abrode into certaine particular prouinces, which greatly moleſted the quiet eſtate of the church: to weete, the ſchiſme about the time of the celebration of the feaſt of Eaſter, which then had onely poſſeſſed the Eaſterne partes, whileſt that ſome curiouſly obſerued the Iudaicall celebration of the feaſte, ſome other the generall cuſtome and maner of the chriſtians throughout the worlde. And while they thus contende about the feaſte, they communicate neuertheleſſe one with an other, and accompliſhe the ſolemnity with bitter contention of minde. When therefore the Emperour ſawe the church vehemently toſſed, by reaſon of both theſe troubleſome tumultes, he ſummoned a generall councell, and cited by his letters from euery where the byſhops to appeare and meete at Nicæa a city of Bithynia. So that many byſhops out of many prouinces and cityes came thither of the which *Euſebius* called *Pamphilus* in his thirde booke of the life of *Conſtantine* wryteth thus:

The firſt generall councell of Nice. Euſeb. lib. 3. de vita Cõſt.

There vvere gathered together into one, the chiefe miniſters of God inhabitinge all the churches throughout all Europe, Aphrick, and Aſia: there vvas one ſacred ſenate framed as it vvere by the handye vvorke of God, vvhich alſo embraced vvithin the boundes thereof both Syrians and Cilicians, & ſuch as came from Phœnicia, Arabia, Palæſtina, Ægypt, Thebais, Libya, and Meſopotamia: there vvas alſo in this Synode the byshop of Perſes, neyther vvas the Scythian abſent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Aſia, and Phrygia, miniſtred choſen men from amongeſt them. Moreouer the Thracians, Macedonians, Achaians Epirotæ, and they vvhoſe dvvellinge vvas farre diſtant came thither: of the Spaniardes alſo there vvas preſent together vvith many others in that company, * one that vvas counted notable, of greate fame and renovvne. But the byshop of the princely cytye by reaſon of his olde age abſented himſelfe, yet there vvere then preſente of his clergie vvhich ſupplied his rovvme. Suche a garlande of immortall memory, tvviſted the emperour *Conſtantine* beinge but one, through the bonde of vnity vnto the glory of Chriſt: and to the ende he mighte be founde thankefull vnto his Sauiour, he ſett vp that renovvmed ſigne of victory agaynſt the enemye, liuely reſemblinge in this our aſſemblie the Apoſtolicke quire. For it is wrytten that in thoſe tymes there were gathered together holy men of euery nation vvhich is vnder heauen, amonge vvhome there vvere Parthians, Medes, Elamits, and inhabitors of Meſopotamia, Iudæa, and Cappadocia, Pontus and Aſia, Phrygia and Pamphilia, Ægypte and the partes of Libya vvhiche is beyonde Cyren, ſtraungeres of Rome, Ievves and Proſelytes, Cretes and

* Oſius byſhop of Corduba as I ſuppoſe.

The byſhop of Rome was not at the councell, but ſent thither certaine of his clergie.

Act.2.

Arabians. But this one thinge fayled them, for all they that mette there, vvere not of the miniſters of God. The number of Bishops in this aſſemblie vvas three hundred and ouer, but of Prieſtes, Deacons, Acolyts, and others vvhich accompanyed them the number coulde not be tolde. And of the miniſters of God, ſome for their ſage and ſober ſpeache, ſome for their grauitie in life, and patience in aduerſitie, ſome other for their trade of liuing as meane betwene both vvere highly commended. There vvere of theſe not a fevv, vvho for their old yeares and auncient dayes vvere greatly honored: other ſome in the flower of their youth, for sharpnes of vvitt, gaue a gliſtering shine: certaine others vvere late practitioners and nouices in the miniſterie. vnto all vvhich the Emperour commaunded that all neceſſaties, large and liberall foode for ſuſtenance should dayly be miniſtred. And ſo farre out of *Euſebius* toutching that aſſemblie. When the Emperour had finiſhed the triumphe ſolemnized in remembrance of his victorie againſt *Licinnius*, he tooke his iorney vnto Nicæa. Among the biſhops there aſſembled, *Paphnutius* biſhop of the vpper Thebais, and *Spiridion* biſhop of Cyprus were recounted famous. But the cauſe that moued vs to rehearſe them, hereafter ſhalbe ſhewed. There were preſent alſo many of the laytie which were ſkilfull logicians, ready to defend ereother part. *Euſebius* biſhop of Nicomedia (as I haue ſayde before) *Theognis* and *Maris* maintayned the opinion of *Arius*. This *Theognis* was biſhop of Nicæa, and *Maris* biſhop of Chalcedon a cytie of Bithynia. Againſte theſe *Athanaſius* deacon of the church of Alexandria, ſtroue manfully, this *Athanaſius* did *Alexander* the biſhop highly eſteeme, and therefore there enſued greate enuie againſt him, as hereafter ſhalbe declared. Before the biſhops mett together in one place, the logicians buſied them ſelues propoundinge againſt diuers others certaine preambles of diſputation, and when diuers were thus drawen to diſputation, and allured as it were by bayte: a lay man one of the number of confeſſors, of a ſimple & ſyncere mind ſett himſelfe againſt the Logicians, and tolde them thus in playne wordes: that neyther Chriſt, neither his Apoſtles had deliuered vnto vs the arte of Logicke, neyther vayne fallacies, but an open and plaine minde to be preſerued of vs with faith and good works. The which when he had ſpoken, all that were preſent had him in admiration, and helde with his ſentence. Then the Logicians after they had heard the pure wordes of playne trueth quieted and ſetled them ſelues aright. So that at length by that meanes the ſturre rayſed by occaſion of Logicke, was wholly ſuppreſſed. The day after all the biſhops mett in one place, after them came the Emperour, beinge come he ſtandeth in the middeſt, neither woulde he firſt ſit downe, before he had beckened to the biſhops to do the ſame. So greate a reuerence of perſon and ſhamefaſtneſſe of minde did the Emperour ſhewe vnto thoſe graue fathers. After that all were ſilent, as the opportunitie of the tyme dyd require, the Emperour as he ſate in his ſeate made an oration vnto them, exhorting them to embrace vnitie of minde, concorde, and agreement, wherein alſo he counſelled them to remoue from their mindes all priuate malice and grudge, which they dyd owe one towardes an other. For diuers of them had accuſed eche other, and putt vp the daye before vnto the Emperour libells one againſt the other. But he exhorted them earneſty to applye them ſelues vnto the purpoſed buſyneſſe, which was the cauſe of their aſſemblye, and commaunded the libelles to be burned: ioyninge withall this onely ſayinge: that Chriſt commaunded him that looketh for forgeueneſſe, to forgeue likewiſe his brother. When that he had largely entreated of concord and peace to be preſerued amonge them, he referred vnto their diſcretion to diſcerne more exquiſitely of the principles of Chriſtian religion, euen as the ſelfe ſame *Euſebius* reporteth in his thirde booke of the lyfe of *Conſtantine*, whoſe allegation may preſently ſeeme very commodious. For thus he wryteth: VVhen many thinges of eyther ſyde vvere alleadged, and a greate controuerſie rayſed euen at the entrance into diſputation, the Emperour gaue pacient and peaceable eare vnto all, he receaued theire poſitions vvith earneſt and carefull ſtudie: ſome tymes he holpe in reaſoninge ere other parte: vvhen that they diſputed vvith heate of contention he reconciled them by little and little: he conferred vvith euery one louingly and curteouſly: he vttered his minde in Greeke, neither was he ignorant of that language, his ſpeache was both ſweete and pleaſaunt, perſwading with ſome, pacifying ſome other vvith gentle vvordes, prayſing others for their ſage ſentences. He ceaſed not to reduce them all vnto concorde, vntill that he had brought them to that paſſe, that they all became of one mind, and concluded with one opinion toutching all the thinges that euer toe fore vvere called into queſtion, ſo that not onely there floriſhed among thẽ one faith: but alſo they agreed all together to celebrate the ſolempne feaſt of Eaſter at one and the ſame tyme throughout the vvorlde. Nowe therfore the canons conclu-

Paphnuti9.b. of Thebais.
Spiridion.b. of Cyprus.

Euſeb. Nicomed.
Theognis an Arian.
Maris an Arian.
Athanaſius.
Alexander.

Ruffinus in his firſt boke cap. 3. layeth downe the circũſtances of this hiſtorie more at large.
Conſtantine the Emperour ſheweth greate reuerẽce vnto the biſhops.
Conſtantine exhorteth to vnitie, and burneth their libells.
Mat. 18.

Euſeb. lib 3. de vit. Conſtantini.

ded vpon by common conſent of all, were ratified by the ſubſcription of euery one, and recorded for the poſteritie. These things hath *Euſebius* to like purpoſe rehearſed and left behinde him in writing, neither haue we in this place cyted them out of ſeaſon, yea we haue vſed his words for witneſſes and knitte them to this our hiſtorie, to the ende we geue not eare vnto ſome which haue condemned the counſell aſſembled at Nice, as though it had erred in the faythe: againe that we creditt not *Sabinus* the Macedonian, who called the men that mett there, idiots and rude perſons.

He cõfuteth the ſclaunderous report which Sabinus made of the biſhops aſſembled in the councell of Nice.

For this *Sabinus* biſhop of the Macedonians, which inhabit Heraclæa a citie of Thracia, whileſt that he gathereth into one volume thoſe things which diuers councells and aſſemblies of biſhops haue committed to writing, he condemneth with opprobrious languages the biſhops which mett at Nice for vnlearned and ignorant men. not remembring that in ſo doing he cõdemneth *Euſebius* for an idiote, who publiſhed the ſame faith with the greate tryall and experience he had therein. Moreouer ſome things of ſett purpoſe he ouerſkippeth: ſome other he peruerteth: thoſe thinges which ſeemed to make for his purpoſe which tended to the marke he ſhott at, all thoſe he culled out diligently. And though he praiſeth *Euſebius Pamphilus* for a witneſſe to whome creditt may worthely be geuen, and though he hyghly commende the Emperour as one that preuayled very much in the eſtabliſhing of Chriſtian religion, yet for all that doth he reprehende the faith publiſhed in the councell of Nice, as deliuered by ſuch as were rude and all together vnlearned. And whome he calleth a wiſe man, and counteth a true witneſſe, the ſame mans teſtimonie of ſett purpoſe doth he reiect. For *Euſebius* reporteth that of the miniſters of God which then were preſent, ſome excelled for their ſage and ſober ſentences, ſome for their grauitie of life, and that the emperour with his preſence reduced them all vnto concorde, and linked them together in one mind and in one opinion. but of *Sabinus* if tyme do ſerue and occaſion hereafter be offred, we will ſay more. The vniforme doctrine of faith agreed vpon & publiſhed by open cõſent of all in the generall coũcell of Nice, is this: *VVe beleue in one God the father almighty maker of all things viſible & inuiſible, and in one Lord *Ieſus Chriſt* the ſonne of God, the onely begotten ſonne of the father, that is of the ſubſtance of the father, God of God, lyght of lyght, very God of very God, begotten not made, being of one ſubſtance vvith the father by whome all things were made, both the things in heauen and the things in earth. VVho for vs men and for our ſaluation came dovvne, and vvas incarnate, he vvas made man, he ſuffred and roſe the thirde daye, he aſcended into the heauens, he ſhall come to iudge both the quicke and the deade. And vve beleeue in the holie Ghoſt. therefore they vvhich ſay that there vvas a time vvhen he vvas not, before he vvas begotten, or that he had his beginning of nothing, or that he is of an other ſubſtãce or eſſence, or that affirme the ſonne of God to be made, or to be conuertible or mutable: theſe the Catholicke & Apoſtolicke church of God doth pronounce for accurſed. This faith three hundred & eighteene biſhops haue confirmed and all conſented thereunto, and as *Euſebius* writeth they all with one voice and one minde ſubſcribed therevnto. fyue onely excepted, which allowed not of this clauſe, to wete: Of one ſubſtance, by name *Euſebius* biſhop of Nicomedia, *Theognis* of Nice, *Maris* of Chalcedon, *Theônas* of Marmarica, and *Secundus* of Ptolemais. For they affirmed, that to be Of one ſubſtance, which hath his originall of ſome thing either by diuiſion, or deriuation, or production. By production as a budde out of the rootes: by deriuation as children of the parents: by diuiſion as two or three peeces out of a maſſe of golde. The ſonne of God by relation was after none of theſe maners, and therefore they ſayde they would not agree vnto the forme of faith confirmed in the councell of Nice. Wherevpon they derided exceedingly the clauſe of One ſubſtance, and would not ſubſcribe vnto the depoſition of *Arius*.* For which cauſe the councell not only accurſed *Arius* and all his adherents, but alſo forbad him Alexandria. Morouer by the Emperours edict *Arius*, *Euſebius*, & *Theognis* were exiled,* wherevpõ *Euſebius* & *Theognis* in a while after they were baniſhed, gaue vp a booke of their cõuerſion & repẽtãce, ſignifying withall their cõſent toutching the faith Of one ſubſtãce, as hereafter in proceſſe of our hiſtory we will declare more at large. At yͤ ſame time *Euſebius* cõmonly called *Pãphilus* biſhop of Cæſarea in Palæſtina, whẽ in yͤ ſame coũcell he had a while ſtaggered, & aduiſedly pondered with him ſelfe whether it were his part to admit yͤ plattforme & definitiõ of faith: at length approued it together with the other byſhops & ſubſcribed therevnto, and ſent the ſame forme of faith in writing vnto yͤ people whoſe charge he had, expounding the clauſe of One ſubſtance, leſt yͤ any thenceforth ſhould ſuſpect him to haue doubted

*this Nicene creede was not founde thus placed in the greeke coppy, wherfore the Greeke ſeemed vnperfect, for to what ende shold Socrates write: The vniforme doctrine of faith &c. is this. vnleſſe ſome thing folowed, or howe coulde he after all conclude as he doth: This faith vnleſſe there were ſomewhat interlaced. we haue therefore ſupplied the want of this vnperfect place by borowinge the coppy of this Creede writtẽ truely in the ſame words by Euſebius Pamphilus, and recited towardes the later ende of this chapter by Socrates, the which we haue preſently layde downe in different letters. *Arius accurſed with his complices. * Euſebius & Theognis being Arians, do recant.

thereof

therof at all. The things which he wrote were after this maner. It is very like (welbeloued) that the acts cõcerning the eccleſiaſticall faith cõcluded in the great & famous coũcell held at Nice, came heretofore to your knowledge, ſpecially in that, fame ſpreadeth her ſelf abrode faſter thẽ the truth curiouſly tryed or handled of vs: yet that the trueth may not only be embraced of you by hearesay, I haue thought neceſſary to ſend vnto you in writing firſt that forme of faith which I exhibited to the councell, next, the other published by the bishops, where they haue annexed & added certaine things to ours. The forme of our faith which thẽ was read in preſence of our moſt holy emperour, & thẽ approued for ſoũd & certaine, was in this ſort, as we haue receaued of the bishops our predeceſſors both when we were catechized, as alſo vvhen we vvere ſigned with the ſeale of baptiſme: as we haue learned of holy ſcripture: as we haue beleued beĩg prieſt, & preached being bishop, euen ſo now alſo beleuĩg we haue made manifeſt our faith vnto you which is this. VVe beleue in one God the father almighty, maker of all things viſible & inuiſible, & in one Lord *Ieſus Chriſt* the word of God, God of God, light of light, life of life, the only begotten ſonne, the firſt begotten of all creatures, begottẽ of God the father before all worlds, by whome all things were made, who for our ſaluation was incarnate & cõuerſant amõg men, who ſuffred & roſe the third day, who aſcended vnto the father and shall come againe to iudge both the quicke & the dead. we beleue alſo in one holy Ghoſt, beleuing moreouer euery one of theſe to be in eſſẽce & ſubſtãce. the father to be a father in deede, the ſõne to be a ſõne in deede. the holy ghoſt to be a holy ghoſt in deede, euẽ as our Lord ſending his diſciples to preach, ſaid: Goe therfore teach all natiõs baptizĩg thẽ in the name of the father, & of the ſõne, & of the holy ghoſt. Toutchĩg all which we firmly proteſt, that we are of this mind, that we are of this opiniõ, & haue bene, and that we minde to perſeuer in this faith vntill death do ſeuer and part aſunder body & ſoule, holding for accurſed all cãkred hereſies the which godleſſe perſons haue ſowẽ in the world. & that you may fully perſwade your ſelues of vs, that we haue heretofore beleued & ſpoken vnfainedly and from the hart touching all the premiſſes, preſently alſo vve proteſt, that vve both beleue aryght, and ſpeake as vve ought of God almyghtie and our Lorde *Ieſus Chriſt*, and vve are able vvith playne demonſtration to proue, and vvith reaſon to perſvvade that in tymes paſt our fayth vvas alike, that then vve preached thinges correſpondent vnto the forme of faith already published of vs, ſo that none in this behalfe can repyne or gaynesay vs. Moreouer our moſt holie Emperour hath teſtified the ſame to be moſt true, affirming him ſelfe to be of the ſame opinion, he commaunded that all should geue their aſſent vnto the ſame that they should ſubſcribe vnto the particulers, that they shoulde condeſcende vnto the premiſes, ſo that this one onely clauſe, *Of one ſubſtance*, vvere interlaced. The vvhich he him ſelfe explicated in theſe vvordes: to be *Of one ſubſtance*, may not be taken accordinge vnto corporall affections, neyther to conſiſt of the Father by diuiſion, neyther by inciſion or parting aſunder. It may not be that an immateriall, an intellectuall, and an incorporeall nature should admitt or be ſubiect to any corporall paſſion, for it behoueth vs to conceaue ſuch myſteries vvith ſacred and ſecrett termes. Our moſt ſage and vertuous Emperour reaſoned of theſe thinges after this ſort. The bishops becauſe of the clauſe, *Of one ſubſtance*, published this forme of faith: VVe beleue in one God the father almighty maker of all things viſible & inuiſible, and in one Lord *Ieſus Chriſt* the ſonne of God, the onely begotten ſonne of the father, that is of the ſubſtance of the father, God of God, light of light, very God of very God, begottẽ not made, being of one ſubſtãce with the father, by whome all things were made, both the things in heauẽ & the things in earth. who for vs men & for our ſaluation came downe, & was incarnate, he was made man, he ſuffred & roſe the third day, he aſcended into the heauens, he shall come to iudge both the quicke & the dead. And we beleue in the holy Ghoſt. Therefore they which ſay that there was a time when he was not, before he was begotten, or that he had his beginninge of nothinge, or that he is of an other ſubſtãce or eſſẽce, or that affirme the ſonne of God to be made, or to be cõuertible or mutable: theſe the Catholicke & Apoſtolicke church of God doth pronounce for accurſed. whẽ they had preſcribed this forme of faith, we ceaſed not diligẽtly to demaund of thẽ how they vnderſtoode that ſentẽce, *To be of the ſubſtãce of the father*. & that: *to be of one ſubſtance with the father*. wherevpõ there roſe obiectiõs & reſolutiõs, ſo that the right ſẽſe of the foreſayd ſentẽces was curiouſly ſought out. They ſayd that, to be *Of one ſubſtãce*, ſignified nothing elſe thẽ to be of the father, yet not to be as a part of the father. This ſeemed vnto vs very well to agree with the expoſitiõ of that bleſſed doctrine which teacheth the ſonne to be of the father, yet not to be part of his ſubſtãce.

Euſebius writeth thus frõ the coũcell of Nice vnto the churche of Cæſarea in Palæſtina, whereof he was bishop.

The Creede which Euſebi⁹ Pãphilus him ſelfe made & exhibited vnto the councell of Nice, wherevnto the bishops added the clauſe, Of one ſubſtãce.

Mat. 28.

The Emperour Cõſtantine cõmandeth the clauſe, Of one ſubſtãce, to be added vnto Euſebi⁹ Creede: he expoundeth him ſelfe the meaninge thereof.

The Creede layd down by 318. bishops in the coũcel of Nice, the which Euſebius in theſe wordes ſendeth to Cæſarea.

Of the ſubſtance.

VVherefore vve accorded vvith this ſentence, neither reiected vve the clauſe *Of one ſubſtance*, becauſe that peace vvas placed before our eyes as a marke to beholde, and moreouer vve had ſpeciall care not to fall from the faith. In like maner vve approued *Begotten, not made*. For *Made* they counted a common vvorde vvith other creatures vvhich vvere made by the ſonne, that the ſonne had nothinge in him vvhich reſembled or vvas like vnto them, and for that cauſe he vvas not a creature like vnto thoſe vvhich vvere made by him, but of a farr more excellēt ſubſtāce thē any creature is framed, the which holy ſcripture declareth to be begottē of the father: inaſmuch as no mortall nature can either by vvord expreſſe, or by thought comprehende or attaine vnto the maner of his generation. In like ſort alſo that clauſe: *The ſonne to be of one ſubſtance with the father*, vvas ſifted and allovved, to be vnderſtode after no corporall maner, neither to haue any likelihoode vvith mortall liuing things, neither to be by diuiſion of ſubſtance neither by ſection or parting aſunder, neither by mutation of the fathers eſſence and povver, that the vnbegotten nature of the father vvas farre from al theſe thinges. And that *To be of one ſubſtance* vvith the father, ſignified no other thing, then that the ſonne of God vvas in nothing like the reſt of the creatures, but altogether like vnto the father alone vvhich begate him, neither begotten of any oother then of the fathers ſubſtance and eſſence, vnto the vvhich thinge thus ſett forth, right and reaſon required that vve should condeſcende. For vve haue knowen for ſuertie diuers auncient bishops and vvriters of greate learning and renovvne to haue mentioned this clauſe, *Of one ſubſtance* in ſetting forth of the diuinitie of the father and the ſonne. ſo farre of the faith published in the councell of Nice. vvhervnto vve all condeſcended not rashly and vnaduiſedly but according vnto the ſentences ſett forth in the preſence of the moſt godly Emperour, which were diſcuſſed, & by common aſſent approued for the cauſes afore alleadged. And withall we thought good to ratifie the forme of curſe published after the expoſition of the faith, becauſe that it forbiddeth that no man do acquaint him ſelfe vvith forreyne ſpeaches and vnwritten languages, vvhereby in maner all confuſion and diſcord is drawen and crept into the churche, vvhen as the ſacred ſcripture maketh mention no vvhere of any ſuch ſentences, to vvete: That the ſonne of God had his beginning of nothing, and that there vvas a time vvhen he vvas not. And ſuch like ſentences it ſeemed not agreable vvith reaſon either in vvordes to talke of them, or in deede to teache them. Vnto vvhich notable decree vve haue ſubſcribed, although heretofore vve neuer accuſtomed neither acquainted our ſelues vvith ſuch ſpeaches. Theſe things (vvelbeloued) vve haue neceſſarily ſent vnto you, not onely to certifie you of the cenſure concluded of vs after our curious ſifting and aſſent, but alſo to let you vnderſtande that while at the firſt the diuerſitie of reports written vnto you offended vs not a little, we perſiſted in one & the ſame mind (as it was moſt meete) euen to the laſt houre. But afterwards with ſmall adoe, we embraced without any diſquietnes at all ſuch things as were not offenſiue, when as we with tractable mind ſought out the ſenſe and vnderſtanding of the words which vvere then in controuerſie, and found them altogether agreable vvith the thinges contayned in the forme of fayth published by vs our ſelfe. Theſe things did *Euſebius Pamphilus* ſende in writing vnto Cæſarea in Palæſtina.

Begotten not made.

The ſonne to be of one ſubſtāce with the father.

Before Arius time the clauſe of one ſubſtāce was knowen.

Cap. 9. in the Greeke.

Cap. VI.

The Epiſtle of the Synode contayning their decrees, and the expulſion of Arius with his complices, ſundry epiſtles of Constantine the Emperour.

The councell it ſelfe by generall conſent wrote theſe things which followe vnto the churche of Alexandria, and vnto the inhabitants of Ægypt, Lybia, and Pentapolis.

Vnto the holy (through the grace of God) and the renowmed church of Alexandria, & to the beloued brethren throughout Ægypt, Lybia, & Pentapolis, the biſhops aſſembled at Nice, and ſummoned to the greate and ſacred ſenate ſende greeting in the Lorde.

The ſynodicall epiſtle of the councell of Nice.

VVhen as by the grace of God and the commaundement of the moſte vertuous Emperoure *Constantine*, vvho gathered vs together from diuers cities and prouinces, the greate and ſacred councell of Nice is ſummoned: it ſeemed expedient that letters from the vvhole ſacred aſſembly should be ſent vnto you, wherby you might be certified as vvell of the thīgs called into queſtiō

and

and exquiſitely decided:as alſo of the canons therein cõfirmed. Firſt of all the things which did concerne the impious & peruerſe opinion of *Arius* & his complices, were fully handled in the preſence of the moſt godly Emperour *Conſtantine*, wherupon it pleaſed the councell by cõmon conſent of all, to pronounce his wicked opinion to be helde for accurſed, and the execrable words and blaſphemous ſentences he vſed, ſaying : that the ſonne of God had his beginning of nothing:that there was a time vvhen he vvas not:That the ſonne of God vvas of free vvill inclined to vertue & to vice:that he was a creature, and that he vvas made, all vvhich the holy councell did accurſe, nay it may not be permitted that his impious opinion, his inſolent madneſſe, his blaſphemous vvordes shoulde come within hearing. Moreouer you haue heard or at leaſtvviſe ye shall heare of vs toutchinge him and his ende, leſt that vve ſeeme rashly and vvithout cauſe to inſulte and inueye againſt a man vvhich receaued dew for his deſert. His impietie grew to that paſſe, and ſo preuayled, that he lead *Theônas* bishop of Marmarica, and *Secundus* of Ptolemais, together vvith him into perdition. for they vvere partakers of the ſame punishment vvith him. After that the grace of God had deliuered vs from that peruerſe opinion, from that impietie and blaſphemie, and from ſuch people as preſumed to ſowe diſcorde and debate in the middeſt of ſuch as leade a peaceable and quiet life: there remained as yet toutching the cõtumacie of *Meletius*, and ſuch as he had aduaunced vnto eccleſiaſtical orders to be determined of vs, and vvhat the councell decreed toutchinge him thus vnderſtande vvelbeloued brethren. The councell beyng bent to deale vvith more clemencie tovvardes *Meletius* then he deſerued, (for by iuſt iudgement he was worthy of no pardon) decreed that he should remaine in his proper city, that he should haue no authoritie to make miniſters, no authoritie to aduaũce any vnto the eccleſiaſticall function, neither to appeare or preſent him ſelfe in any other region or in any other citie for that purpoſe, but onely to retayne the bare name and title of his office and dignitie:they decreed farther toutching ſuch as were entred into holy orders by his laying on of hãds, that they after confirmation vvith more myſticall laying on of handes should be admitted into the fellovvship of the church, with this condition: that they shoulde enioye their dignitie & degree of the miniſterie, yet that they be inferiour vnto all the paſtors throughout euery prouince and churche, the vvhich the moſt honorable man and our college *Alexander* hath ordayned. Moreouer that they haue no authoritie to elect the miniſters approued by their cenſures, no not ſo much as to nominate thẽ which are to execute the eccleſiaſticall function, nor to intermedle with any thing toutching thẽ that are within *Alexanders* iuriſdiction, without the cõſent of the bishop of the catholicke church. But they who through the grace of God & the meanes of your praiers were found no maintayners of ſchiſme, but cõtained thẽ ſelues within the bounds of the Catholicke & Apoſtolicke churche, voyd of all erroneous blemishe, let theſe haue authoritie to conſecrate miniſters, to nominate ſuch as shalbe thought vvorthie of the cleargie, and in fine freely to do all according vnto the rule & canon of the church. If in caſe that one of them which preſently enioye the eccleſiaſticall dignitie, chaunce to finishe his mortall race, thẽ one of them lately admitted into the church (ſo that he be found worthy, & the people choſe him, ſo that the bishop of Alexandria conſent thervnto and confirme his election) may ſucceede in the place of the deſeaſed. our will is alſo that, that liberty be grãted vnto all others. But of *Meletius* namely it is otherwiſe decreede, to wete, that both for his inſolent boldnes, wherewith heretofore he moleſted the quiet eſtate of the church, and alſo for his temeritie and wilfull ignorance openly shewed, he shoulde haue neither power, neither authoritie geuen him, for in that he is a man, he may agayne vexe the churche with the like diſorder. And theſe decrees properly and ſeuerally do concerne Ægypt, and the moſt holy churche of Alexandria. But if any other thinge beſides this be decreed and concluded vpon vvhyleſt that the moſt honorable lorde our fellovve miniſter and brother *Alexander* is preſent vvith vs, he beynge both preſident and priuye to our doinges, vvyll in preſence of you all more exactly recite the vvhole vnto you. VVe ſende you gladde tydinges of the vniforme conſent and agreement toutching the celebration of the moſt ſacred feaſte of Eaſter, that by the meanes of your prayers the ſturre rayſed in that behalfe vvas quietly appeaſed. ſo that all the brethren vvhich inhabite the Eaſt, obſeruinge heretofore the maner of the Ievves, novve vvith vniforme conſent do follovve the Romaines, and vs, and you, vvhich of olde tyme haue retayned vvith vs the ſelfe ſame order and maner of celebration. VVherfore reioyce partly becauſe of theſe proſperous affaires, and partly for the peace and vniforme agreement of all, & partly alſo that all hereſies are abãdoned & plucked vp by the rootes,

The blaſphemous opinions of Arius that curſed hereticke, toutchinge the bleſſed ſonne of God.

This Meletiꝰ as Socrates ſayde before cap. 3. in time of perſecutiõ denyed the faith, & ſacrificed to idols: therefore he was excõmunicated, and being in this takinge he tooke part with the Arians: who for cõpanie together with Arius in this councell is cõdemned

The queſtiõ of Eaſter cõcluded vpon in the councell of Nice

and embrace vvith greater honor & more feruent loue our fellow miniſter *Alexander*, but your biſhop. whoſe preſence was a great pleaſure vnto vs, who in thoſe yeares tooke great paynes & labored exceedingly to reduce the affaires of your church vnto a quiet & peaceable ſtate. powre vnto God harty prayers for vs all, that the things rightly decreede & eſtabliſhed may continewe for firme & inuiolable through God the father almighty, & our Lord *Ieſus Chriſt* together with the holy ghoſt, to whome be glorie for euer & euer, Amen. It is euident by this Synodicall epiſtle, that they accurſed not onely *Arius* and his complices, but alſo the ſentences of his peruerſe opinion, moreouer that they agreed among thẽ ſelues toutching ye celebration of Eaſter: that they receaued ye graũd hereticke *Meletius*, graũting him licence to retaine his epiſcopall dignitie, yet depriuing him of all authoritie to execute the functiõ as a biſhop vſeth. for which cauſe I ſuppoſe the *Meletians* in Ægypt vnto this day to haue bene ſeuered from the church, becauſe that the councell tooke away from *Meletius* all authoritie. We haue moreouer to vnderſtãd, that *Arius* wrote a booke of his opinion, the which he intituled Thalia, the ſtyle & phraſe of the booke is both wanton and diſſolute, reſembling in all poynts the bawdy ballets and rymes of the wanton poet *Sotades*. the which booke alſo the councell then dyd condemne. Neyther was the councell onely carefull by writinge to certifie of the peace eſtabliſhed, but the Emperour alſo ſignified the ſame by his letters vnto the church of Alexandria.

VVhy the Meletians are ſeuered from the churche.

The wanton booke which Arius wrote and intituled Thalia.

Conſtantinus the Emperour vnto the Catholicke church of Alexandria.

Cõſtantinus Magnus vnto the church of Alexãdria.

VVe wiſhe you health in the Lord welbeloued brethren. A great & a ſingular benefite of the deuine prouidence of God is conferred on vs, in that all errour and deceate beinge quite put to flight, we acknowledge one & the ſelfe ſame faith. For henceforth there remayneth no refuge for the ſleyghts of the deuill intended agaynſt vs, vvhatſoeuer through fraude he pretended, the ſame is vvholly taken avvay. The bright beames of the trueth according vnto the commaundement of *Chriſt*, ouercame thoſe diſſentions, ſchiſmes, thoſe tumults (& as I may ſo terme it) that deadly poyſon of diſcorde. one God therfore all we both in name do adore, and in faith do beleue to be. And to the end the ſame through the forewarning of god might be brought to paſſe, I haue called together a great cõpany of biſhops vnto the city of Nice, with whome I alſo beĩg one of your nũber, & moſt willingly addictĩg my ſelfe wholly together with you vnto the ſame buſines, haue endeuored that the trueth then in cõtrouerſy might throughly be tried out. wherfore all things that ſeemed to breede occaſion of diſcord or diſſention, vvere narrovvly ſifted & ſought out. How great & what horrible blaſphemies (God of his goodnes be mercifull vnto vs) haue ſome vnreuerently vttered againſt our great ſauiour, againſt our hope and life, and impudẽtly not only blaſed things cõtrary vnto the ſcriptures inſpired from aboue & the ſacred faith, but alſo affirmed they beleued the ſame? For vvhen as three hundreth biſhops and aboue, men of great fame both for modeſtie of minde & ſharpneſſe of witt, had confirmed one & the ſame faith, which was founde to be a true faith by the trueth it ſelfe, and playne teſtimonies of holie ſcripture ſought out for the purpoſe: *Arius* alone was found (beyng ouercome with the power and fraude of the deuill) to fall from the ſame: and beynge prone therevnto through the peruerſitie of his minde, ſcattered and ſovved firſt of all amongeſt you, aftervvardes amongeſt vs, this poyſoned errour of perdition. VVherefore lett vs embrace that doctrine vvhich almightie God, the father of heauen hath deliuered vnto vs: let vs returne vnto our dearely beloued brethren, vvhome the wicked & impudẽt miniſter of Satan hath ſeuered aſunder: let vs vvith might and mayne, and (as commonly vve ſay) vvith all the vaynes in our hart, go home agayne vnto the generall ſocietie and body of the church, and vnto our ovvne naturall members. This aboue all other things behoueth your wiſdome, your faith & holines, after the remouĩg frõ your minds the cãkred poyſõ of the aduerſary, who ſet him ſelfe oppoſite againſt the trueth: that without all delaye ye haue recourſe vnto the grace and goodnes of almightie God. For that which ſeemed good vnto the three hũdred biſhops, is no othervviſe to be taken then for the ſentence of God, ſpecially in as much as the holie Ghoſt vvas reſiant in the mindes of ſo vvorthie and ſo notable men, inſpiring them vvith the deuine vvill of God him ſelfe. VVherfore let none of you ſtagger at the matter, let none of you make any delay at all, but all ioyntly vvith moſt vvillinge mindes returne vnto the moſt perfect way of trueth: that as ſoone as I my ſelfe come amõgſt you, I may together with you rẽder dew thãks vnto the god whoſe eye nothĩg doth eſcape: becauſe that he

hath not onely reuealed vnto vs the true & ſyncere faith, but alſo geuen vnto vs moſt graciouſly the loue and charitie which vvas to be vvished of vs all. God keepe and preſerue you vvelbeloued brethren. This the Emperour wrote vnto the people of Alexandria, ſignifying in playne wordes that the finall concluſion & definitiue ſentēce of the faith was not layde downe vnaduiſedly, neither came to paſſe by happe hazard: but after great labour & induſtrie, after diligent ſearching and ſifting out of the trueth, to haue bene publiſhed by the councell: and not ſome thinges to haue bene handled, ſome other things to haue bene omitted: but all whatſoeuer ſeemed neceſſary to be entreated of, toutching the confirmation of ẏ doctrine of faith, to haue bene ſufficiently diſcourſed: neither to haue bene firſte vnaduiſedly decreed, before all were curiouſly handled, in ſo much that all what ſo euer ſeemed to breede occaſion of controuerſie or diſcord, was quite plucked vp by the rootes. But (that I may vtter all in one word) *Conſtantine* calleth the cenſure of the whole aſſembly, the ſentence of God him ſelfe, neither doubted he but that ſo great a company of biſhops was vnited & linked together in one mind & in one opinion by ẏ motion & inſtinct of the holy ghoſt. Yet for all this, *Sabinus* who is the ringleader of the Macedonian hereſie, wilfully and of ſett purpoſe impugneth theſe thinges: yea moreouer he termeth ſuch as mett at Nice, vnlearned and doultiſhe idiots: neither is he aſhamed to charge *Euſebius* biſhop of Cæſarea with the reprochefull ſpot and blemiſhe of ignorance, neither weyeth he this with him ſelfe, that ſuch as were preſent at the coūcell, though they were vnlearned men (as he reporteth) yet being inſpired from aboue, & endued with the grace of the ſpirite of God, could in no wiſe ſtraye from the trueth. But let vs heare what the Emperour layde downe in other letters againſt the opinions of *Arius* and his complices, the which alſo he ſent abroade vnto the biſhops and congregations throughout chriſtendome.

An other Epiſtle of Conſtantine.

Onſtantinus the puyſſāt, the mighty & noble Emperour vnto the bishops, paſtors, & people wherſoeuer. Inaſmuch as *Arius* traceth the ſtepps of deteſtable & impious perſons: it is requiſite that he be partaker with them of the ſelfe ſame infamie and reproche. For as *Porphyrius* the ſvvorne aduerſarie & deadly foe of deuine ſeruice, vvho lately published levvde cōmentaries, in the cōfutation & defiance of Chriſtian religion, vvas revvarded according vnto his deſert, and ſo recōpenced that within the cōpaſſe of theſe fewe yeares he was not only grieued with great reproche, & blemished with the shamefull ſpot of infamie, but alſo his impious & blaſphemous works, perished & vtterly were aboliſhed: euen ſo now it ſeemed good vnto vs to call *Arius* & his complices, the vvicked broode of *Porphyrius*, that looke vvhoſe maners they haue imitated, they may enioye alſo the priuiledge of their name. Moreouer we thought good, that if there can be founde extant any worke or booke compiled by *Arius*, the ſame shoulde be burned to ashes, ſo that not only his damnable doctrine may thereby be vvholly rooted out: but alſo that no relique thereof may remaine vnto the poſteritie. This alſo we ſtraightly cōmaunde & charge, that if any man be found to hyde or conceale any booke made by *Arius*, and not immediatly bring forth the ſayd booke, & deliuer it vp to be burned, that the ſayde offender for ſo doing, shall die the death. For as ſoone as he is taken, our pleaſure is that his head be ſtricken of from his shoulders. God keepe you in his tuition. Cōſtantinus vnto the biſhops & people, &c.

An other epiſtle of Conſtantine.

Onſtantinus the Emperour vnto the churches throughout chriſtēdome ſendeth greeting. VVhen as I perceaued by the floriſhing & proſperous eſtate of the publicke weale, how greatly we are beholding vnto the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of dutie to foreſee, that in the moſt holy and ſacred aſſemblies of the Catholicke church vnder heauen, there shold one faith, ſyncere loue & charitie, vniforme conſent & agreement toutching the religion & ſeruice of almightie God, vnuiolably be retayned. But ſithence that the ſame could by no other way or meanes be compaſſed, neither in any other ſure or certaine place be ſetled, vnleſſe that either all the bishops, or at leſtvviſe the greater part of them aſſembled together, & layde downe their ſeuerall cenſures concerning the moſt holy religion & ſeruice of God: therfore when the greateſt company that coulde be gott, mette together, I my ſelfe as one of your number, vvas preſent vvith them. Neyther tooke I in ſcorne (vvhereat novve I greatly reioyce) that I coupled my ſelfe vvith you in thoſe affayres. Cōſtantinus the Emperour vnto the churches, &c

VVe proceeded ſo farre in the premiſſes, and handled all thinges ſo exquiſitely, vntill the ſentence vvhich ſeemed gratefull and acceptable vnto God the ouerſeer of all thinges, for the concorde and conſent in religion vvas openly pronounced, ſo that there remayned nothinge hereafter to be concluded vpon, vvhich ſeemed to tende or grovve either vnto diſcorde or diſagreement toutchinge the faith. VVhen as there at that tyme vve reaſoned of the moſt ſacred ſolemnitie and feaſt of Eaſter, it ſeemed good by vniforme conſent of all, that all men, in all places shoulde celebrate it, vpon one and the ſelfe ſame daye. for vvhat vvas there more auaylable? vvhat could there be more glorious, then that this feaſt (vvhereby vve retaine and holde faſt the firme hope of immortalitie) shoulde, after one and the ſame order, and after the ſame manifeſt trade, vvithout noueltie or alteration be obſerued? and firſt of all it ſeemed altogether contrary to order, that in the celebration of the ſayd moſt ſacred feaſt, we should imitate the rites & maner of the Iewes, who in as much as they haue defiled their hãds with an hainous offence, reaſon it is as impure perſons their minds should be helde ſnared in blindneſſe. It remayneth therefore that vve lay aſide theyr cuſtome, and publishe for a remembrance vnto the poſteritie in tyme to come, the celebration of this feaſte after a truer & more ſyncere inſtitution, the vvhich vnto this preſent time from the firſt day of the paſſion we haue obſerued. VVherfore let vs haue nothing common, with that moſt odious broode of the Iewes, for we are taught by our ſauiour to tread an other way the which we muſt cleaue vnto. there is layde downe a race & a limite both decẽt and lawfull for our moſt ſacred religion. let vs ioyntly retaine this with vniforme conſent (moſt honorable brethren) & withdraw our ſelues from that deſpitefull nation. For in very deede it is the greateſt abſurditie that can be, for them arrogantly to vaunt that we can in no wiſe obſerue theſe things without the ayde and helpe of their diſcipline. VVhat is it whereof they are able to ſauour aright, who after they had put the Lord *Ieſus* to death, hauing remoued the right ſenſe of their minde out of his quiet ſeate, vvere caryed not vvith the vveyght of reaſon, but vvith an intollerable vvilfulneſſe of rashe enterpriſes, vvhither ſo euer the frenſie and madneſſe that vvas ingraffed in their mindes did leade them? And in this poynte it is apparent they ſee not the manifeſt trueth, (no maruell then they erre in many things) in that they beſides the appointed time for the celebration of this feſt, within the compaſſe of the ſelfe ſame yeare do celebrate a ſecond Eaſter. VVhat cauſe then shall moue vs to imitate theſe men, vvhome vve ſee thus manifeſtly infected vvith the grieuous maladie of errour? vve vvill in no vviſe permit the ſame feaſt in one and the ſame yeare the ſeconde time to be ſolemnized. If that I had bene careleſſe and buſyed my ſelfe herein nothinge at all, it had bene your parte and duetie to haue imployed both your diligence, and alſo with earneſt and continewall prayer to haue craued that the right rule and ſynceritie of your minds should in no wiſe participate, neither in any thing haue felowship with the vvicked vvayes of levvde perſons. Beſides all this, vve may eaſily perceaue hovve shamefull and deteſtable a thinge it is to diſſent and diſagree about ſo vveyghtie a matter, and about ſo hygh and ſo religious a feaſte One feſtiuall daye of purchaſed freedome, to vvete, of the moſte bleſſed paſſion & bloodsheding hath our ſauiour commended vnto vs, one catholicke churche he would haue to be collected of all, whoſe mẽbers though they be many & in ſũdry places diſperſed vnder heauẽ, yet do they knit & cloſe together in one ſpirite, that is in the will & pleaſure of almighty god. I would that of your wiſdome & holines, you deepely weyed with your ſelues how diſordered, & vndecent a thing it is, vpõ the ſelfe ſame dayes, for ſome religiouſly to faſt, & for ſome others ryotouſly to feaſte it out: and after Eaſter holidayes, for ſome to feaſt, and yeld them ſelues to fullneſſe of pleaſure, for others to abſtayne, and obſerue the preſcribed dayes of faſtinge. VVherefore this is to be reformed, and reduced vnto one maner and cuſtome, this (as I am ſure you doe all knowe very vvell) is the pleaſure of God him ſelfe. And in as much as the ſame is ryghtly to be redreſſed, that vve haue nothinge common vvith murtherers of fathers, and ſuch as haue putt theyr Lorde and mayſter to death: In as much as agayne that orderly, and comelie maner retayned of all the churches throughout the vvorlde, inhabiting either the VVeſt, the South, or the North, and in ſundrie places alſo of the Eaſt, vvas to be obſerued of vs: therefore it is that preſentlie all haue thought ryght vvell thereof. I my ſelfe alſo haue taken vpon myne ovvne perſon, your tractable vviſdome, that looke vvhat cuſtome ſoeuer vvith vniforme conſent, is of force in the citie of Rome, in Italie, & Aphrick, in all Ægypt, Spaine, Fraunce and Bryttaine, Libya and all Greece, in the prouince of Aſia, Pontus, and Cilicia: the ſame alſo vvith vvilling and gratefull minds, should be ratified and approued

of

of you all. Conſidering of this carefully vvith your ſelues,that not onely the greater number of congregations lyeth in the places before mentioned: but alſo that it is a moſt godly purpoſe for all men ioyntly with one harte and voyce,to deſire that eſtablished, which right and reaſon requireth to be done,which alſo hath no fellowship with the damnable periurie of the deſpiteful Iewes.but that I may vtter the whole in fewe wordes,it ſeemed good by common aſſent of the whole aſſembly,that the moſt ſacred feaſte of Eaſter,shoulde be celebrated vpon one,and the ſelfe ſame daye. for it may not be that variance and diſſention shoulde raygne about the celebration of ſo holy,and ſo high a feaſt,yea moreouer it is very commendable to condeſcend vnto this ſentence,which is farre from all error that doth preiudice the faith,& from all fellowship with shamefull ſinne. VVherefore the matter being brought to this paſſe, embrace this decre with willing mindes as an heauenly & moſt godly commaundement.for whatſoeuer is decreeed in the holy councels of Bishops,the ſame is to be attributed to the will of God. VVherefore when you haue certified al our welbeloued brethren,of the canons of this councel,the ſentence already layd downe,& the maner of celebrating the moſt holy feaſt, it is your parte to approue the ſame,and duely to obſerue it:that as ſoone as I can perceaue the right diſpoſition of you all, the vvhich of long tyme I haue deſired,I may vpon one,and the ſelfe ſame daye, together vvith you all, ſolemnize this moſt ſacred feaſte, and ioye for your ſakes: the vvhiche shall come to paſſe, if that I may vnderſtande, that not onely the ſpite and outragious dealing of the deuill, through your vvell doing, ayded from aboue, is vvholly put to flyght and abandoned from amongeſt you: but that alſo our fayth by reaſon of peace,and concorde,doth euery vvhere notably florishe.God preſerue you vvelbeloued brethren.

An other Epiſtle vnto Euſebius.

Conſtantinus the puyſant,the mighty,& noble Emperour,vnto *Euſebius* ſendeth greeting. Euen as(welbeloued brother)I haue learned of a truth,and am fully perſwaded, that all Churches from the fundations,are either through negligence gone to decay, or through feare of the dāuger that was like to enſue haue bene leſſe repayred then they should haue bene, yea vnto this preſent daye,by reaſon of the grieuous maladye of ſpite,and great tyrannye exerciſed vpon the Saincťes of God,and the ſeruants of our Sauiour Ieſus Chriſt: ſo now liberty being reſtored vnto all men,and that dragon,and perſecutor *Licinnius* being foyled,& the direction of eccleſiaſticall affayres remoued from the diſpoſition of the vulgar ſort,by the prouidence of Almighty God & the vigilant labor of our miniſtery, I ſuppoſe that the power and might of God is made manifeſt vnto all men,& that they which fell by reaſon of feare, or incredulitie,or other infirmitie whatſoeuer,in as much as nowe they acknowledge the true God in deede,will repent and returne vnto the true and right way. VVherefore what Churches ſo euer thou doeſt gouerne,or other places,where other Bishops,Prieſtes & Deacons,of thy acquaintance,doe ouerſe,our will is,that thou admonish them all,that with watchful eye,the buildings of the churches be looked vnto:to the ende that ſuch as ſtande may be repayred, and alſo be enlarged, or elſe vvhere neceſſitie ſo conſtrayneth,they may be erected all new from the foundation. Looke what thinges are neceſſarily required for buildinge, ſee that either thou thy ſelfe,or ſome other in thy name,demaunde them of the Lieuetenants,or rulers of our prouinces.for vve haue ſignified vnto them by our letters,that vvith all celeritie and promptnes of minde they shall ſupplye the vvante of ſuch thinges as thine holines doth preſcribe.and thus vvelbeloued brother I committ thee to the tuition of Almighty God. **Theſe thinges the Emperour wrote for the buylding of the Churches,vnto the Biſhops of euery prouince, and what ſeuerally he wrote vnto** *Euſebius* **Biſhop of** Cæſarea **in** Palæſtina **for the copping of holy Scripture it may eaſily be gathered by theſe letters of his as followeth.** *Conſtantinus* the puyſant,the mighty,and noble Emperour,vnto *Euſebius* Bishop of Cæſarea,ſendeth greeting. In ſo much that in the * citye,vvhich is called after our name, there inhabiteth a greate multitude of men (our Sauiour Ieſu, and God the father,of his prouidence ſending encreaſe thereunto) vvhich embraceth the moſt holy Church, to the ende all the Eccleſiaſticall affayres, may in the ſame place dayly encreaſe more & more, vve haue thought good, that more Churches shoulde be erected, and buylded there. VVherefore accept vvith louing harte, vvhat our vvill and pleaſure is. VVe haue thought good to ſignifie vnto thy vviſedome, that thou shouldeſt prepare fiftye volumes, or coppies of holy Scrip-

The epiſtle of Conſtantine vnto Euſebius Pamphilus.

The epiſtle of Conſtantine vnto Euſebius.

* After the name of Cōſtantinus Bizantium was called Conſtantinople.

ture, written in parchment, which ſhalbe both legible, hãdſome, & portable, & that thou commaunde moreouer, that they be written of ſkilfull ſcriueners, exerciſed in the arte of penning. our will is, that the volumes compriſe thoſe bookes of holy Scripture, whoſe penning, and vſe, thou thy ſelfe ſhalt thinke moſt neceſſarily to auaile for the edifying of the Church. Our highnes hath ſent letters vnto our heade treaſurer, that he ſhoulde miniſter all neceſſaries for the prouiſion of theſe bookes. It is thy part then, to ouerſee with ſpeede, that theſe vvritten coppies be made ready. Moreouer by vertue of theſe our letters (as right requireth) we geue thee liberty to take vp tvvo common vvaggons, for the conueying of them thither, for ſo the vvritten coppies ſhal the ſooner be brought vnto vs, and ſo much the better if one of thy Deacons, be put in truſt therewith. who when as he commeth in place, ſhall find the proofe of our liberality. God keepe thee in health welbeloued brother.

An other epiſtle vnto Macarius.

The epiſtle of Conſtantine vnto Macarius, concerning the ſepulchre of our Sauiour fоũd there, & the buylding of a Churche in that place.

C*Onſtantinus* the puyſant, the mighty, and noble Emperour, vnto *Macarius* Biſhop of Ieruſalem, ſendeth greeting. So bountifully vvas the goodnes of our Sauiour, shevved towards vs, that no tongue is able for the worthines thereof, ſufficiently to expreſſe this preſent miracle: that the pleadge or monument of his moſt bleſſed paſſion, which of late laye hidd in the bovvells of the earthe the ſpace of ſo many yeares, shoulde at length be reuealed vnto the ſeruants of God. being ſet at libertie, after conquering of the common and generall enemie: it farre exceedeth all humane ſenſe, and capacitie of mans vvitt. For if all the ſages, and vviſeſt ſorte of men throughout the vvorlde, aſſembled them ſelues together, and purpoſed to reaſon and entreate hereof, without doubt they coulde not, for the worthines thereof, ſatisfie with any circumſtance, no, not the leaſt point thereof. the fayth annexed vnto this miracle is of ſuch force, and ſo farre exceedeth the ſenſe and capacitie of mans nature: as celeſtiall, and diuine thinges, doe paſſe humane and worldly affaires. VVherefore this is alwayes my principall and onely marke to ſhoote at, that euen as the true fayth reuealeth her ſelfe dayly, by newe and ſtraung miracles: ſo all our mindes with all modeſtie, and vniforme readines, shoulde be fixed, and more prone, to the obſeruation of the moſt holy and bleſſed Goſpell. beſides this, that alſo (the vvhich I thinke euery man knovveth full vvell) I vvoulde haue thee fully aſſured to be my chiefe care, that the ſayd holy place, (the which by the commaundement of God, we haue purged from the foule weight of the filthy Idols, ouerlayed therevvith as it vvere vvith a moſt grieuous burthen: the vvhich place alſo vve knowe to haue bene recounted holy in maner from the beginning of the vvorlde, and aftervvards alſo to haue yelded more euident proofes of holines, by ſturring vp againe the faith of the paſſion of our Sauiour, as it vvere from out of darkenes into light) be bevvtified vvith goodly and gorgeous buylding. It is requiſite that thy vviſedome doe caſt vvith thy ſelfe, and ſett in order this worke, and carefully prouide neceſſaries for all circumſtances to the ende that not onely the ſanctuary may excell for bevvtie, all the reſt vvhereſoeuer: but that alſo the other partes thereof may be ſuch, as shall farre paſſe in excellencie of buylding, all the principall Churches throughout euery citye. I certify thee moreouer, that toutching the making vp of the vvalls, and the curious vvorkemanship thereof, I haue charged our friende *Dracilliarus* (who gouerneth diuers other coaſts) and alſo the ruler of that prouince. our grace hath charged them, that what artificers, what workemen, what other thinges ſoeuer shall ſeeme expedient for the buylding, they shoulde learne of thy wiſedome, and forthvvith be ſent thither for the prouiſion thereof. Concerning the pillers, & other parts of the temple to be made of marble, looke vvhat thou ſuppoſeſt fitteſt, both for the maieſtie of the workmanship, & continewance of the buylding, taking vvith thy ſelfe good aduiſement therein, that thou certifie vs thereof by thy letters, to the ende that we vnderſtanding by thy letters what you haue neede of, may from euery vvhere conuey the ſame thither vnto you. for it behoueth vs to garnishe, & ſett forth vvith great maieſtie, the heade, and chiefe place of the vvhole vvorlde. our vvill is beſides, that thou certifie vs, vvhat thine opinion is, vvhether it vvere better to haue the roofe of the ſanctuary embovved vautvviſe, or vvrought after ſome other kinde of artificious cunning. if embovved vautvviſe, then may it finely be gylded all ouer. It reſteth then that thy holines, vnto vvhoſe prudent conſideration (as it is premiſed) we haue referred the whole, do certifie vs vvith all ſpeede, what vvorkemen, vvhat artificers, vvhat prouiſion ye shall haue neede of: & alſo that thou

thou ſignifie vnto vs thy minde, toutching the marble, and pillers to be made thereof, and the embovved roofe, if that kinde of vvorke pleaſe thee beſt. God keepe thee in health vvelbeloued brother. The Emperour wrote alſo ſolemne and large epiſtles againſt *Arius*, and his complices, the which he cauſed euery where, and in euery citie, to be blaſed abroad: taunting him bitterly for his follye, and ſkoffing wiſe grieuing him to the gutts. beſides he wrote letters vnto the Nicomedians, where he inueyed agaynſt *Euſebius*, and *Theognis*. He charged *Euſebius* with ſubtle treachery and lewde behauiour: and not onely that he had infected him ſelfe with the noyſome filth of Arianiſe, but alſo in the * tyrants behalfe, wrought treaſon agaynſt him, and after the maner of a rebell reſiſted his enterpriſes. Wherefore he exhorted them to chooſe an other Biſhop in his rowme. The which Epiſtles of his, becauſe that they are ſomewhat longe, I thought good preſently not to trouble the Reader withall, in ſo much as, ſuch as are deſirous thereof, may eaſily, and at pleaſure, both finde, and peruſe them. And of theſe thinges thus much.

Euſebius b. of Nicomedia and Theognis were Arians.
*Licinnius.

Cap. VII.

Howe that the Emperour Conſtantine, called Aceſius, a Nouatian Biſhop, vnto the councell of Nice.

Cap. 10. in the Greeke.

The Emperours care and induſtrie, moueth me to mention an other act of that councell, wherein he applyed him ſelfe, to the maintenance of peace. And becauſe he greatly reſpected the vnitie, and concorde in Eccleſiaſticall affayres, he ſummoned *Aceſius* Biſhop of the Nouatian ſect, to the councell. After that the determination of the councell, toutching the fayth was both layde downe in writing, and ratified with the ſeuerall ſubſcriptions of all their handes: the Emperour demaundeth of *Aceſius*, whether he woulde aſſent vnto the ſame fayth, and alſo vnto the canon concluded vpon, toutching the obſeruation of the feaſt of Eaſter. who made anſwere: the councell (O Emperour) hath concluded, and decreed no newe thing. for I haue learned of olde, that euen from the beginning, and the Apoſtolick times them ſelues, the ſelfe ſame fayth was retayned, and the ſelfe ſame time, for the celebration of the feaſt of Eaſter was obſerued. Agayne, when the Emperour demaunded of him, the cauſe why he ſeuered him ſelfe from the communion of the faythfull: he alleadged for him ſelfe, ſuch thinges as had happened vnder the rayne of *Decius*, and about the perſecution of that time, and alſo he brought forth the preciſe obſeruation, of a certayne ſeuere Canon, to wete: * that ſuch as after baptiſme, through frayltie of the fleſhe, had fallen vnto that kinde of ſinne, the which holy Scripture termeth, the ſinne vnto death, ſhoulde not be partakers of the holye myſteries, but exhorted vnto repentance: and that they ſhoulde wayte for remiſſion of ſinne to proceede, not of the Prieſtes, but of God him ſelfe, who both can, and is of power ſufficient to remitt ſinne. The whiche when *Aceſius* had vttered, the Emperour ſayde vnto him agayne: * Prouide thee a ladder (O *Aceſius*) and clyme alone into heauen. Theſe thinges did neyther *Euſebius Pamphilus*, neyther any other writer once make mention of, but I my ſelfe learned it, * of one that was of no ſmall creditt, of greate yeares, and ſuch a one as rehearſed the thinges he ſawe done in the councell. whereby I coniecture the ſelfe ſame to haue happened vnto ſuch, as herein haue bene ſilent, the which thinge diuers Hiſtoriographers haue practiſed. for theſe men ouerſkipp many thinges, eyther becauſe they fauour ſome one ſide, or flatter ſome kinde of men. And ſo much of *Aceſius*.

* A Canon toutching ſuch as in perſecution had denyed Chriſt.
* Peter Martyr. in 2. Sam. cap. 24 noteth, howe that Conſtantine in theſe wordes ſkoffeth at Aceſius, for his intollerable pride, & ſingularitie, in that he alone with his ſect, woulde be in heauen.
* The reporter was Auxanon a Nouatian, as it is cap. 9. following.

Cap. VIII.

Of Paphnutius Biſhop of a certaine place in the vpper Thebais, and Spyridion Biſhop of Trimithous a citie of Cyprus.

Cap. 11. in the greeke.

In ſo much as heretofore we haue promiſed to ſpeake of *Paphnutius* and *Spyridion*, nowe fitt opportunitie is offered to performe the ſame. This *Paphnutius* was Biſhop of a certayne citie in the vpper Thebais, ſo vertuous, and ſo holy a man, that ſtraunge miracles were wrought by him. He had one of his eyes pulled out, in the tyme of perſecution. Wherefore the Emperour had him in very greate reuerence, and ſent for him at ſundrye tymes, to come vnto his ſumptuous pallace. The emptye place of the baniſhed eye, he was wonte to kiſſe. So greate a reuerence and honor, did the Emperour *Conſtantine* owe vnto auncient, and holy fathers. And this is one thinge whiche I had to ſaye of *Paphnutius*. An other thinge alſo I will reporte whiche

Paphnutius.

came to paſſe,through his aduiſe,both profitable for the Church, and honorable for eccleſiaſticall perſons. The Biſhops thought good, to bring a newe lawe into the Churche,to wete: that they which were of the Clergie(I meane Biſhops,Prieſtes,& Deacons) ſhould thenceforth, not company with their wiues,the which they had coopled vnto them being lay men. When as they went about to reaſon hereof,& to conſult among them ſelues,toutching this matter: *Paphnutius ſtoode vp in the middeſt of the aſſembly of Biſhops,and brake out into lowde ſpeaches, & language,that the necks of clergie men, and ſuch as were entred into holy orders, were not to be preſſed downe with an heauy yoke,and greeuous burthen,ſaying:*that mariage was honorable,& the bedd vndefiled:that it was their part to foreſee,leſt that with toe ſeuere a cenſure,they ſhould greatly iniurie,and offende the Churche of God: that all, poſſibly coulde not away with ſo auſtere a diſcipline, to be voyde of all perturbation, and frayltie of the fleſhe: and that peraduenture likewiſe euery of their wiues, coulde not brooke ſo rare a rule of continencie,preſcribed vnto them. He termed the company of man and wife,lawfully coopled together,chaſtity: and that to ſeeme ſufficient inough, for ſuch as had entred into holy orders,being ſingle men,thenceforth (according vnto the old eccleſiaſticall tradition) to liue a ſingle life: and not to ſeperate any man aſunder from his wife, the which he had maried being a laye man.ſuch ſpeaches vſed *Paphnutius*,when he him ſelfe had neuer bene maried,and(as I may iuſtly auoutch)neuer knewe what womans company meant. for of a childe he ledd a ſtraict life, in the company of the religious worſhipers, and excelled all others in fame(if then there was any ſuch in the worlde)for continency of mind,and chaſt behauiour. to conclude,the whole councell then aſſembled of eccleſiaſticall perſons,yelded vnto the ſentence of *Paphnutius*,wholy ending all controuerſie, that might riſe in this behalfe, and permitting libertie vnto euery man at his owne pleaſure,to reſrayne as him liſted the company of the maried wife. ſo farre of *Paphnutius*.

*Paphnutius a ſingle man yet a fauorer of prieſtes mariadges in the counſell of Nice.
*Hebr.*13.

*Cap.12.in the Greeke.
Spyridion.

*And that I may ſaye ſome thinge of *Spyridion*,he was ſo holye,and ſo vertuous a ſheepeheard of cattel,that he ſeemed worthy to be appoynted the ſheepeheard of men.He was Biſhop of Trimithous,a citie of Cyprus,who when as there he executed the function of a Biſhop, yet for his ſinguler modeſtie,he kept alſo a flocke of ſheepe.and although many notable thinges are reported of him,yet leſt that we ſeeme to digreſſe toe farre from the purpoſe, we will content our ſelues with the relation of one,or two of his famous Acts. Theeues on a certayne tyme, about midnight,brake into his ſheepecote, and by ſtelth went about to conuey away,ſome of his ſheepe, but God who kept the ſheepeheard, ſaued alſo the ſheepe. for the theeues with a certayne inuiſible kinde of force,were helde faſt bounde vnto the ſheepecote. At the dawning of the daye *Spyridion* came to his folde,and ſeeing the handes of the theeues tyed behinde them, forthwith vnderſtoode the circumſtance,and by prayer which he made vnto God looſed their handes, and exhorted them earneſtly to gett their liuing, not with the ſpoyle of other mens ſubſtance, but with the ſweate of their owne browes. yet in the ende he gaue to them a fatt wether, bidding them farewell in this ſorte: I geue you this,leſt it repent you that ye haue labored all night in vayne. one of his doings was this. the other in this ſorte.

Irene the daughter of Spyridion.

He had to his daughter a virgine,endued with her fathers pietie and holines,her name was *Irene*,in whoſe cuſtodie,a deare and familiar friende,left a precious iewell,ſhe weying the charge of this iewell,hidd it in the grounde,and in a while after departed this life. then came the owner, and ſeeing that the mayde was deade, he went about to entangle the father,ſometymes charging,and threatning him with foule meanes, ſome other tymes entreating him with fayre wordes. the olde man weying the loſſe of his friende, as much as his owne, gott him vnto the ſepulchre of his daughter,praying vnto God,that now before the tyme he wil voutchſafe to ſhewe vnto him the promiſed reſurrection,the which hope of his, fayled him nothing at all. for the mayde reuiued,and came to the preſence of her father,which alſo,as ſoone as ſhe had reuealed vnto him the place where the iewell laye hidd, vaniſhed away out of his ſight. ſuch men there floriſhed,in many of the Churches of God,in the tyme of *Conſtantinus* the Emperour.These thinges I both hearde with myne eares, many of the Iſle of Cyprus reporting to be true: and alſo I read it in a certaine booke of *Ruffinus* a Prieſt,written in the latine tongue,whence I haue borowed theſe and ſundry other thinges,the which I will hereafter alleadge.

Ruffinus hiſt. lib.1.cap.5.

Cap.13.in the Greeke.

CAP. IX.

Of Eutychianus the Monke.The diſſoluing of the councell of Nice.The tyme thereof, and the chiefe men then preſent.

I Haue learned alſo that *Eutychianus*, a man of ſyncere religiõ, floriſhed at that time, who though he were of the Nouatian ſecte, yet did he many ſtraunge things, nothing inferior vnto the acts mẽtioned a litle before. I will reueale him, yͭ reported vnto me his doings, neither will I cloke or conceale that, at all, though therefore I may incurre the daũger of ſuſpicion or the reprehenſiõ of diuers perſons. It was *Auxanon*, a prieſt of yͤ Nouatian church, who hauing liued many years went, being a very yong man vnto the councell of Nice, together with *Aceſius*: that told me all the things which happened vnto *Aceſius*, of whome I ſpake before. It was euen he yͭ lengthened his dayes, & continewed his yeares, frõ that time, vnto the raigne of *Theodoſius* the yonger, & rehearſed vnto me being a very yong man, all the famous actes of *Eutychianus*. And though he ranne ouer many gifts of the grace of God, beſtowed vpon him, yet reported he of him, one notable thing which happened in the raygne of *Conſtantine* the emperour, which was thus. One of the garde whome the emperour calleth ordinary, as ſoone as he was ones ſuſpected of traiterous conſpiracy, fled away. The emperour being throughly moued with indignation againſt him, gaue ſtraicte charge, & commaundement, that whereſoeuer he were taken, there immediatly he ſhould be executed. He was found about Olympus in Bithynia, & fettered wͭ cruell, & greuous bonds in the parts of Olympus, then clapt in priſon. In thoſe parts *Eutychianus* had his abode, leading a ſolitary lif, curing many of their grieuous maladies, both outwardly in body, & inwardly in their mind. with him this *Auxanon* had his conuerſation, being as then a yong ſtripling, which afterwards liued many yeares, & learned vnder him yͤ monaſtical trad of liuing. They flock about *Eutychianus*, that he would releaſe yͤ priſoner, & entreat the emperour for him (for the miracles wrought by *Eutychianus* were famous, & being bruted abrode, they came to yͤ eares of yͤ emperour) he eftſones with a willing, & prompt mind, promiſeth that he will take his iorney to yͤ emperour, in his behalfe. But whileſt yͭ yͤ priſoner endured extreame torments, by reaſon of yͤ intollerable fetters, wherewith he was faſtened: yͤ ſolicitors of his cauſe informed *Eutychianus*, yͭ death, becauſe of his bitter puniſhment, would preuent both yͤ execution inioyned by yͤ emperour, & yͤ ſupplication yͭ was to be made for him. *Eutychianus* then, ſent vnto the kepers of yͤ iayle, requeſtinge thẽ to looſe yͤ man. And whẽ they had anſwered, that the deliuerance of the priſoner, would be the great daũger of their liues: *Eutychianus* together wͭ *Auxanon*, went ſtraight way vnto yͤ priſon. When as yͤ kepers being entreated, would not open yͤ priſon: yͤ gift of God incloſed in the breſt of *Eutychianus*, reuealed it ſelfe wͭ greater brightnes in the world. For the gates of yͤ priſon, voluntarily ſett themſelues wide opẽ yea when yͤ keyes were abſent, & tied to yͤ keepers girdle. Moreouer when *Eutychianus* & *Auxanõ* entred in, & all yͤ beholders were nowe aſtoniſhed, the fetters of their owne accorde, fell of yͤ priſoners feete. Theſe things being done, *Eutychianus* & *Auxanon* take their iorney together, towards the citie which of old was called Byzantiũ afterwards Cõſtantinople. *Eutychianus* forthwith, gott him vnto yͤ emperours court, & purchaced pardõ, for yͤ priſoner. For the emperour without delay (for yͤ great reuerence he owed vnto *Eutychianus*) graunted him his requeſt with a willing mind. This was done in a while after. At yͭ time yͤ byſhops, which mett together at yͤ councell of Nice as ſoone as they had diſpatched, both other things, & alſo layd downe in wryting yͤ decrees (which alſo they call canons) already concluded vpon, euery one returneth vnto his owne cytie. I thinke it very expedient to lay downe in this place, not only the names of the byſhops, aſſembled at Nice, which among all yͤ reſt were moſt famous (I meane ſuch as I cold learne by records) but alſo the prouince, & place where euery one gouerned, together with yͤ time of their aſſembly. There was preſent at this councel: *Oſius* biſhop of Corduba: Viton, and Vincentius prieſts: *Alexander* biſhop of Ægypt: Euſtathius biſhop of great Antioch: *Macarius* biſhop of Ieruſalem: *Harpocratiõ*, *Cynon*, with others: whoſe names are ſeuerally, & exquiſitly cited by *Athanaſius* biſhop of Alexandria, in his booke intitled Synodicus. * Toutching the time when this councell was ſummoned, as it appeareth by cronicles of record, it was in the conſulſhip of *Paulinus* & *Iulianus*, the eleuẽth kalends of Iune, to wete: the xx. day of May, the three hundreth thirtye, and ſixt yeare after the raygne of *Alexander* king of Macedonia. Thus was the councell broken vp, which being done we haue to learne that the emperour departed into the Eaſterne partes.

Eutychianus though he was a nouatian, yet was he a rare mã, both for life, and learning.

Auxanon a nouatian heretické.

Oſius. Viton. Vincentius. Alexander. Euſtathius. Macarius. Harpocratiõ Cynon.

* Anno 324. ſome ſay 326. ſome other 328.

Cap. 14. in the Greeke.

Cap. x.

Howe that Euſebius biſhop of Nicomedia, and Theognis byſhop of Nice, being exiled for Arianiſme, after they had geuen vp a booke of their recantation and repentance were reſtored to their former dignities

EVſebius and Theognis, ſent a litle booke vnto the chiefe byſhops, wherein they ſhewed theire penitent minds, foꝛ theyꝛ wilfull folly: wherefoꝛe by the emperours commaundement they were not onely called home from baniſhment, but alſo reſtoꝛed to the gouernement of theyr churches: remouing from their dignities, ſuch as were ſubſtituted in their rowmes, to wete: *Amphion* remoued by *Euſebius*, and *Chræſtus* by *Theognis*. The coppy of the recantation we haue here layd downe as followeth: Although it vvas our part heretofore beinge condemned by your holynes, not to haue muttered, but quietly to haue borne vvhatſoeuer your vviſedom both godly, and religiouſly had decreed: yet becauſe it ſeemed a ſhamefull thinge, that vvith our ſilence, vve shoulde cauſe others, to conceaue an ill opinion of vs, and ſo to condemne vs for deuiſers of falshoode: therefore haue we ſignified vnto you, our aſſent, touching the determination of the fayth: and hauing diligently vveyed, and examined vvith our ſelues, the force, and ſignification of the cauſe, *Of one ſubſtance*, vve vvholly adict our ſelues, to the embraçinge of peace, and vnity, neuer henceforth to intãgle our ſelues, in the ſnares of error. And partly to the end we might prouide for the peaceable ſecurity of the church of God, vve haue layde vvide open before you, the ſecretes of our minde: partly alſo that they, which to mans ſeeminge, shoulde yelde to our cenſure, and iudgement, might in this behalfe ſetle, and confirme themſelues, vve haue ſubſcribed to the forme of fayth, vvhich the holy aſſembly hath laid downe. we proteſt vnto you moreouer, in that heretofore, vve ſubſcribed not, to the condemnation, or accurſinge of *Arius*, it vvas not becauſe vve miſliked vvith that forme of fayth, but becauſe vve coulde not be fully perſwaded, that he vvas ſuch a kind of felovve, as report vvent of him: ſpecialy vvhen as by ſuch things, as priuatly paſt by epiſtles betvvene vs, and alſo by his ovvne proteſtation, pronoũced vvith his ovvne lipps, in our preſence, we vvere fully perſvvaded, that he vvas farre from that kinde of diſpoſition. If that then, that ſacred ſenate, & holy aſſembly vvill geue any creditt vnto our words, vve haue fully purpoſed, and determined vvith our ſelues, not to impugne by gaineſaying, but by aſſentinge, and prompt mindes, to ratifie thoſe canons, vvhich your ſyncere, and religious piety hath already concluded. And by this our booke of ſubmiſſion, we do ſeale our conſente therein, not for that vve are grieued vvith exile, and banishment: but that moſt vvillingly vve vvould not onely abandone hereſie, but alſo auoide, yea the ſuſpicion thereof. And if that you vvill voutchſafe vs your preſence, you shall find in deed, as you read by vvord, that we vvill ſubſcribe vnto your decrees. For as much as it pleaſed your vvonted goodnes, to call before you, & curteouſly to entreate, the ringleader of this ſect: it ſeemes farre out of order, whẽ as he beinge gilty vvas ſent for, and anſvvered for himſelfe, that we with ſilence, shoulde condemne our ſelues. let it not grieue you then, as it becometh your reuerend fatherhood, to put our moſt religious emperour in remembrãce of vs, to preſent our humble ſute vnto him, and ſpeedely to determine vvhat your diſcreete vviſedome thinketh beſt, touching this our eſtate. This was the recantation of *Euſebius*, and *Theognis*. by which circunſtances I do coniecture, though they ſubſcribed vnto the foꝛme of fayth, decreed by the councell, yet that they would not condeſcend, to the renouncing of *Arius*: and that *Arius* befoꝛe this time, was ſent foꝛ. And foꝛ all that it was ſo, yet was it ſtraictly cõmaunded, that *Arius* ſhoulde not tread within Alexandria. The which plainly appeareth, by the ſubtle treachery he founde out, foꝛ to returne vnto the church, and to the city of Alexandria, thꝛough falſe and fained ſhewe of repentance. But of this hereafter.

The recãtation of Euſebius biſhop of Nicomedia and Theognis biſhop of Nice which were Arian hereticks, exhibited vnto the chiefe byſhops.

Cap. 15. after the greeke.

Cap. xi.

After the diſſoluinge of the councell, when Alexander had departed this life, Athanaſius was choſen byshop of Alexandria.

Athanaſius byſhop of Alexandria.

Ruffinus lib. 1. hiſt. ca. 14.

NOt longe after, *Alexander* byſhop of Alexandria, hauinge runne the race of his moꝛtall life, died, & *Athanaſius* is appointed to gouerne the church in his place. *Ruffinus* repoꝛteth of him, that being a child of tẽder years, he plaid a part in an holy playe together with his coaged companions. The playe was nothing elſe but an imitation, oꝛ reſemblance of pꝛieſthood, and of the whole eccleſiaſticall oꝛder, in the which, *Athanaſius* plaied the byſhop, of the reſt of the childꝛen, ſome plaied yͤ pꝛieſts, ſome other the deacons. Thus plaied yͤ childꝛen on that day, in the which the church of Alexandria accuſtometh to celebꝛat the memoꝛiall of *Peter*, there byſhop & martyꝛed. At that time (as it fell out) *Alexander* byſhop of Alexandria, paſſinge bye, beheld the whole oꝛder, and diſcourſe of the playe. He ſent foꝛ the childꝛene to come vnto him, and demaunded

ded of them,what part euery one handled in the playe , gatheringe hereby ſomethinge to be foreſhewed,and prognoſticated vnto them all.Which beinge done,he charged they ſhould be brought vp in the church,and nurtured in good learning,but aboue all *Athanaſius*. Whome when he came to any ripenes of yeares,he made deacon, & brought him in his company to the councell of Nice, for to ayde him in diſputation. Theſe things hathe *Ruffinus* wrytten in his hiſtories, of *Athanaſius*.neither is it vnlike but that theſe circumſtances might be,for it is moſt true,that many ſuch things haue oftentimes heretofore,come to paſſe.This much by the way of *Athanaſius*.

Alexander b. of Alexandria made Athanaſius deacon.

Athanaſius beinge deacō was at the councell of Nice.

Cap.16.after the greeke.

Cap. XII.

Howe that Conſtantine the Emperoure,enlarging the city which of olde was called Byzantium, tearmed it after his owne name Conſtantinople.

The emperour,after the ending of the coūcell,liued in great trāquility.And as ſoone as(after the wonted guiſe)he had celebrated the twētyth yeare of his raygne, without all delay, or tariance,he turned himſelfe wholy to the buylding of churches,the which he brought to paſſe,as well in other cyties , as in that cytie the which he called after his name , but of olde bore the name of Byzantium.This he enlarged exceedingly,he enuironed with great & goodly walls, he bewtified with glorious building,and made her nothing inferior to the princely cytie of Rome callinge her after his name Conſtantinople.He made moreouer a lawe that ſhe ſhoulde be called the Second Rome. The which lawe is ingrauen in a ſtony piller, & reſerued in the publique pretory,nigh the emperours knightly picture.In this cytie he erected from the foūdation,two churches,calling ẏ one,of peace, the other,of the Apoſtles He encreaſed not only(as I ſayd before) chriſtian affairs,but altogether rooted out the rites of the Gentiles. He caried away the images out of the Idole groues,& to the end they might ſett out the cytie of Conſtantinople,they were to be ſeene abrode in ẏ open market place.He inuironed about in the open aer,the threefooted treſtle (vpon ẏ which the prieſt of *Apollo* in Delphos,was wont to receaue his oracle) with a grate.Peraduenture ſome men will count the recitall of theſe things altogether impertinent, ſpecialy in as much as of late in maner all men,haue ether ſeene them with their eyes,or heard of them ẇ theyr eares.At that time ẏ chriſtian religiō ſpredd it ſelfe,farre & nigh.For vnder the raygne of the emperour *Cōſtantine*,beſides the proſperous affairs of many other things,the prouidence of God ſo prouided,that the faith in Chriſt,ſhoulde take great increaſe. And although *Euſebius Phamphilus* hath ſett forth the praiſes of this emperour,with a large,and lofty ſtyle:yet in my opinion,I ſhal nothing offend,if that after my ſimple maner, I ſay ſomething to his commendation.

Conſtantinople called Newe Rome but of olde Byzantium.

Cap.17.in the greeke.

Cap. XIII.

Howe that Helene the emperours mother,leauinge Ieruſalem ſought out the croſſe of Chriſt and founde it,afterwardes built there a Church.

Helene the emperours mother(which of the village Drepane made a cyty,the which afterwards the emperour called Helenopolis) being warned by a viſion in her ſleepe tooke her iorney to Ieruſalem. And when as ſhee founde that auncient Ieruſalem,lyinge all waſt, in a heape of ſtones, (as it is in the prophet)ſhe ſearched diligētly for the ſepulchre of Chriſt,in the which he was layd,and out of the which he roſe againe and at length, although with much adoe, through the helpe of God, ſhe found it. And why it was ſo harde a matter to finde , I will declare in fewe words.euen as they which embraced the faith of Chriſt highly eſteemed of that ſepulchre,and monument after his paſſion : ſo of the contrary, ſuch as abhorred chriſtian religion, heaped in that place much earth,and raiſed great hilloks, and buylded there the temple of *Venus*, and hauinge ſuppreſſed the remembrance of the place, they ſette vp her Idole. This haue we learned of olde to be true. But when as the emperours mother was made priueye hereunto ſhee threwe downe the Idole : ſhe digged vp the place : ſhe cauſed the great heape of earthe to be hurled aſide , and the filth to be remoued : ſhe findes three croſſes in the graue , one,I meane that bleſſed , vpon the whiche Chriſte ſuffred : other two , on the whiche the two theeues ended their liues . Together with whiche croſſes the table of *Pilate* was founde , whereupon he had wrytten with ſundrye tongues , and ſignified vnto the worlde, that Chriſte crucified was the Kinge of the Iewes . Yet becauſe there roſe ſome doubte whether of theſe three , ſhoulde

Helen the mother of Conſtantine was the daughter of Coel kinge of Englande

Helenopolis

*Pſal.*78.

The Idole of Venus ſet vp where Chriſt was buried.

be the croſſe of Chriſt,for the which they had made this ſearche,the emperours mother was not a litle penſiue. The which ſorowefull heuynes of hers, *Macarius* byſhop of Ieruſalem,not longe after,aſſwaged. For he made manifeſt by his fayth,that which afore was doubtfull, & ambiguous. He deſired of God a ſigne,and obtained his ſute. The ſigne was this:there was a certaine woman of that coaſt,which by reaſon of her long,and greuous diſeaſe , lay at the poincte of death. As ſhe was yeldinge vp of the ghoſt,the byſhop layd euery one of the croſſes vpon her,beinge fully perſwaded,that ſhe ſhoulde recouer her former health , if that ſhe toutched the reuerent croſſe of our Sauiour,which in deed failed him not. For whē as both the croſſes,which belonged not vnto the Lorde,were layd to the woman , ſhe continewed neuertheleſſe at the poinct of death:but as ſoone as the third(which in very dede was the croſſe of Chriſt)was layd vnto her, although ſhe ſeemed preſently to leaue this world,yet leaped ſhe vp,and was reſtored to her former health. After this

The croſſe of Chriſt was founde out by a miracle. Newe Ieruſalem.

forte was the croſſe of Chriſt founde out. The emperours mother buylded ouer the ſepulchre , a goodly and gorgeous church,callinge it Nevve Ieruſalem, righte ouer againſt that old,and waſt Ieruſalem. The one halfe of the croſſe ſhe lockt vp in a ſiluer cheſt,& left there to be ſeene,of ſuche as were deſirous to beholde ſuch monumēts,the other halfe ſhe ſente to the emperour. The which when he had receaued,ſuppoſinge that city,to be in greate ſafety , where in it were kept,compaſſed it with his owne picture which was ſett vp in the market place at Conſtantinople (ſo called of *Conſtantinus*)ouer a mighty piller of redd marble. Although I commit this to wryting,which I haue onely learned by hearesay,yet in maner all they which inhabite Conſtantinople,affirme it to be moſt true.

The nayles were founde.

Moreouer when *Conſtantinus* had receaued the nayles , wherewith the naked handes of Chriſt were faſtened to the tree(for his mother had founde theſe alſo in the ſepulchre of Chriſt , and ſent them vnto him) he cauſed bitts for bridles, helmets and headpeeces,to be made thereof the which he wore in battaile . The emperour furthermore made prouiſion for all ſuche

The good deedes the vertuous life, and godly ende of Helene.

neceſſaries,as were required to the buyldinge of the churches, and wrote vnto *Macarius* the biſhop,that with all diligence he ſhould further the buyldinge. The emperours mother as ſoone as ſhe had finiſhed the church,which ſhe called Nevve Ieruſalem,buylded a ſecond, nothinge inferior to the firſt,at Bethleem,in the hollowe rocke, where Chriſt was borne accordinge vnto the fleſh, alſo a thirde,vpō the mount,where Chriſt aſcended vnto yͤ father. Beſides,ſhe was ſo vertuous,& ſo meeke that ſhe would fall downe to her prayers , in the middeſt of the vulgare ſorte of women: that ſhe woulde inuite to her table,virgines,which were conſecrated to holy life accordinge vnto the canon of the church:that ſhe woulde bring in meate,and ſerue them her ſelfe. Many things ſhe gaue to churches , and to poore people , ſhe liued godly , and religiouſly , and departed this life, being foureſcore yeare olde,her body was brought to Conſtantinople , called Nevve Rome and buried there with princely funerall.

Cap. 18. in the greeke.

Cap. XIIII.

Howe the emperour Conſtantine,deſtroying the Idole groues of the Gentiles erected in ſundrie places,many notable Churches.

The emperour after this , went about to promote chriſtian religion,with greater care & induſtrie,to baniſh the rites & ceremonies of the ethnicks,to reſtrayne the lewde combats of fencers and ſworde players, and to ſett vp his owne image in theyr Idolatricall temples.

Serapis had in his temple an elle,or fathome,ſignifyinge the meaſure of the water in depth which was thought by his power to ouerflowe

And when as the Ethnicks affirmed,that the God *Serapis*,was he which made the riuer Nilus to ouerflowe,and to water the countrey of Ægypt,becauſe that a certaine elle was brought into the temple of *Serapis* : the emperour commaunded,that elle to be conueyed into the churche of Alexandria. When that it was noyſed , that Nilus woulde no longer ouerflowe , becauſe the God *Serapis* tooke greate indignation , that he was thus abuſed:the yeare followinge , the riuer did not onely ouerflowe(after his wonted maner)and from that time forth kept his courſe,but alſo thereby declared vnto the worlde, that Nilus was accuſtomed to ouerflowe , not after theire ſuperſtitious opinion,but by the ſecret determination of the deuine prouidence.

The Barbarians beinge ouercome in battaill receaued the faith of Chriſt.

Although the Sarmatians, Barbarians , and Gotths , at the ſame time , aſſayled the right of the Romayne empire : yet for all that , the emperours care and induſtry for the buyldinge of churches , was not ſlacked , but diligently with great aduiſe,did he prouide for both. For he valiantly ouercame theſe nations,vnder the banner of the croſſe , which is the peculiar cognizance of chriſtian profeſſion , ſo that not onely he depriued them of the tribute , which the emperours of olde , were wonte to pay vnto the

Barba-

Barbarians:but alſo they beinge aſtoniſhed at this ſtraunge victory, yelded themſelues then,firſt of all,wholly to embracechriſtian religion,by the meanes of the which, *Conſtantine* had preſerued himſelfe. *Conſtantinus* againe applied himſelfe to the buyldinge of other churches, and one he erected in the okegroue of Mambre where holy ſcripture reporteth, the Angels to haue bene harbored by *Abraham*. When that he was certified, that altars were erected at that oke, and that the Ethnicks offred ſacrifice and incenſe in that place,to theyr fayned Gods,he ſharply rebuked *Euſebius* biſhope of Cæſarea, by his letters,becauſe that through his ſlackenes in executinge his office,that wickednes was committed. He commaundeth therefore the altars to be turned vpſide downe,and a church harde by the oke,to be builded. He commaundeth an other church to be builded in Heliopolis of Phœnicia,and that for this cauſe. What lawe maker the Heliopolits had of olde,I am not able to ſaye, but the lawes, and cuſtomes of the cytie doe manifeſtly declare,what kinde of man he was. By the cuſtome of their countrey, they haue all women in common,& therefore of the children,there can no certainty be had. Amonge them there is no difference,ether of father or ſonne. They geue their virgins to ſtraungers,which come amongſt them, to be defloured. The emperour endeuored wholly to abrogat this old and rotten cuſtome of theirs. For whenhe had taken away this brutiſhe,and beaſtly kind of behauiour, he made a ſacred,and a ſeuere lawe: that kindreds, and families ſhoulde be knowen amongeſt thẽ,and ſeuered one from the other. To be ſhort,when he had buylded churches amonge them, he haſtened to conſecrate them a biſhop,& to ordaine the holy company of clergy men. Thus the ſtate of the Heliopolits,after the remouing of theire former filth, was reformed into modeſte behauiour. In like maner he ouerthrewe the temple of *Venus* in Aphaca,ſtanding at the foote of mount Libanus, and rooted out al the wicked rites,and ceremonies which were wont to be done there both impudently,& vnreuerently. What ſhall I ſpeake of the familiar deuell,and the ſpirite of diuination the which he foyled in Cilicia,& commaunded the Idole in whoſe cloſettes, he had craftely hid himſelfe,to be deſtroyed? furthermore he was ſo feruent in promoting chriſtian religion that when he ſhould haue warred againſt the Perſians he made him a tente much like the tabernacle of *Moſes* in the deſert, in forme and figure,reſembling the churche of God,and the ſame of a chãgeable colored vaile,the which he caried about with him, that in the waſte wilderneſſe, and deſerte places, he mighte alwayes finde readye an holy Churche, to ſinge hymnes, and deuoutly to ſerue the liuinge God. But the ſame battaile wente not forewardes, the Perſians feared the power of the Emperoure, and ſo all iniuries were putte vp, and peaceably ended. That the Emperoure alſo imployed greate laboure,and trauell, in buyldinge townes, and Cyties, and that of diuerſe peltinge villages, he made princely Cyties, (for example Drepane after his mothers name, and Conſtantia in Palæſtina, after the name of his ſiſter Conſtantia) I thinke it preſently not needefull to committe in wrytinge, for the poſterity. For it is not our drifte to declare the other famous actes of the Emperoure; but onely thoſe whiche appertaine vnto chriſtian religion, and ſpeciallye the eſtate of the churches. Wherefore in as much as the famous actes of the Emperoure, tend to an other purpoſe, and require a proper and a peculiar kinde of handlinge, I leaue them for others, whiche bothe knowe, and can ſufficiently diſcourſe thereof. I of mine owne parte, woulde neuer haue layde penne to paper, if the Church had beene at vnitie and concorde within it ſelfe. For where there is no matter miniſtred to wryte there the wryter ſeemeth to be fond,and his trauell fruſtrat. But in as much as the ſubtletye of ſophiſters, fonde quirckes, and fallacies of Satan, depraued in thoſe dayes the Apoſtolick, and ſyncere Character of Chriſtian religion, ſeuered alſo, and as it were vnioynted the membres of Chriſt: I thought good to ſaye ſomethinge of them, whereby the eccleſiaſtical affayrs,may not fall into the duſt of obliuion. For the knoweledge thereof is much ſett by, amonge moſte men, and ſettleth for experience, the minde of ſuche a one, as is well ſeene therein. For when any vaine controuerſie riſeth about the ſignification of a worde, it teacheth him to haue a ſtayed heade.

Gen.ſ.18.

Conſtãtinus abrogated the moſt filthie lawes of the Heliopolits and brought thẽ to the chriſtian faith.

The temple of Venus ouerthrowen.

The deuell was faine to flye out of the Idole.

The tente of Conſtantine like the tabernacle of Moſes. *Exod.33.*

Cap.19.in the greeke.

CAP. XV.

Howe that in the time of Conſtantine,the midle Indians embraced the faith of Chriſt by the meanes of Ædeſius and Frumentius:for Athanaſius Byſhop,of Alexandria created Frumentius byſhop,and ſent him to preache vnto the Indians.

The increaſe of chriſtian religiō vnder Conſtantine.

NOwe it remaineth that we declare howe, and by what meanes, chriſtian religion enlarged and ſpredd it ſelfe, vnder the raygne of this Emperoure. For the nations which inhabited the middle India, and Iberia, then firſt of all, receaued the faith of Chriſt, and why I haue ioyned thereunto the middle India, I will declare in fewe wordes. When the Apoſtles by lot, had ſorted them ſelues to trauell vnto certaine nations, *Thomas* choſe Parthia, there to execute the function of an Apoſtle: *Mathewe*, Æthiopia: *Bartholomewe* choſe India, whiche adioyneth hereunto. But the midle India, inhabited of many barbarous nations, varying among themſelues alſo in language: was not lightened with the worde of God, and the fayth of Chriſt afore the raygne of *Conſtantine*. And what drowe them to embrace the faith I am nowe about to declare. *Meropius* a certaine Philoſopher, borne in Tyrus, longed to ſee, & was very deſirous to trauell into the Indian countrey, as I am perſwaded, he was allured thereunto by ye example of *Metrodorus* the philoſopher, who aforetime, had throughly traueled that countrey. *Meropius* thē, taking with him two yong mē, that were his coſins, which alſo were ſkilfull in the Greeke tonge, tooke ſhip, and ſayled to the ſame countrey. And when as he had enioyed his full deſire, & nowe againe longed to be at home, beinge pinched with want of neceſſarie foode, he arriued at a place, where there was a ſure & a ſafe hauen. It fell out, at the very ſame time, that the leage concluded betwene the Romains & the Indians was broken. The Indians then, laid hands vpon the Philoſopher, and ſuch as ſailed with him, & ſlewe them all, the Philoſophers two yonge coſins onely excepted. The children they pitied, becauſe of their tender yeares, & being ſaued, they are geuen for a preſent vnto the King of India. The King liking very well of their yong coūtenances, made the one whoſe name was *Ædeſius* his cuppbearer, to attend vpon his cupp at the table: and the other whoſe name was *Frumentius*, he made maiſter of the Kings rolles. not longe after, the King died, leauing behind him a ſonne, that was very yong, & the ſcepter of his kingdome vnto his wife, manumiſing alſo *Ædeſius* & *Frumētius*. The queene being very careful ouer this yong prince, requeſted them both, to take ye gard & gouernement of him, vntill he came to lawefull yeares, & mans eſtat. Theſe yong men, according vnto her requeſt, diligently applie themſelues, about the princes affaires, but ſpecially *Frumentius*, who was in chiefeſt authority. This *Frumentius* enquired earneſtly of the Romaine marchants, which did trafficke in ye countrey, whether there was any chriſtian in there company. When he had found certaine, & ſignified vnto them his companiōs eſtate, & his owne, he praied them to chooſe vnto themſelues ſeuerall places, where after the maner of the chriſtians, they mighte poure out prayers vnto the liuinge God. In proceſſe of tyme, *Frumentius* builded a churche for prayer. And thoſe chriſtians ioyne vnto them certaine Indians, whome they inſtructed in ye principles of the faith. when as the kinges ſonne came to full yeares, *Frumentius* & *Ædeſius* reſigne vp, vnto him his kingdom ye which they had prudētly gouerned, & craue licēce of him for them to depart vnto their natiue countrey. But when as the king, & his mother earneſtlye entreated them to tary & cold not preuaile, being very deſirous to viſite their natiue ſoyle, they take their leaue, & bid farewell. *Ædeſius* went to Tyrus, for to ſee his parēts & kinsfolkes. *Frumentius* got him to Alexandria, & opened the whole matter, & all the circumſtances vnto *Athanaſius*, who a fewe dayes before, was there ſtalled Biſhop. He told him what happened in his iorney that there was good hope, that the Indians would receaue the faith of Chriſt. He prayeth him to ſend thither a Biſhop, & withall other clergie men, and that he ſhould not make light accompt of ſuch as might eaſily be brought to ſaue their ſoules. *Athanaſius* pondering with himſelfe, what preparation was fitteſt for this voiage, made *Frumētius* himſelfe Biſhop, & ſayde, that he knewe none fitter for this function, then himſelfe. And the matter was thus concluded. *Frumentius* beinge conſecrated Byſhop, went backe againe into the Indian coūtrey, preached the faith of Chriſt, builded many churches, through the power of God wrought many miracles, and cured many both outwardly in body and inwardly in minde. Theſe things *Ruffinus* reporteth himſelfe to haue heard with his eares, euen of *Ædeſius* himſelfe, who after that was made prieſt at Tyrus.

The middle Indians were not chriſtened afore the raygne of Conſtantine that is 300. & odd years after Chriſt.

Frumentius was conſecrated Byſhop by Athanaſius and ſent to conuert the Indians.

Ruffinus eccl hiſt. li. 1. ca. 9. Cap. 20 in the Greeke.

CAP. XVI.

Howe the nation inhabitinge Iberia, was conuerted into the faith of Chriſt:

The ſeae Euxinus deuideth Europe from Aſia.

NOwe am I conſtrained, for the time ſo requireth, that I make relation howe the Iberians at that time receaued the chriſtian faith. There was a certaine godly and deuout woman, taken captiue of the Iberians. Theſe Iberians dwell nigh the ſeae Euxinus, a people they are,

are, hauing theyr originall of the Iberians, which inhabite Spayne. This woman being a captiue, & hauinge her conuerſation with Barbarians, gaue her ſelfe wholly to godlines. For ſhe exerciſed very muche the diſcipline of continencye, ſhe vſed a ſeuere kinde of abſtinence, and allwayes aplied her ſelfe to feruent prayer. The which thinge when the Barbarians perceaued they wondered at the ſtraungenes of the Act. It fell out that the kinges ſonne, of very tender yeares, fell into a daungerous diſeaſe. The queene (after that countrey maner) ſent the childe vnto other women for phiſicke, to trye if experience had taught them any medicene that might cure that malady. When as the nurce had caried aboute the childe vnto euery woman, and coulde purchaſe remedy of none, at length he is broughte vnto the woman that was captiue. Shee in the preſence of many women although ſhe layde thereunto no ſalue, or remedy in the worlde (for of trueth ſhee knewe none) yet tooke ſhee the childe, layde her ſackecloth vpon him, and ſayde onely theſe wordes: Chriſt which healed many, will alſo heale this infante. When ſhee had vttered theſe wordes, and prayed vnto God for ayde and aſſiſtance the childe forthwith recouered, and thenceforth enioyed perfecte health. The fame of this act was bruted abrode, amonge all the Barbarian wiues, and came at length vnto the queenes eare, ſo that her name was famous, and the captiue woman muche ſpoken of. In a while after, the queene her ſelfe fell ſicke, and this ſimple woman was ſent for. Shee refuſed to goe, leſte that peraduenture ſome violence, contrary to the modeſtye of her nature, were offred vnto her. The Queene then is conueyed vnto her. Shee practiſeth the like, as ſhe had done before vnto the childe. Forthwith the Queene is ridd of her diſeaſe, ſhee thanketh the woman. But the woman anſwered: it is not my doinge, but Chriſtes, the ſonne of God, and the maker of heauen and earth. She exhorteth the Queene to call vpon him, and to acknowledge him for the true God. The kinge maruelinge that this lady, whiche raygned among the Iberians, was ſo ſome cured, made inquiſition who healed his wife, and commaunded the captiue woman ſhoulde be bountifully rewarded. Which made anſwere: that ſhe wanted no riches, but eſteemed godlynes, as greate treaſure: and that the kinge ſhoulde receaue a precious Iewell, if that he woulde acknowledge that God, whome ſhe profeſſed. With theſe words ſhe ſent backe the rewardes. The kinge layde vp theſe ſayinges in his breſt. The next day after, as the kinge went a hunting, ſuche a thing happened. The hilles, and foreſt, where his game laye, were ouercaſt with darke cloudes and thicke miſt, the game was vncertaine and doubtfull, the waye ſtopt and intricate, the kinge beinge at his witts ende not knowinge what was beſt in this caſe to be done, called earneſtly vpon the Gods whiche he accuſtomed to ſerue. But when his calling vpon them, ſtoode him in no ſteede, it came to his mind, to thinke vpon the God of the captiue woman, vnto him then he turneth, and crieth for helpe. As ſoone then as he had prayed vnto him the cloude was diſſolued, the miſte ſcattered it ſelfe, and vaniſhed awaye. The Kinge wondered, returned whome ioyfullye and tolde his wife all that had happened. Immediatly he ſendes for the captiue woman, when ſhee came, he demaunded of her what God it was whome ſhe ſerued? She ſo inſtructed the Iberian Kinge, that he publiſhed abrode the praiſes of Chriſt. By the meanes of this deuoute woman, he embraced the fayth of Chriſte, he made proclamation that all his ſubiectes ſhoulde come together. To them he rehearſed the manner of his ſonnes curinge, the healinge of his wife, and what happened vnto him as he wente a huntinge. He exhorted them to ſerue the God of the captiue woman. They preache Chriſte to bothe ſex, the Kinge to men, and the Queene to women. As ſoone as he had learned of the captiue woman the forme and faſhion of Churches whiche the Romaynes vſed, he cauſed a Church to be buylded, and gaue charge, that with all ſpeede, prouiſion ſhould be made for buyldinge. To be ſhorte the houſe of prayer is erected. As ſoone as they wente aboute to lifte vp the pillours, the wiſedome of God euen in the worke it ſelfe, ſetled the mindes of the people, and drewe them to Chriſte. It fell out that one of the pillours remayned immoueable, and colde by no deuiſe be remoued, the ropes breake, and the engines cracke in peeces. The workemen deſpaire, and returne euery man to his home. Then the fayth of the captiue woman made it ſelfe manifeſt. For in the night ſeaſon, when no man perceaued, ſhe came vnto the place, and continewed in prayer all night longe, by the deuine prouidence of God the pilloure is winded vp in the ayer, ouer the foundacion, and there hangeth leuell wiſe, without either proppe or butreſſe. At the breakinge of the daye, the Kinge beinge a carefull man, not forgetfull of his buſines, came to ſee the buylding, and behouldeth the pillour hanginge in the aer, leuell ouer his place. He wondereth at the ſighte, and all that ſawe it were aſtoniſhed. In

The kinge of the Iberians child is cured

The queene of the Iberiãs is healed

The kinge of the Iberians was conuerted vnto the fayth.

a litle ſpace after, before their faces, the pilloure came downe, and faſtened it ſelfe in his proper place. Whereupon they all ſhowted, the kings faith is helde for true, & the God of the captiue woman was extolled with prayſes. Thenceforth they ſtagger not at all, but with chearefull mindes they rayſe the reſt of the pilloures, and in a while after they finiſhe the buyldinge. After this they ſende Embaſſadors vnto *Constantine*, requeſtinge league thenceforthe to be concluded betwene them and the Romaynes, they craue a Byſhope, and Clergie men to inſtructe them, they proteſt theyre ſyncere and vnfayned beleefe in Chriſte. *Ruffinus* reporteth that he learned theſe thinges of *Bacurius*, who ſometime gouerned the Iberians, afterwardes comminge vnto the Romaynes was made captaine ouer theire ſouldiers in Palæſtina, In his later dayes he ſtood the Emperour *Theodoſius* in great ſteede, in the battaile which he gaue to *Maximus* the tyrant. Thus did the Iberians receaue the chriſtian fayth in the dayes of *Conſtantine* the Emperoure.

Cap. XVII.

Cap.21.in the greeke.

Of Antonie the monke, and Manes the hereticke, and his originall.

Antony the eremite.

The ſame time liued *Antonie* the monke, in the deſertes of Ægypte. But in as muche as *Athanaſius* Byſhope of Alexandria, hathe lately ſette forth in a ſeuerall volume, intitled of his life, his maners and conuerſation, howe openly he buckled with deuells, howe he ouerreached their ſleyghtes, and ſubtle combates, and wroughte many maruelous, and ſtraunge miracles: I thinke it ſuperfluous of my parte to entreate thereof. The dayes of *Constantine* haue yelded greate plenty of rare, and ſingular men, * but amonge the good wheate tares are accuſtomed to growe, and the ſpite of Satan, is the ſworne enemy of proſperous affaires. For a litle before the raygne of *Conſtantine*, a counterfette religion, no other in ſhewe, then the ſeruice of paganes, mingled it ſelfe with the true and chriſtian religion, no otherwiſe then falſe prophets are wont to riſe amonge the true prophets of God, and falſe Apoſtles among the zealous Apoſtles of Chriſt. Then went *Manichæus* about, couertly to conuey into the Church of God, the doctrine of *Empedocles*, the heathen philoſopher, of whome *Euſebius Pamphilus* made mention in the 7. booke of his eccleſiaſticall hiſtory, yet not exquiſitely handlinge his doinges. Wherefore looke what he omitted, that I ſuppoſe neceſſary to be ſupplied of vs, for ſo we ſhall ſoone learne bothe who and what this *Manichæus* was, and alſo by what meanes he preſumed, to practiſe ſuche lewde enterpriſes. A certaine Saracen of Scythia had to his wiſe a captiue, borne in the vpper Thebais, for whoſe ſake he ſettled him ſelfe to dwell in Ægypte. And beinge well ſeene in the diſcipline of the Ægyptians, he endeuored to ſowe among the doctrine of Chriſt, the opinions of *Empedocles*, and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one, good: an other, bad: the bad, enmytie: the good vnitie. This Scythian had to his diſciple, one *Buddas*, who afore that tyme was called *Terebynthus*, whiche wente to the coaſtes of Babylon, inhabited of Perſians, and there publiſhed of himſelfe, manye falſe wonders: that he was borne of a virgine, that he was bred, and brought vp in the montaynes, after this he wrote foure bookes: one of Myſteries: the ſeconde he entitled The Goſpell: The thirde, Theſaurus: The fourth A ſummarye. He fayned on a time, that he woulde worke certaine feates, and offer ſacrifice, but he beinge an highe, the deuell threwe him downe, ſo that he brake his necke, and dyed miſerablye. His hoaſteſſe buried him, tooke all that he had, and boughte therewith a ladde of ſeauen yeares olde, whoſe name was *Cubricus*. This woman after that ſhee had made him a free denzion, and trained him vp in learninge, not longe after dyeth, and gaue him by legacie, all the goodes of *Terebynthus*, the bookes alſo whiche he had wrytten, beinge the Scythians diſciple. Whiche thinges when this free denized *Cubricus*, had gotten, he conueyed him ſelfe forthewith into Perſia. He chaungeth his name, and in ſteede of *Cubricus*, he calls him ſelfe *Manes*. The bookes of *Buddas* otherwiſe called *Terebynthus*, he ſetteth abroade, as his owne doeinges vnto ſuche as were ſnared with his follye. The titles of the bookes barelye gaue a ſhowe or colour of chriſtian religion, but in trueth it ſelfe the doctrine taſted and ſauored of paganiſme. For *Manes* as he was in deede a wicked man, taught the worlde to ſerue many gods: he commaunded the ſonne to be worſhipped, he was a fauorer of fatall deſteny and denied free will in man. He ſayd plainely the ſoules went from one body into an other, following herein the fond opinions of *Empedocles*, *Pythagoras* and the Ægyptians. He woulde not confeſſe that Chriſte was borne,

* Cap.22.in the Greeke. The manichees blaſed their hereſie a litle before the raygne of Conſtantine. Anno. 281. Euſeb. lib.7.cap.30. The originall and authors of the hereſy of the Manichees.

Buddas otherwiſe Terebynthus an hereticke dieth miſerablie.

Manes the heretick & his deteſtable opinions.

borne, but ſayde that he had the forme or figure of a man. He reiected the lawe and prophetes, and called himſelfe the comforter, all which thinges are farre from the true and right faith of the churche of God. In his epiſtles he was not aſhamed to intitule him ſelfe, an Apoſtle. But his lewde and ſhameleſſe leaſinges were recompenced with dew puniſhment, and that for this cauſe. The Kinge of Perſia his ſonne, fell into a daungerous diſeaſe, the father vſed all meanes poſſible to reſtore his ſonne to his former health. Beynge tolde of *Manes*, and perſwaded that his feates were farre from falſhoode and leiurdemayne, ſent for him by the name of an Apoſtle, hopinge with him ſelfe, that by his meanes his ſonne ſhoulde recouer. Beinge come, he takes the kinges ſonne in hande with ſorcerie and witchcraft: the kinge ſeeynge his ſonne already gone, and departed vnder his handes, commaunded the ſorcerer ſhoulde be clapt in pryſon, and prouided execution for him, but he brake pryſon, fledde into Meſopotamia, and ſo ſhifted for him ſelfe. The kinge hearinge that he was in thoſe coaſts, made him to be apprehended, ſlayde him alyue, tooke his ſkinne, fylled it full of chaffe, and hanged it at the gates of the cytie. These thinges we report to be moſt true and faithfully alleadged by vs, out of the booke intituled, The diſputation of *Archelaus* byſhop of Caſcharum, a citie in Meſopotamia. This *Archelaus* reporteth that he diſputed with him face to face, and there layeth downe all that we wrote before, of his lyfe and conuerſation. Thus (as I ſayde before) it falleth out in all ages, that the ſpyte of Satan wyll not ſuffer godlineſſe to haue good ſucceſſe, but ſendes ſuch lewde varletts to entrappe the ſimple people. But what is the reaſon thereof, why our louing and mercifull God permitts ſuch lewdneſſe, whether it be to try and ſift the true doctrine of his church, and to cut of the vaine conceats and opinions which many haue of religion: or whether it be for ſome other cauſe whatſoeuer, as it is hard to determine therof, ſo, few wordes will not ſuffice; neither is preſently fit opportunity & occaſion miniſtred to diſcourſe of that matter. It is not verily the marke we ſhoote at, exquiſitely to entreate of diuers and variable opinions, and ſentences of men, neither to ſearch out the ſecret and hid myſteries of the prouidence and wiſdome of God, but truely, as much as in vs lyeth, to ſet forth the eccleſiaſticall hiſtorie. And becauſe we haue reported after what ſort the curſed opinion of the Manichees ſprange vp a little before the raygne of *Conſtantine*: nowe let vs returne to diſcourſe of the times, incident to this our purpoſed hiſtorie.

The miſerable death of the hereticke Manes.

Cap. XVIII.

Cap. 23. in the Greeke.

Howe that Euſebius byſhop of Nicomedia, and Theognis byſhop of Nice, remembring them ſelues after their recantation, wrought all the ſpite they could to ouerthrow the faith eſtabliſhed in the Councell of Nice, and ſought meanes to miſchiefe Athanaſius. Of the Councell ſummoned at Antioche, which depoſed Euſtathius, about whome there roſe ſuch a ſedition in Antioche, which deſtroyed in maner the whole citie.

E*Vſebius* and *Theognis* returning from exile, receaued their former dignities, remouing (as I ſayde before) ſuch as were placed in their ſeats. They were in great reuerence and eſtimation with the emperour, and enioyed greate libertie, for that they had forſaken the curſed and cankred opinion of *Arius*, and geuen themſelues to the true and right faith. But theſe men for all that, abuſed their libertie, and made more ſturre in the worlde then euer was before. Two things droue them therevnto: the deteſtable hereſie of *Arius*, which helde their mindes of a longe time, and the deadly hatred they bare vnto *Athanaſius*. Becauſe he valiantly withſtoode them as they diſputed in the Councell of Nice, firſte of ſpite they chalenge his degree and vocation, ſaying: he was no fitt man for the rowme of a biſhop, next that he was elected by vnlawfull perſons. But for all that he cleared him ſelfe of thoſe opprobrious and ſclaunderous reports (his vpryght conuerſation was ſuch, he coulde not be remoued from the biſhops ſeae of Alexandria) and contended earneſtly for the faith decreed by the Councell of Nice: *Euſebius* biſhop of Nicomedia, endeuoured with might and mayne, through wiles and ſubtletie to depoſe *Athanaſius*, and to bring *Arius* into Alexandria. For by this meanes he thought beſt, to roote out of the church the faith of Homouſion, to wete: of *One ſubſtance*, ratified by the councell, and to plant the peſtilent doctrine of *Arius*. And as at ſome tymes he entreated him by letters, and faire wordes: ſo of the contrary, at other tymes he went aboute to terrifie him with threates. But when as *Athanaſius* woulde in no wyſe yeelde, he ſought to perſwade the Emperour that of his wonted clemencie, he woulde

Hatred and hereſie ioyned together

geue *Arius* the hearinge, and pardon him, that he myght returne vnto Alexandria. But what treacherie he practiſed to brynge this his purpoſe to effect, I will ſhewe in an other place. Afore that theſe thinges were fully come to an ende, there roſe an other hurlyburlye in the churche. For the members them ſelues, brake aſunder the peaceable and quiete bonde of the church. *Euſebius Pamphilus* reporteth, that immediately after the breakinge vp of the Councell, a ciuill diſſention roſe throughout all Ægypt, the cauſe he hath concealed, whereby he was of diuers ſuſpected of double dealinge. He was thought with ſilence to haue ouerſkipped the cauſes, for that he had determined with him ſelfe not to ſubſcribe vnto the decrees of the Nicene Councell. But as we haue learned manifeſtly by diuers epiſtles the which, byſhops wrote priuately one to an other after the Councell: the clauſe of *One ſubſtance*, troubled exceedingly their mindes, and whyleſt that they ſifted, and ſearched out the ſenſe, and vnderſtandinge thereof, euen vnto the quycke, they rayſed ciuill diſcorde amonge them ſelues, ſo that their concluſions ſeemed nothinge elſe, but combats in the nyght and darkeneſſe, or blyndfolded bablinge. It ſeemed that nere nother ſyde vnderſtoode well, the cauſe that made them to reuyle eche other. For ſuch as reiected the clauſe of *One ſubſtance*, (thinkinge verylie that they which receaued it, went about to eſtabliſhe agayne the hereſie of *Sabellius* and *Montanus*) called the true profeſſors, blaſphemous perſons, as if they had gone about to take awaye the ſubſtance of the ſonne of God. Such as of the contrarie cleaued vnto the canon of *One ſubſtance*, thought theyr aduerſaries brought in the ſeruice of manie godds, and abhorred them as furtherers of Paganiſme. Moreouer *Euſtathius* byſhop of Antioche, ſharpely rebuked *Euſebius Pamphilus*, as though he had gone about to corrupt the Nicene Creede: but *Euſebius Pamphilus* both cleared him ſelfe of that ſclaunder, and alſo charged *Euſtathius* with the hereſie of *Sabellius*. And ſo all the byſhops wrote inuectiues one agaynſte the other, as if they had bene deadly foes. When as both partes ſayde, that the ſonne of God had his beynge together with the father, and was in the father, and confeſſed the vnitie to be in Trinitie: yet (I wott not why, nor wherefore) they coulde not agree amonge them ſelues, nor ſett their hartes at reſt. *Wherefore there was a Councell ſummoned at Antioche, where *Euſtathius*, for fauouringe the hereſie of *Sabellius*, more then furtheringe the Canons of the Nicene Councell, was depoſed, but diuers do report that there were other matters of no ſmall importance, and leſſe honeſtie, layde to his charge and cauſes of his depriuation, yet do they not openly rehearſe them. For it is the maner amonge byſhops, to accuſe them that are depoſed, to pronounce them for wicked perſons, yet to conceale the particular faults. *Georgius* byſhop of Laodicea in Syria, one of them that reiected the clauſe of *One ſubſtance*, in his booke of the prayſe of *Euſebius Emiſenus*, writeth him ſelfe to haue reported, that the biſhops depoſed *Euſtathius* the *Sabellian* hereticke, *Cyrus* biſhop of Berrhæa, beyng his accuſer. But of this *Euſebius Emiſenus* we minde to ſpeake in an other place. *Georgius* writeth, that *Euſtathius* the *Sabellian*, accuſed by *Cyrus*: and agayne *Cyrus* him ſelfe, conuicted of the ſame hereſie, to haue bene both remoued out of their byſhoprickes. But howe can it be that *Cyrus*, beyng him ſelfe infected with the foule hereſie of *Sabellius*, ſhould accuſe *Euſtathius* of the ſame? Therefore it ſeemeth, that *Euſtathius* was depoſed for ſome other cauſe. After this there was kindled in Antioche ſuch a fierye flame of ſedition, that in maner the whole citie was therewith turned vpſide downe. The faction was twofold, the one went about to trãſlate *Euſebius Pamphilus* byſhop of Cæſarea in Palæſtina, to Antioche: the other woulde needes bringe againe *Euſtathius*. The common ſorte of people, ſome cleaued to this ſyde, ſome to that ſyde. The whole garriſon and bande of ſouldiers was ſo deuided, and ſett one agaynſt the other, that if God, and the alleageance they owed vnto the good Emperour, had not bene called to remembrance: they woulde lamentably haue murthered eche other. For the Emperoure by his letters appeaſed the tumult and ſedition that was rayſed amongeſt them. But *Euſebius* refuſed to be their byſhop, and therefore the Emperour did highly commende him. The Emperour wrote vnto him of that matter, he prayſeth his minde, and pronounceth him happie, for that by the report of all men, he was worthie to be byſhop, not of one citie, but of the whole worlde. The ſeae of Antioche is ſayd to haue wanted a biſhop, the ſpace of eyght yeares together. but at length, by the meanes of ſuch as endeuoured to ouerthrow the Nicene Creede: *Euphronius* was made biſhop. And thus much ſhall ſuffice toutching the Councell helde at Antioch, for the depoſition of *Euſtathius*.

Euſebius Pãphilus was no Arian.

* Cap. 24. in the Greeke. The councell of Antioche where Euſtathius was depoſed.

Euſebius Pãphilus refuſeth to be biſhop of Antioch, for the which the Emperour Cõſtantine did highly commend him.

Euphronius an Arian, yet biſhop of Antioch.

Cap.

Cap. xix.

Of the meanes that were wrought to call Arius home, and how Arius deliuered vnto the Emperour his recantation in writing, craftely ſubſcribing vnto the Nicene Creede.

Immediatly after, *Euſebius*, who a little before had left the byſhopricke of Berytus, and at that preſent was biſhop of Nicomedia, ſtriued with might & maine, together with his confederats, to bring againe *Arius* into Alexandria. But howe, and after what ſort they brought their purpoſe to paſſe, and the meanes they vſed to perſwade the Emperour to call before him *Arius* & *Euzoius*: now I thinke beſt to declare.* The Emperour had to his ſiſter one *Conſtantia*, ſhe was the wyfe of *Licinnius*, who ſometyme was fellowe Emperour with *Conſtantine*, but afterwardes for his tyrannie was put to death. This *Conſtantia* had greate acquaintance and familiaritie with a certaine prieſt of the *Arian* ſect, whome ſhe made very much of. who through the perſwaſion of *Euſebius*, and others his familier and deare friendes, made ſute vnto her, in the behalfe of *Arius*, ſignifyinge that the ſynode had done him iniurie, and that he was not of the opinion he was reported to be. *Conſtantia* hearinge this, beleeued the prieſt, but durſt not make the Emperoure priuye therevnto. It fell out that *Conſtantia* was viſited with greate ſickneſſe, ſo that the Emperour came very oft to ſee her. When the woman perceaued her ſelfe to be daungerouſly ſicke, and wayted for no other then preſent death, ſhe commendes vnto the Emperour this prieſte, ſhe prayſeth his induſtrie, his godlineſſe, his good will and loyaltie vnto the imperiall ſcepter. In a ſhort whyle after, ſhe departeth this lyfe. The prieſt is in greate authoritie with the Emperour. And creepinge euery day more and more into better eſtimation, breaketh the ſame matter vnto the Emperour, as before vnto his ſiſter: that *Arius* was of no other opinion, then the councell had decreed: and if he would voutchſafe him his preſence, that he would ſubſcribe vnto the canons: and that he was falſely accuſed. This report that the prieſt made of *Arius*, ſeemed very ſtraunge vnto the Emperour, who gaue agayne this anſweare: If (ſayth he) *Arius* be of that minde, and (as you ſaye) agreeth with the faythe confirmed by the Councell: I wyll not onely geue him the hearinge my ſelfe, but alſo ſende him with honor to Alexandria. When he had thus ſpoken, immediatly he wrote vnto him as followeth.

*Cap.25. in the Greeke.

The epiſtle of Conſtantine the Emperour vnto the heretické Arius.

Conſtantine the puyſſant, the myghtie and noble Emperour. Notice was geuen, nowe a good while agoe, vnto thy wiſdome, that thou ſhouldeſt repaire vnto our cāpe, to the end thou mighteſt enioy our preſence, wherfore I cā not but maruell, why thou cameſt not with ſpeede, according vnto our will. Now therfore take one of the cōmon waggōs, & make haſt to our cāpe, that vnderſtandinge our clemencie, & the care we haue ouer thee, thou mayeſt returne to thy natiue coūtry God keepe thee welbeloued. written the 5. of the kalends of December. This was the epiſtle which the Emperour wrote vnto *Arius*. I can not verely but wōder at yͤ maruelous endeuer & entire loue the Emperour bare vnto pietie, & chriſtian profeſſion. For it appeareth by yͤ epiſtle, that yͤ Emperour admoniſhed *Arius* oftentimes to recant, & therfore now doth he reprehend him, for yͭ he being oft allured by his letters, made no ſpeedy reformation of him ſelfe. *Arius* in a while after the receate of the Emperours letters came to Conſtantinople, there accompanyed him *Euzoius*, who had bene a deacon, whome *Alexander* depoſed the ſelfe ſame tyme together with the other *Arians*. The Emperour byddes them welcome, and demaundeth of them, whether they would ſubſcribe vnto the Nicene Creede: they anſwere the Emperour that they would do it with a good will. The Emperour bidds them quickly lay downe in writing their creede. *They frame their recantation, and offer it vp vnto the Emperour, in this forme. Vnto the moſt vertuous, and our moſt godly lorde and Emperour *Conſtantine*: *Arius* and *Euzoius*. VVe haue layde downe in writing (noble Emperour) the forme of our faith, euen as your godly and ſingular zeale hath geuen vs in charge: vve doe proteſt that both vve our ſelues, and all they that be of our ſyde, doe beleeue as follovveth: VVe beleeue in one God, the father almyghtie, and in his ſonne our Lorde *Ieſus Chriſt*, begotten of him before all vvorldes, God the vvorde, by vvhome all thinges were made, both in heauen and earth: who came dovvne from heauen, and vvas made man, vvho ſuffred, roſe againe, & aſcended into heauen, & ſhall come againe to iudge both the quicke & the dead. And we beleue in the holy ghoſt, the reſurrection of the fleſhe, the life of the

Conſtantine was informed of Arius his recantation when he wrot this.

*Cap.26. in the Greeke.

The recātatiō of Arius and Euzoius geuē vp vnto the Emperour, together with the forme of their faith, where they diſſēble both with God & man, writing one thing, & meaning an other, as it appeareth in the chapter following.

vvorlde to come, the kingdome of heauen; the one Catholicke churche of God ſcattered farre and vvide, ouer the face of the vvhole earth. This faith haue vve learned of the moſt holie Euangeliſts, where the Lorde him ſelfe ſayd vnto his diſciples: Goe teache all nations, baptizing thẽ in the name of the father, and of the ſonne, and of the holy ghoſt: euen as the vvhole Catholicke church, and the ſcriptures do teache, all vvhich vve faithfully beleeue. God is our Iudge, preſently to the houre of death, and at the daye of doome. VVherefore (moſte holy Emperour) we humbly craue of your godly highnes, in as much as vve are cleargie men, & retaine the faith, and affection, both of the church, and alſo of holy ſcripture, that of your wonted zeale, wherwith you prouide for vnitie, and the right honour of God (all controuerſies, and quarel's, and cauillations, and ſubtle quircks vvhatſoeuer layde aſide) you will couple vs vvith our mother the church: that both vve, and the church of God, among our ſelues, may liue quietly, & ioyntly vvith one harte and voyce, povvre vnto God the accuſtomed prayers, for the peaceable and proſperous eſtate of your empire, and for all mankinde.

Mat.28.

Cap.27. in the Greeke.

Cap. xx.

How Arius by the commaundement of the Emperour returned to Alexandria, whome Athanaſius would in no wiſe admitt, againſt Athanaſius Euſebius and his confederats patched diuers crimes, and preſented them vnto the Emperour, ſo that in the ende a ſynode was ſummoned at Tyrus, to pacifie theſe quarells.

When that *Arius* had perſwaded the Emperour in ſuch ſorte as we ſayde before, he returnes to Alexandria, but yet he could not with all his wiles treade downe the trueth, the which he had ſo egregiouſly diſſembled. *Athanaſius* would not receaue him into the church of Alexandria after his returne, for he detected him as a monſter of the worlde. *Arius* neuertheleſſe whileſt that he priuely ſowed his peſtilent opinion, goeth about to ſett the whole citie on an vprore. At what time *Euſebius* both him ſelfe wrote vnto *Athanaſius*, and procured alſo the Emperour to commaunde him by his letters, to condeſcende vnto the admiſſion of *Arius* and his cõplices. *Athanaſius* for all that, would not receaue them into the church, but wrote backe againe vnto the Emperour: that it was not lawfull for ſuch as had made ſhipwracke of their faith, and had bene held for accurſed of the church: after their returne and conuerſion, to receaue their former dignities. The Emperour was in a great chafe, and conceaued great diſpleaſure againſt *Athanaſius* for this anſwere, threatninge him by his letters as followeth: In as much as thou art made priuie to our will and pleaſure, ſee that thou make the dore vvide open to all that deſire to enter into the church. For if I vnderſtand, that any one (vvhich deſired to be made a member of the church) hath by any meanes through thee bene hindred, or his entrãce ſtopped: I vvill forthwith ſend one of mine officers, who by authority from me, ſhall both depoſe thee of thy biſhopricke, and alſo place an other in thy rovvme. This the Emperour wrote reſpecting the commoditie of the church, & the vnitie of the councell, leſt that through variance it were diſſolued. *Euſebius* then, who hated *Athanaſius* with deadly enmitie, thought no time fitter thẽ that, to bring his purpoſe to effect (for he had the Emperour incenſed againſt him, which was meate and drinke for *Euſebius*) and therefore he rayſed all that troubleſome ſturre; to the ende he myght cauſe *Athanaſius* to be depoſed of his biſhopricke. For he thought verylie, that if *Athanaſius* were once remoued, Arianiſme then ſhould beare away the bell. Wherefore there conſpired againſt him at once: *Euſebius* biſhop of Nicomedia: *Theognis* biſhop of Nice: *Maris* biſhop of Chalcedon: *Vrſacius* biſhop of Singidon a citie of the vpper Pannonia: and *Valens* biſhop of Murſon, a citie alſo in Pannonia. Theſe men hyred certaine of the Meletian ſect, & cauſed diuers crimes to be layd vnto *Athanaſius* charge. And firſte of all, by the depoſitions of *Euſion*, *Eudæmon*, and *Callinicus*, that were Meletian heretickes, they charge *Athanaſius*, that he had inioyned the Ægyptians, to pay for a yearely tribute vnto the church of Alexandria, a lynen garment. But *Alypius* and *Macarius*, prieſts of the church of Alexandria (who then as it chaunced were at Nicomedia) confuted this ſclaunderous report that was layde agaynſte *Athanaſius*, and perſwaded the Emperour, that all their malicious tales, were manifeſt vntruthes. Wherefore the Emperoure wrote vnto his aduerſaries, and rebuked them ſharply, but *Athanaſius* he requeſteth to repayre vnto him. yet agayne *Euſebius* together with his complices, before his comminge patched an other crime, farre more haynous then the former: that *Athanaſius* went about trayterouſly to defeate the Emperoures edicts,

Athanaſius would not receaue Arius into the church of Alexandria.

Conſtantine wrote this to Athanaſi9. b. of Alexãdria in the behalf of Arius the hereticke, who deceaued thẽ both

Athanaſius is falſely accuſed of extorcion.

Athanaſius is falſely ac-

edicts, in ſending to one *Philumenus* a kaſket or forſar, full of gold. The Emperour then being at Pſamathia, a manour without the walls of Nicomedia, by ſifting out of this matter, founde *Athanaſius* to be giltleſſe and ſent him away with honor, writing alſo to the Church of Alexandria, that their biſhop was falſely accuſed before him. But I thinke beſt, and with more honeſty a great deale, to paſſe ouer with ſilence, the ſundry kindes of ſclaunders, *Euſebius* together with his adherents, inuented afterwards agaynſt *Athanaſius*, leſt that the Churche of God be blemiſhed, and ſclaundered of them, which haue their mindes farre eſtraynged from the religion & fayth in Chriſt Ieſu. for the thinges committed to writing, are wont to be knowen of all, and therefore it was our part, to compriſe in few wordes, ſuch things as required a ſeuerall tract. but neuertheleſſe I thinke it my duety in fewe wordes to declare out of what fountaine, theſe falſe accuſations iſſued, and whence ſuch as forged them had their originall. Mareôtes is a contrey of Alexandria, in it there are many villages, and the ſame well peopled: within the ſame alſo, there are many Churches, yea of greate fame, all which are vnder the Biſhop of Alexandria, within the iuriſdiction of his ſeae and biſhopricke. In this Mareôtes, one *Iſchyras* (for ſo they called him) practiſed priuely ſuch a kinde of offence, as deſerued a hundreth kindes of death. for when as he had neuer taken orders, he called him ſelfe a miniſter, and preſumed to execute the function of a prieſt. Who when he was taken with the maner, fledd away priuely, and gott him ſtraight to Nicomedia, to the faction of *Euſebius* as a ſure and ſafe refuge. They, for hatred they owed vnto *Athanaſius* entertayned him for a prieſt, and promiſed to make him Biſhop, if he would accuſe *Athanaſius*, ſo that hereby I meane by the falſe reports of *Iſchyras*, they tooke occaſion to ſclaunder *Athanaſius*. for *Iſchyras* blaſed abrode, that vpon a ſodaine they brake in vpon him, and dealt with him very contumelioufly: that *Macarius* beat the altar with his heeles, ouerthrewe the Lordes table, brake the holy cuppe, and burned the bleſſed bible. They promiſed him for theſe his malitious accuſations (as I ſayd before) a biſhoprick, for they were fully perſwaded, that the crime layd to *Macarius* charge, was of force ſufficient, not onely to diſplace *Macarius*, that was accuſed: but alſo to remoue *Athanaſius* who had ſent him thither. This ſclaunder was compaſſed againſt him in a while after. Afore that tyme, the complices of *Euſebius*, had forged agaynſt him an other accuſation, full of ſpite and cankered malice: whereof I will preſently entreat. They gott I wott not where, a mans hande: whether they ſlewe a man, and ſtroke of his hande, or cutt of the hande of a dead man, God knoweth alone, and the authors of this treachery: this hande the Biſhops of *Meletius* ſect bring forth, in the name of *Arſenius*, and proteſt that it was his hande: the hande they bring forth, but *Arſenius* they hidd at home. They ſay moreouer, that *Athanaſius* vſed this hande to magicke, and ſorcery. And although this was the chiefeſt thing, that was layd to *Athanaſius* charg: yet as it falleth out in ſuch kinde of dealing, other men charged him with other things. for they which ſpited him vnto the death, went th/n about to worke all meanes poſſible, to miſchieue him. When theſe thinges were told the Emperour, he wrote vnto *Dalmatius* the Cenſor, who was his ſiſters ſonne, and then abode at Antioch in Syria: that he ſhoulde call ſuch as were accuſed before the barre: that he ſhoulde heare the matter, and execute the offenders. He ſent thither *Euſebius*, and alſo *Theognis*, that *Athanaſius* might be tryed in their preſence. *Athanaſius* being cited to appeare before the Cenſor, ſent into Ægypt, to ſeeke out *Arſenius*, for he vnderſtoode that he hidd him ſelfe. but he could not take him, becauſe that he fledd from place to place. In the meane while, the Emperour cutt of the hearing of *Athanaſius* matter before the Cenſor, for this cauſe. * He called a ſynode of Biſhops for to conſecrate the temple which he had buylded at Ieruſalem. The Emperour had willed the Biſhops aſſembled at Tyrus, to debate together with other matters the contention rayſed about *Athanaſius*, to the ende (all quarells being remoued) they might cheerefully ſolemnize the conſecration of the Church, and dedicate the ſame vnto God. *Conſtantine* went now on the thirtieth yeare of his raigne. The Biſhops that mett from euery where at Tyrus, being cited by *Dionyſius* the Senator, were in number three ſcore. *Macarius* the Prieſt of Alexandria, being faſt bounde with fetters, and bolts of yron, was brought thither by the ſouldiers. *Athanaſius* would not come to Tyrus, not diſmayed ſo much with the ſclaunderous reportes that were layd to his charge (for his conſcience accuſed him of nothing) as he feared greatly, leſt that they woulde bring in ſome innouation, preiudiciall to the decrees of the Nicene councell. but becauſe that the angry lynes and threatning letters of the Emperour, moued him not a litle (for he had written vnto him, that if he came not of his owne accord, he ſhould be brought thither with a vengeance) he came of neceſſitie vnto the councell.

cuſed of treaſon.

Iſchyras a falſe miniſter forging orders vnto him ſelfe.

Athanaſius is falſly charged with the miſdemeanure of his clergy.

Athanaſius is falſely accuſed of murther and magicke.

* Cap. 28. after the greke.

Macarius a miniſter being falſely accuſed by the Arian & Meletian heretikes is thus ſhamefully dealt withall.

Cap.29. after the Greeke.

Cap. xxi.

How Arſenius (whoſe hand they ſaid had bene cutt of) was found out, and brought before the barre, to the confuſion of Athanaſius accuſers, which then fledd away for ſhame: and how that Athanaſius being otherwiſe parcially dealt withall of the councell, appealed vnto the Emperour.

THe diuine prouidence of God brought to paſſe, that *Arſenius* alſo came to Tyrus. For he quite forgetting the leſſons geuen him by thoſe falſe accuſers, that bribed him for the purpoſe, came thither as it were by ſtelth, to knowe what newes there were in thoſe coaſts. It fell out that the ſeruants of *Archelaus* a Senator, hearde ſay in a certaine tiplinghouſe, that *Arſenius* whome they reported to haue bene ſlayne, was there and hidd him ſelfe in a certaine houſe of the towne. When they hearde theſe thinges, and eyed well the authors of this report, they reueale the whole matter vnto their lord and maiſter. He forthwith laying all delayes aſide, ſought out the man, being ſought founde him, being founde he layd him faſt by the heeles, and biddes *Athanaſius* be of good cheere: that *Arſenius* was come thither aliue. *Arſenius* being in holde, denieth him ſelfe to be the man. But *Paulus* Biſhop of Tyrus, who knewe him of olde, affirmed plainely that he was *Arſenius* in deede. Theſe thinges being thus rightly diſpoſed by the wiſedome and prouidence of God: *Athanaſius* not long after is called before the councell, in whoſe preſence, the accuſers bring forth the hande, and charge him with the haynous offence. He behaueth him ſelfe wiſely and circumſpectly, and demaundeth firſt of them all that were preſent, and alſo of his accuſers: whether any of them did euer knowe *Arſenius*. When that diuers of them had aunſwered, that they knewe him very wel, he cauſed *Arſenius* to be brought before them, with his hãds couered vnder his cloke, and then againe demaundeth of them: Is this fellowe that *Arſenius* which loſt his hande? at the ſight of the fellow, ſome of them that were preſent (except them that knew whence the hand came) were aſtonied: ſome others thought verily that *Arſenius* wanted a hande, and gaue diligent eare, to ſee what other ſhift *Athanaſius* had to ſaue him ſelfe. But he turning vp the one ſide of *Arſenius* his cloke, ſhewed them one of his handes. Againe when ſome did ſurmiſe that his other hande was cutt of: *Athanaſius* at the firſte pauſed a while and in ſo doing brought their mindes into a greate doubt: but in the ende without any more adoe he caſteth vp vpon his ſhoulder, the other ſide of his cloke, and ſheweth them the ſeconde hande, ſaying vnto all that behelde it: you ſee that *Arſenius* hath two handes, now let mine accuſers ſhewe vnto you, the place where the thirde hande was cutt of. * This treachery of theirs toutching *Arſenius*, being thus come to light, the dealing was ſo ſhamefull, that the accuſers coulde finde no where as much as viſards to couer their faces. *Achaab* otherwiſe called *Iannes*, the accuſer of *Athanaſius*, crept by ſtelth from the barre, thruſt him ſelfe among the throng, and priuely ranne away. Thus did *Athanaſius* cleare him ſelfe of this ſclaunder, vſing exception agaynſte no man. for he doubted not at all, but that the very preſence of *Arſenius* woulde aſtoniſh the ſclaunderers, to their vtter ſhame and ouerthrow. * But for the wiping away of the crimes layde to *Macarius* charge, he tooke the benefitt of the lawe, vſinge ſuch exceptions as were lawefully preſcribed for the defendant. And firſt of all he excepteth againſt *Euſebius* and his adherents, as open enemyes, ſaying: by lawe it was not permitted for the enemyes to be iudges. Secondarily he requireth that they ſhewe vnto him, whether *Iſchyaas* the accuſer, had lawfully receaued orders and prieſthoode, for ſo it was layd downe in the bill of enditement. But the iudges conſidered nothing of theſe circumſtances, the lawe proceedeth againſt *Macarius*. When the accuſers were to ſeeke for proofe, the ſute is delayd vpon this conſideration, that certayne choſen men ſhoulde goe in commiſſion to *Mareôtes*, and there ſitt vpon this matter. When that *Athanaſius* perceaued, ſuch as he had excepted againſt, to haue bene pricked in the commiſſion (for *Theognis Maris, Theodorus, Macedonius, Valens,* & *Vrſacius* were ſent) he exclaymed, that there was deceat, & double dealing in the handling thereof. He pronounced that it was open wrong, for to keepe *Macarius* the Prieſt in fetters and cloſe priſon, and to ſuffer his accuſer, to accompany ſuch iudges as were knowen to be his profeſſed enemies. He ſayd moreouer, that it was for no other ende, but that records, and the doings of the one ſide might be knowen, the other vnknowen: the one quitted, the other condemned. When that *Athanaſius* had ſounded out theſe and the like ſentences: when that he had both called the whole aſſembly to wittneſſe, and alſo opened this lamentable plight before *Dionyſius* the Senator, and no man pityed the caſe: he pryuily conueyed him away. Such as were

* Cap.30. in the greeke. The accuſer of Athanaſius ranne away for ſhãe.

* Cap.31. in the Greeke.

ſent

ſent into Mareôtes recorded onely the Actes of one ſide, and looke what the accuſer reported, the ſame was iudged to be moſt true. * As ſoone as *Athanaſius* was gone and ſtraight way taken his iourney to the Emperour:he was firſt of all condemned by the councell,the party being abſent,and the cauſe vnknowen. Next,when as the dealings in Mareôtes were ioyned with theſe, they agree vpon his depoſition: many ſclaunders are contumeliouſly fathered vpon him, at the recitall of the cauſes,which moued them to depoſe him: but not a worde of the ſclaunderers,for they runne them ouer with ſilence that of malice falſely accuſed him,and were ſhamefully foyled them ſelues. *Arſenius* who afore was reported to haue bene ſlayne, is nowe entertayned of them. And he who afore time was counted a Biſhop of the Meletian ſect,euen then ſubſcribed to the depoſition of *Athanaſius*,and called him ſelf Biſhop of Hypſepolis. And that which ſeemeth incredible, he that was ſaid to haue died vnder the handes of *Athanaſius*,is now aliue,and depoſeth *Athanaſius*. * Cap.32.in the Greeke.

Cap. XXII.

How that the councell aſſembled at Tyrus remoued to Ieruſalem, and celebrated the dedication of the newe Ieruſalem, at what tyme the Arians were admitted to the communion. And how that the Emperour by his letters cauſed the councell ſummoned at Tyrus,to meete at Conſtantinople,that in his preſence the trueth toutching Athanaſius cauſe, might the more narrowely be ſifted out.

Cap.33.in the greeke.

Immediatly after theſe thinges,the Emperours letters came to the councels handes,ſignifying that with all ſpeede,his will was they ſhoulde repayre to Ieruſalem. Therefore the biſhops laying all other matters aſide,do leaue Tyrus,and take their iourney to Ieruſalem. A ſolemne feaſt is there held,for the conſecration of thoſe places: *Arius* with his confederats is admitted into the Church. for the biſhops ſayd,that in that behalf,they would ſatisfie the Emperours letters,wherby he had ſignified vnto them,that he allowed very well of the fayth of *Arius*,and *Euzoius*. The biſhops alſo wrote vnto the Churche of Alexandria,that they ſhoulde baniſhe from among them, all rankor,ſpite,and malice,and ſetle their Eccleſiaſticall affayres at peace and quietnes. They ſignified moreouer by their letters,that *Arius* had repented him of his hereſie: that he had acknowledged the trueth: that thenceforth he would cleaue vnto the Church: and that therefore they had not without good cauſe receaued him,and by the conſent of them all,exiled *Athanaſius*. Of the ſelfe ſame things likewiſe,they wrote vnto the Emperour. While theſe things were in handling,there came eftſones other letters from the Emperour vnto the councell,ſignifying that *Athanaſius* was fledd vnto the Emperour him ſelfe,and that of neceſſity they muſt meete at Conſtantinople about his matters. The letters ſent from the Emperour were written as followeth:

The councel held at Tyr⁹ being moſt of Arians,do depoſe Athanaſius,& cōmēd in their letters to the Church of Alexandria, the heretick Arius.

Conſtantinus the puyſant,the mighty and noble Emperour, vnto the Biſhops aſſembled at Tyrus,ſendeth greeting.

Cap.34.in the greeke.

VErily I knowe not what matters your aſſemblie, through tumult and troubleſome ſturre hath decreed: me thinkes the trueth it ſelfe you haue in maner ſuberted, by meanes of your hurlyburly and kindled heat of contention.for whileſt that you proſecute your priuey ſpite and hatred,one towards an other,the which you wil leaue in no wiſe vnpractiſed: you ſeeme to neglect the ſeruice of God,& the furtherance of his truteh.But I truſt the diuine prouidēce of God wil bring to paſſe,that after the proofe of this peſtilēt contention,it may wholy be baniſhed:that we may alſo perceaue,whether your coūcel,& aſſembly,hath had any care of the trueth,& alſo whether you haue decided of the matters called into queſtion,& geuen ſentence, without parcial fauor,& poyſoned malice. VVherfore my wil is that with ſpede you all repaire vnto me,to the end you your ſelues,by no other then your ſelues,may yeld an exquiſite accōpt. The cauſe that moued me to writ this vnto you,& to ſūmone you hither by my letters,you may learne by that which followeth. As I rode in my waggon vnto a certain place within the city, & that happy ſoil,called after my name(*Cōſtantinople*: *Athanaſius* the biſhop together with certaine other prieſtes in his company,mett me in the middeſt of the ſtreete vpon a ſodaine,& vnlooked for,which amazed me not a litle.I take God to witneſſe who ſeeth al things, that I coulde not haue knowen him at the firſt ſight,had not ſome of my trayne (when that I gaue diligent eare

The epiſtle of Conſtantine vnto the Biſhops aſſembled at the councell of Tyrus.

thereunto, as reaſon did require) both tolde me, who he was, and what iniury he had done vnto him. I truely did neyther talke vvith him at that time, neyther reaſon of any circumſtance. And when he entreated, that I woulde geue him the hearing, I was ſo farre from it, that with the deniall, I had almoſt cauſed him to be ſent packing, with rough entertainment. His ſute was nothing elſe, but that all you might be brought thither, to the ende he might in our preſence expoſtulate face to face with you, the iniurie he ſuffred neceſſity driuing him thereunto. The which ſute of his ſeeminge very reaſonable vnto me, and the ſeaſon alſo requiring the ſame: made me very willing to write this vnto you, that all you being already aſſembled at Tyrus, ſhoulde forthvvith haſten vnto my campe: and iuſtifie in my preſence (whome you will not denye to be the right ſeruant of God) your right, and ſyncere iudgement, and ſentence in this behalfe. For peace raigneth euery where through my religious worshiping of God: And the name of God is deuoutly, and reuerently extolled of the Barbarians them ſelues, who vnto this day were ignorant of the trueth. euery man knoweth that he which is ignorant of the trueth, is alſo ignorant of God. But the Barbariās through my induſtrie, that (as I ſayd before) am a right vvorshiper of God: came to the knowledge of God, and learned to ſerue him in holines, whome they perceaue in all thinges, with the carefull eye of his diuine prouidence, to defende me. This thing moued them at the firſt, to taſt of the trueth in Chriſt, whome alſo for the awe, and loyaltie they owe vnto our imperiall ſcepter, they ſerue vprightly: but we, which woulde ſeeme (I will not ſay to obſerue) nay to maintayne the ſacred and holy myſteries of his Church, doe practiſe nothing elſe but that which breedeth diſcorde, and diſcention, and to be short, that which tendeth to the vtter ouerthrowe, and deſtruction of mankinde. But ſee that you come vnto vs (as I ſayd) with ſpeede, perſwading your ſelues of this, that our mind is, as much as in vs lyeth, firſt of all, to maintayne ſoundly, without corruption all that is contayned in holy Scripture: ſo that no blemish of ſclaunder or infamy may redounde thereunto: abandoning, vvearing avvay, and rooting out, all the rotten aduerſaries of chriſtian religion, vvho vnder color of Chriſtian profeſſiō haue crept in & ſovved in the Church of God ſundry blaſphemous ſectes & heretical ſchiſmes.

Cap. 35. in the Greeke.

Cap. XXIII.

VVhen as all the ſynode came not vnto the Emperour, Euſebius together with that crue, framed a newe accuſation againſt Athanaſius: that he ſhoulde report he woulde ſtay the carying of corne from Alexandria to Conſtantinople, wherat the Emperour being moued, baniſhed Athanaſius into Fraunce.

The aforeſayd letters of the Emperour, ſett the whole councell together by the eares, ſo that diuers of them returned home to their cities. but *Euſebius, Theognis, Maris, Patrophilus, Vrſacius,* and *Valens* gott them to Conſtantinople, they reaſon no longer of the broken cup, or the table that was ouerthrowen, or of *Arſenius* that was ſayd to be murthered: but they frame them ſelues, to forge out an other accuſation. They informe the Emperour, that *Athanaſius* threatned he woulde cauſe, that no corne ſhoulde be conueyed from Alexandria (as they then vſed) to Conſtantinople: and that *Adamantius, Annubyon, Arbathion* and *Peter* that were Biſhops, hearde it out of *Athanaſius* his owne mouth. but then truely the accuſation is like to be hearde, when the accuſer carieth credit with his perſon. The Emperour was wonderfully moued at this, and tooke great indignation againſt *Athanaſius*, exiled him, & commaunded that he ſhould abide in Fraunce. ſome report that the Emperour did it for this pollicie, * to ſee whether with his abſence, he coulde reduce the Church to vnitie and concorde. for *Athanaſius* was the man that woulde in no wiſe communicate with the Arians, being exiled he ledd his life at Triuere a city in Fraunce.

Athanaſius is accuſed by the Arians.

* Socrat. li. 2. cap. 2. in the epiſtle of Cōſtātinus ſayth ſo.

Cap. 36. in the greeke.

Cap. XXIIII.

Of Marcellus Biſhop of Ancyra, and Aſterius profeſſor of humanitie.

The Biſhops then being aſſembled at Conſtantinople, depoſed alſo *Marcellus*, Biſhop of the leſſer Galatia, for this cauſe. There was one *Aſterius* in Cappadocia, that profeſſed humanitie, and leauing that, embraced the faith in Chriſt: wrote bookes thereof, which vnto this day are extant. The peſtilent doctrine of *Arius* is proued out of them, to wete: that Chriſt is

Aſteri⁹ an arian heretick.

no other wiſe the power of God,then the locuſts and flyes,are ſayd in *Moſes* to proceede from the handie worke of God,and other ſuch lewde reaſons. This *Aſterius* kept company with Biſhops, and ſpecially of the damnable ſect of *Arius*. He frequented vnto their aſſemblies,for he longed after ſome biſhoprike or other. But becauſe that in the time of perſecution,he had ſacrificed vnto Idols: he was not admitted to execute the function of a Prieſt. He wandreth and rogeth throughout Syria,ſhewing the bookes he had written. *Marcellus* vnderſtanding of this, going about to ſett him ſelfe againſt *Aſterius*,fell him ſelfe into the contrary hereſie. for he was not afraide (euen as *Paulus Samoſatenus* ſayd before) to affirme that Chriſt was but a bare and naked man. The Biſhops that mett at Ieruſalem hearing of this,made no accompt of *Aſterius*, becauſe he was a laye man: but *Marcellus* who was of the clergie they call to an accompt,for the booke he had written. When they perceaued that he maintayned the opinion of *Paulus Samoſatenus*: they charge him to recante. He with ſhame inough promiſeth to burne the booke. But when as the councell was diſſolued in haſte(for the Emperour had called the Biſhops to Conſtantinople) agayne they reaſon of *Marcellus*,at Conſtantinople,before *Euſebius*, and the other Biſhops then preſent. As ſoone as *Marcellus* refuſed to performe his former promiſe, that is to fire the booke which he had vnaduiſedly framed: the Biſhops then preſent,depoſe him of his biſhoprike, & ſent *Baſilius* in his rowme to be Biſhop of *Ancyra*. *Euſebius* moreouer wrote three bookes,againſt his pamflett,and confuted his wicked opinion. *Marcellus* after that,recouered his biſhoprike againe in the councell helde at Sardice,where he ſayd: they vnderſtoode not his booke,and therfore ſuſpected him,that he had fauored of the opinion of *Paulus Samoſatenus*. but what opinion we may conceaue of this man, we will declare in an other place.

The error of Marcellus.

Cap. xxv.

Cap.37.in the greeke.

How that Arius being called from Alexandria to Conſtantinople after the exile of Athanaſius, for to render an accompt before the Emperour of the tumult he made at Alexandria: raiſed a great ſturre againſt Alexander Biſhop of Conſtantinople, In the ende died miſerably.

While theſe thinges were a doing. the thirtieth yeare of *Conſtantinus* raygne was expyred. *Arius* with his company returning to Alexandria, ſett the whole citye on an vprore. The citizens of Alexandria,tooke very grieuouſly,that not onely *Arius* with his confederats was reſtored: but alſo that *Athanaſius* their Biſhop was condemned to baniſhment. When the Emperour vnderſtood of the peruerſe minde,and corrupted purpoſe of *Arius*,he ſendes for him againe to Conſtantinople,there to render an accompt of the tumult,& ſedition he had rayſed afreſh. At that time *Alexander* who a litle before ſucceeded *Metrophanes* in the biſhoprike of Conſtantinople,gouerned that Church. This *Alexander* proued him ſelfe a religious,a godly, & a deuout man,in the quarel then betwene him & *Arius*. for when *Arius* came,& the people was deuided into two parts,& a great tumult raiſed in the citye. whileſt that ſome maintained the Nicene Creede,& the ſame to remayne firme & ſtable,others affirmed the opinion of *Arius* to be lawfull,& agreable with yͤ trueth, *Alexander* came forth into this great heat of diſputation: ſpecially becauſe that *Euſebius* biſhop of Nicomedia,had geuen out great threats,that without all peraduenture he would worke his depriuation,vnleſſe he would admitt *Arius*,& his company, to yͤ communion. but *Alexander* feared not the depoſition ſo much,as the abrogation of the Nicene Creede, which they endeuored with all might poſſible to ouerthrow. for when he tooke vpon him the patronſhip of that councels decrees: he ſuppoſed it was his bounden duety to foreſee, leſt the canons and decrees of that councell ſhoulde any kinde of way be impayred. Wherefore being now buſied with this controuerſie,he layd aſide the quirks of logicke,and fledd for ayde,and aſiſtance vnto Almighty God: he gaue him ſelfe to continewal faſting, and left no prayer vnrepeated. ſuch a kind of ſeruice & deuotion he ſolemply embraced. He got him into the Church of Peace(for ſo they called the Church) he locked in him ſelfe,and finiſhed ſuch kinde of ſeruice as pleaſed him beſt: he gott him to the Altare,and downe he fell on his bare knees,before the communion table,praying vnto God wͭ teares that trickled downe his cheekes: in which kinde of order he continewed many dayes and many nights. He called for helpe at the handes of God,and his petition was graunted. His prayer was thus: Graunt I beſech thee o Lorde(ſayth he)that if the opinion of *Arius* be true, I my ſelfe may neuer ſee the ende of this ſett diſputation: but if the fayth which I holde be true,that *Arius* the author of all this miſchiefe, may receaue due puniſhment for his impious deſerte. This was the

Arius raiſeth ſedition in Alexandria.

The prayer of Alexãder Biſhop of cõſtantinople.

** Cap.38.in the greeke.*

zealous prayer of *Alexander.** The Emperour being deſirous to knowe the minde and diſpoſiti-
on of *Arius*, ſent for him to his pallace,demaundes of him, whether he woulde ſubſcribe vnto the
Canons of the Nicene councell. He without any more adoe very cheerefully putts to his hande.
When as for all that, he dalyed both craftely and lewdely, with the decrees of that councell.The
Emperour maruelling at this, put him to his othe: he falſely and faynedly ſware alſo. The craf-

The craft of Arius in ſwearing before the Emperour.

ty iuglinge which he vſed to bleare their eyes in ſubſcribing as I haue hearde was this. *Arius*
wrote his opinion in a peece of paper of his owne, the ſame he caryeth vnder his arme: com-
ming to the booke, he takes his othe, that he veryly beleeued as he had written. This which I
write of him, I haue hearde to be moſte true. But I gather playnly that he ſware after his ſub-
ſcription, out of the Emperours letters.The Emperour beleeuing verily that he dealt playnely,
commaundes *Alexander* Biſhop of Conſtantinople,to receaue him to the communion. It was
vpon a ſaturday,the day after, *Arius* looked to be receaued into the Church,and communion of the
faythfull.but vengeance lighted forthwith vpon his lewde,and bolde enterpriſes.When he had ta-
ken his leaue,and departed out of the Emperours hall: he paſſed through the middes of the citie
with great pompe and pontificality, compaſſed with the faction and trayne of *Euſebius* Biſhop of

The miſerable ende of Arius the heretike.

Nicomedia,that wayted vpon him.As ſoone as he came nigh Conſtantines market (for ſo was
the place called)where there ſtoode a piller of redd marble: ſodaine feare of the haynous faults he
had committed,tooke *Arius*,and withall he felt a greate laſke: Syrs (ſayth *Arius*) is there any
draught or iakes nigh: when they tolde him that there was one in the backe ſide of Conſtantines
market,he gott him thither ſtraight. The mans harte was in his heeles, he looked pitiouſly: to-
gether with his excrements,he voydeth his gutts: a greate ſtreame of bloode followeth after: the
ſclender and ſmall bowells ſlyde out: bloode together with the ſplene, and liuer, guſheth out. im-
mediatly he dieth like a dogge. Thoſe iakes are to be ſeene vnto this day at Conſtantinople, be-
hinde(as I ſayd before)Conſtantines markett and the porch ſhambles. All paſſengers as many
(I ſay)as goe by,are wonte to pointe at the place with the finger, to the ende they may call to re-
membrance,and in no wiſe forgett,the miſerable ende of *Arius*, that died in thoſe iakes. This be-
ing done,terror & aſtoniſhment amazed the mindes of *Euſebius* his confederats that followed him.
The report thereof was bruted abroad, not onely throughout the whole citie, but in maner (as I
may ſay) throughout the whole world. The Emperour by this meanes,cleaued the more vnto chri-
ſtian religion,and ſayd that the Nicene Creede was ratified, and confirmed to be true, by the teſti-
mony of God him ſelfe: and reioyced exceedingly at the thinges which then came to paſſe. His

The ſonnes of Conſtantinus magnus.
1.Conſtantinus.
2.Conſtantius.
3.Conſtans.

three ſonnes he made *Cæſars*, ſeuerally one after an other euery tenth yeare of his raygne. His el-
deſt ſonne whom after his owne name he called *Conſtantine*,the tenth yeare of his raygne,he made
Emperour ouer the weſterne partes of the empire: the ſeconde ſonne whome after his graundfa-
thers name he called *Conſtantius*,the twentieth yeare of his raygne, he made Emperour ouer the
Eaſterne partes of the empire: The third and yongeſt of all,called *Conſtans*,he conſecrated Em-
perour,the thirtieth yeare of his raygne.

Cap.39.in the Greeke.

Cap. XXVI.

The ſicknes,the Baptiſme,the death and funerall of Conſtantinus magnus.

The yeare after, *Conſtantine* the Emperour being threeſcore and fiue yeare olde, fell ſicke,
and leauing Conſtantinople, ſayled to Helenopolis, vſing for his healthe, the hott baths
that were nighe the towne. When that he ſickned more and more, he differred bayning of
him ſelfe, left Helenopolis,and gott him ſtraight to Nicomedia. Abiding there in a certayne ma-
nour without the towne walls, he was baptized in the fayth of Chriſt. In the which baptiſme he
greatly reioyced: made his laſt will & teſtament:appoynted his three ſonnes heyres of the empire:
diſtributed to thē their ſeuerall inheritances,as he had in his healths time:he bequetheth to Rome,
and to Conſtantinople,many famous monuments:he putteth the Prieſt(by whoſe meanes *Arius*
was called from exile,of whome we ſpake a litle before)in truſt with his teſtament, charging him

The death of Conſtantinus magnꝰ. Anno Dom. 340.

to deliuer it to no mans hand,ſaue to his ſonne *Conſtantius*,whome he had made Emperour of the
Eaſt. His will being made, and his life laſting a fewe dayes after, he died. At his death there
was none of his ſonnes preſent. Wherefore there was a Poſt ſent into the Eaſt,for to ſignifie vn-
to his ſonne *Conſtantius* the deathe of his father.* The Emperours corps, his familiares and

Cap.40.in he Greeke.

deareſt friendes cheſted in a coffin of golde, and carryed it to Conſtantinople, there they ſett it

in

in an high lodging of the pallace, doing thereunto great honor, and ſolemnitie, vntill that one of his ſonnes was come. When that *Conſtantius* was now come from the Eaſt, they ſett forth the corps, with a princely funerall, and buried it in the Apoſtles Churche (for ſo was it called) the which Church *Conſtantine* buylded, leſt that the Emperours and Prieſtes ſhoulde be bereued of the Apoſtles reliques. The Emperour *Conſtantine* liued threeſcore and fiue yeares, he raygned 31. and died the two and twentieth day of May, *Felicianus* and *Tatianus* being Conſuls, the ſecond yeare of the two hundreth ſeuenty and eyght Olympiade. This booke compriſeth the hiſtorie of one and thirtie yeares.

The ende of the firſt booke of Socrates.

THE SECONDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. I.

The proeme where he layeth downe the cauſe that moued him to repeate at large ſuch things as afore time he had briefly written in his firſt and seconde booke.

Ruffinus who wrote the Eccleſiaſticall hiſtorye in the latine tongue, was very much deceaued * in the tymes, for he thought that the perill and daungers which *Athanaſius* ſtoode in, happened vnto him after the death of the emperour *Conſtantine*. He was ignorant of his baniſhment into Fraunce, & of many other miſeryes that happened vnto him. But we imitating his opinion, and cenſure, in diſcourſe of the Eccleſiaſticall affayres: haue written the firſt and ſeconde booke of our hiſtorye. from the thirde vnto the ſeuenth booke, by borowing ſome out of *Ruffinus*: by picking and culling other ſome out of ſundry other writers: alſo by laying downe ſome thinge, we learned of others who as yet be aliue: we haue ſett forth the hiſtorye in a moſt abſolute and perfect maner. But after that by meare chaunce, the workes of *Athanaſius* came to our handes, where both he complayneth of the miſery he endured, & alſo declareth after what ſorte he was exiled, through the ſclaunderous faction of *Euſebius* Biſhop of Nicomedia: we thought farre better to attribute more credit vnto him, who ſuffred theſe things, and to others, who ſawe them with their eyes, then to ſuch as coniecture and geſſe at them, and ſo plunge them ſelues in the pitt of error. Moreouer by ſearching diligently the epiſtles of ſundry men, who liued at that tyme, we haue ſifted out (as much as in vs laye) the trueth it ſelfe. Wherfore we haue bene conſtrayned to repeate agayne, ſuch thinges as we mentioned in the firſte and ſeconde booke of our hiſtorye, and haue annexed thereunto out of *Ruffinus*, ſuch hiſtories as were agreeable vnto the trueth. Not only that, but this alſo is to be vnderſtoode, how that in the firſt edition of theſe our bookes, we layd downe neyther the depriuation of *Arius*: neyther the Emperours epiſtles: but explicated in fewe words, without figures of Rhetorick, the matter we tooke in hande, leſt the tediouſnes of our long hiſtorye, ſhoulde tyre the louing Reader. When as for the cauſe aboue mentioned, it behoued vs ſo to doe (*Theodorus* moſt holy Prieſte of God) yet nowe (to the ende the epiſtles may be knowen in forme and faſhion, as the Emperours wrote them ſelues: and the thinges alſo which Biſhops in ſundry councells haue publiſhed vnto the worlde, whyleſt that they laboured dayely to ſett forthe more exquiſite decrees and conſtitutions to the furtherance of Chriſtian religion) we haue diligently added to this our latter edition ſuch thinges as we thought fitt for the purpoſe. that truely we haue performed in the firſt booke and in the ſeconde nowe in hande we minde to doe no leſſe. but nowe to the hiſtorye.

The ſeconde booke of Socrates compriſeth the hiſtory of 25. yeares, being the full raign of Conſtantius ending Anno Dom. 365.

* The error of Ruffinus.

By this we gather that there be two editions of Socrates hiſtory, the firſt (as he ſayth him ſelfe) vnperfect: the ſeconde & the laſt which is this, very perfect & abſolute.

Cap. 11.

How that Euſebius Biſhop of Nicomedia,endenored agayne to eſtabliſhe the doctrine of Arius,ſo that tumults were rayſed in the Churche afreſhe.and howe that Athanaſius by vertue of Conſtantine the yongers letters,returned to Alexandria.

After the death of the Emperour *Conſtantine*,*Euſebius* Biſhop of Nicomedia,and *Theognis* Biſhop of Nice : ſuppoſing now they had gotten a fitt time: endeuored with all might poſſible,to wipe out of the Churche of God,the creede,contayning the clauſe of *one ſubſtance*, and to ſetle in the rowme thereof,the deteſtable hereſie of *Arius*. But this they knewe full well, they coulde not bringe to paſſe, if *Athanaſius* came agayne to Alexandria. They went about to compaſſe their drift very craftely,vſing the Prieſt (by whoſe meanes we ſayd before *Arius* returned from exile) as an inſtrument to their purpoſe. But the maner of the handling thereof, I thinke very needefull to be layde downe. This Prieſt preſented vnto *Conſtantius* the Emperours ſonne,the laſt will and teſtament and the bequeathed legacies of the Emperour deſeaſed. He perceauing yͭ to haue bene laid downe in his fathers wil,which greatly he deſired(for by yͤ wil,he was emperour of the Eaſterne parts) made very much of the prieſt,graunted him great libertie,charged him to vſe his pallace,freely and boldly at his pleaſure. After this libertie was graunted him by the Emperour : he forthwith acquainted him ſelfe with the empreſſe, with the Eunuches and chamberlaynes. At the ſame time there was an eunuch,by name *Euſebius*,chiefe of the emperours chamber,who through perſuaſion of this lewde Prieſt, became an Arian, and infected alſo the other eunuches of his company. And not only theſe, but the Empreſſe alſo,through the entiſement of the Eunuches,and the aduiſe of the Prieſt,fell into the peſtilent hereſie of *Arius*. In a while after,the Emperour him ſelfe called the ſame opinion into controuerſie,and ſo by a litle and a litle,it was ſpredd euery where. And firſt the Emperours garde tooke it vp, next it occupied the mindes of the multitude, throughout the city. The Emperours chamberlaynes euen in the very pallace it ſelfe,contended with women about the opinion,in euery houſe and family throughout the city they brawled and went together by the eares. This infection ſpred it ſelfe quickly, ouer other contries and regions : and the controuerſie much like a ſparcle of fire,riſing of ſmall heate or ſcattered embers kindled the mindes of the hearers with the fiery flame of diſcorde and diſſention. For euery one that deſired to knowe why they made ſuch a tumulte, by and by, had an occaſion geuen him to reaſon,and euery one was not ſatisfied with queſtioning,but contentiouſly woulde argue thereof. thus the heate of contention turned all vpſide downe,and troubled the quiet eſtate of the Churche. This ſturre and ſedition preuailed onely in the cities throughout the Eaſt : for Illyrium and other contryes of the Weſt, enioyed peace and quietnes, for they could in no wiſe permitt the canons of the Nicene councell, to be abrogated, and ſett at nought. After that the heate of contention was blowen abroad,and burned euery day more and more: the faction of *Euſebius* tooke this tumult,to be a furtherance to their purpoſe : for ſo they hoped it would come to paſſe,that ſome Biſhop or other woulde be choſen of Alexandria,which woulde maintayne the ſame opinion with them. But at the very ſame time, *Athanaſius* by the meanes of *Conſtantine* the yongers letters, who was one of the *Cæſars*,and ſo called after his fathers name:returned to Alexandria, the letters were written by the Emperour vnto the people of Alexandria from Triuere a citie of Fraunce,in forme as followeth :* *Conſtantinus Cæſar* to the people of the Catholicke Church of Alexandria, ſendeth greeting. I hope it is not vnknowen vnto your diſcreete wiſedome, that *Athanaſius* the profeſſor of ſacred diuinitie,was for a tyme baniſhed into Fraunce : leſt that through the miſchieuous dealing of lewde men(for bloodeſuckers and cruell beaſtes, ſought to bereue him of his life) his innocent perſon ſhoulde of neceſſitie be conſtrained,to take his deaths wounde. VVherfore to the ende he might auoyde the malice of theſe diſpitefull men,he was taken as it were out of their iawes which menaced him, & commaunded to liue vnder my dominion,where(though his excellent vertue,miniſtred vnto him from aboue,wey nothinge at all the greuous caſualties of aduerſity)euen as in the city he liued before,he may haue plenty, & want no neceſſaryes,for the maintenance of his porte. Therefore when as our Lorde, and my father of famous memory, *Conſtantine* the Emperour had purpoſed in his mind to haue reſtored him a Biſhop, to his owne ſeae and proper ſeate,the which he enioyed among you, that are knowen to beare greate zeale

One rotten ſheepe infecteth an other.

Illyrium is nowe called Sclauonia.

* Cap.3.in the Greeke. The epiſtle of Conſtantinus the yonger vnto the Churche of Alexandria, for the admiſſion of Athanaſius their Biſhop.

to godlines: and being preuented with death (as it fareth with mankind) before he coulde accompliſhe his deſire: I thought it verely my parte and duety, to execute the intent of ſo godly an Emperoure. VVith what eſtimation and reuerence I haue entertayned the man, he ſhall reporte with his owne mouth, after his returne vnto you. Neither is it to be maruelled at all, that I ſhewed him ſuch curteſie. For me thinkes I ſawe in him the great longing ye had for him, and I behelde alſo the fatherly reuerence and grauity of the man himſelfe, all which, moued me not a litle thereunto, nay throughly perſwaded me. God of his goodnes (welbeloued brethren) haue you in his tuition. *Athanaſius* with the confidence he had in theſe letters, returneth to Alexandria, whome the people of Alexandria doe receaue, with moſt willing mindes. But ſuch as in that citie were infected with the leproſie of Arianiſme, conſpired againſt him, ſo that many ſkirmiſhes and tumultes were raiſed, which miniſtred occaſion vnto the confederats of *Euſebius*, falſly to accuſe *Athanaſius* before the Emperoure: that of his owne doinge, without the generall conſente of the aſſembly of Biſhops, he had ſetled him ſelfe in that church. The accuſation was ſo odious, that the Emperoure being therewith incenſed againſt *Athanaſius*, draue him out of Alexandria. But howe this was compaſſed, I will ſhewe hereafter in an other place.

Cap. III.

Howe that after the death of Euſebius Pamphilus, Acacius was choſen Biſhop of Cæſarea, and of the death of Conſtantinus the yonger.

Cap. 4. in the greeke.

About that time *Euſebius* whoſe ſirname was *Pamphilus*, Biſhop of Cæſarea in Palæſtina, departed this life: and *Acacius* his ſcholer, ſucceeded him in the Biſhopricke. Who beſids ſundry other workes of his induſtrie, wrote a booke of the life of his maiſter *Euſebius*. * Not long after, *Conſtantinus* the yonger, ſo called after his fathers name, brother to ỷ Emperor *Conſtantius*, inuading by force certaine countreys vnder *Conſtans* his yonger brothers dominion, by fighting hand to hand with the ſoldiers, was ſlaine, *Acindinus* and *Proclus* beinge Conſuls.

Euſebius Pamphilus dyeth.

Acarius biſhop of Cæſarea.

* Cap. 5. in the Greeke.

Cap. IIII.

Howe that Alexander Biſhop of Conſtantinople departinge this life: nominated two men, Paulus and Macedonius, that they ſhoulde chuſe one of them to ſucceede him in the Biſhoprike.

Cap. 6. in the Greeke.

At that time there enſued immediatly the ſedicions mentioned before, an other tumulte in the citie of Conſtantinople, and that for this cauſe. *Alexander* the Biſhop of that churche, who valiantly encountred with *Arius* hauing continewed Biſhop there the ſpace of three and twenty yeares, and liued fourescore and eighteene: departed this life. He conſecrated none to ſucceede him, but charged the electors to chooſe one of two, whome he would nominat vnto them. And following his aduiſe, if they would place in the rowme a man fit for to inſtruct ỷ people, of an vpright conſcience, of good life and godly conuerſation: they ſhoulde take *Paulus* whome he had made prieſt: who though he were yonge and of greene yeares, yet in learninge olde and of greate wiſedome. But in caſe they woulde haue him whome the etymologie of noble proweſſe did highly commend, they ſhould preferre *Macedonius* to the dignitie, who latly had bene deacon of the ſame church, and then was farre ſtrucken in yeares. Wherefore about the election of a Biſhop, there was greater ſturre thẽ heretofore, and the churche was more grieuouſly turmoyled. The people were deuided into two parts: the one was egerly ſet with the hereſy of *Arius*, the other cleaued very conſtantly, to the decrees of the Nicene Councell. And whileſt that *Alexander* liued, they which embraced the creede, compriſing the clauſe of *One ſubſtance*, had the vpper hand ouer the *Arians*, which dayly ſtriued, and contended very ſtifly in the maintenance of their heretical doctrine. But as ſoone as he departed this life, the contention among the people was diuers, and variable. For ſuch as fauored the clauſe of *One ſubſtance*, choſe *Paulus* to be their Biſhop: ſuch as of the contrary cleaued vnto Arianiſme, endeuored with all might to place *Macedonius*. Wherefore in the temple of God called the church of peace, next vnto the great church then called great, but nowe bearing the name of wiſedome, *Paulus* was choſen Biſhop: in which election the voyce of the deceaſed did preuaile.

Alexãder biſhop of Cõſtantinople dyed being fourescore and eightene yeares olde

Macedonius ſignifieth excellency.

Templum pacis. Templum Sophiæ.

Cap.7.in the greeke.

Cap. V.

Howe that Conſtatinus the Emperoure diſplaced Paulus that was choſen byſhope of Conſtantinople, and tranſlated to that ſeae Euſebius byſhop of Nicomedia. And howe that Euſebius cauſed an other Synode to be ſummoned at Antioch in Syria, where there was an other forme of fayth layde downe.

SHoꝛtely after the election of *Paulus* moued the Emperoure not a litle, at his coming to Conſtantinople. Foꝛ ſummoning together an aſſembly of Byſhops, which ſauoꝛed of the filthie ſinke of *Arius*, he pꝛocured the depoſition of *Paulus*: and cauſing *Euſebius* of Nicomedia to be tranſlated thither, he pꝛoclaimed him Biſhop of Conſtantinople. Theſe thinges being done the Emperoure gott him to Antioch.* Yet *Euſebius* foꝛ all this, colde not ſette his hart at reſt, but rolled (as commonely we ſaye) euery ſtone to bꝛinge his wickedpurpoſe to paſſe. He ſummoneth a councell at Antioch in Syria, pꝛetending the dedicatiō of the church (whoſe foundations, *Conſtantine* the father of theſe Emperours had layd: after whoſe death *Conſtantius* his ſonne tenne yeares after the laying of the firſt ſtone finiſhed the buylding) and as I may boldely ſay the trueth, to the ouerthꝛowe and ſubuerſion of the faythe *Of one ſubſtance*. Unto this ſynod there came out of diuers pꝛouinces, Biſhops to the number of fourſcoꝛe and tenne. But *Maximus* biſhop of Jeruſalem who ſucceeded *Macarius*, woulde not come thither, ſuppoſinge verely that if he came he ſhoulde be conſtrayned to ſubſcribe vnto the depꝛiuation of *Athanaſius*. Neyther did *Iulius* Byſhop of Rome ſhewe him ſelfe there, neither ſente he any to ſupply his rowme: when as the eccleſiaſticall canon foꝛbiddeth that any conſtitution be thꝛuſt into the Churche, without the cenſure of the Biſhope of Rome. To be ſhoꝛte the councell mette at Antioch, in the Conſulſhip of *Marcellus* and *Probinus*, where *Cōnſtantius* the Emperoure was pꝛeſent. It was the fiſt yeare after the death of *Conſtantine* father vnto theſe Emperours. *Placitus* was then biſhop of Antioch, foꝛ he ſucceeded *Euphronius*. But the confederacy of *Euſebius* ſide, imployed their chiefe labour and induſtry, falſly to accuſe *Athanaſius*: and firſt they charge him with the violating of their canon, to wete: that he thꝛuſt him ſelfe againe to execut the function of pꝛieſthood, without the admiſſion & conſent of a generall councell. Foꝛ they complaine that after his returne from exile, he ruſhed into the church vpon his owne head. Secondly that at his returne when the tumult & ſchiſme was raiſed, many were ſlaine moꝛeouer that he cauſed ſome to be ſcurged: ſome other to hold their hands at ẏ barre, they alleage alſo ſuch things as were pleaded againſt *Athanaſius* in the councell held at Tyrus.

* Cap.8.in the Greeke. A councell of Arians ſummoned at Antioch. Anno Dom. 344.

Maximus b. of Ieruſalem

Iulius b.of Rome.

Placitus b. of Antioch.

Athanaſius is ſclaundered in the councell of Antioch.

Cap.9.in the Greeke.

Cap. VI.

Of Euſebius Emiſenus.

Georgius b. of Laodicea.

IN the meane ſpace while *Athanaſius* was charged with the afoꝛeſayd crimes: they choſe *Euſebius* firſt called *Emiſenus*, Biſhop of Alexandria. Who, and what he was, *Georgius* Biſhop of Laodicea, who then was pꝛeſent at the councell, ſheweth vnto vs. Foꝛ in the booke he wꝛote of his life, he declareth that *Euſebius* came of a noble family of Edeſſa in Meſopotamia: from a litle one to haue bene trained vp, in holy ſcripture: afterwards to be inſtructed in pꝛophane literature, by a pꝛofeſſoꝛ which then taught at Edeſſa: laſt of all to haue ſucked ẏ right ſenſe, & vnderſtanding of holy ſcripture, at the lips of *Euſebius* & *Patrophilus*, the one biſhop of Cæſarea, the other biſhop of Scythopolis. After this to haue gone to Antioch, where it fell out that *Euſtathius* being accuſed of the hereſie of *Sabellius*, by Cyrus biſhop of Berœa, was depoſed of his biſhopꝛik. Thēcefoꝛth to haue accompanied *Euphronius*, the ſucceſſoꝛ of *Euſtathius*: and becauſe he woulde not be pꝛieſte, to haue gott him to Alexandria, and there to haue ſtudied philoſophie. After that, to haue returned to Antioch, where he acquaynted him ſelfe with *Placitus*, the ſucceſſoꝛ of *Euphronius*. Thēce to haue bene called by *Euſebius* biſhop of Conſtantinople, to be biſhop of Alexandria: but (ſayth *Georgius* becauſe that *Athanaſius* was greately beloued of the people of Alexandria, he went not thither but was ſent into the city Emiſa. Where when there was much adoe made among the citizens of Emiſa about the election (foꝛ he was charged with the ſtudy of the mathematicks) he fledd away & came to Laodicea vnto *Georgius*, who repoꝛted many notable ſtoꝛyes of him. *Georgius* bꝛought him to Antioch, & by ẏ meanes of *Placitus* & *Narciſſus*, cauſed him to be conueyed to Emiſa, where againe he was accuſed of the hereſy of *Sabellius*. But of the circumſtāces of his election, *Georgius* diſcourſeth

diſcourſeth more at large:laſt of all he addeth,howe that the Emperour going into Barbary tooke him thence,and that he knewe full well,many wonders & miracles to haue bene wrought by him. So farre of the things which *Georgius* remembred of *Euſebius Emiſenus*.

Cap. VII.

Howe that the byſhops which mett at Antioch,after that Euſebius Emiſenus had refuſed Alexandria,choſe Gregorius to be byſhop of Alexandria: and endeuored to alter, and ſo conſequentlye to abrogate, the canons of the Nicene councell.

Cap.10.in the Greeke.

When as at that time *Euſebius* by the councell of Antioch,was choſen biſhop of Alexādria,& feared to goe thither,they conſecrate *Gregorie* in his rowme, to enioye the ſeae of Alexandria. These things being done,they labour to alter the faith:who althoughe they colde reproue nothinge of the thinges decided in the Nicene Councell, yet verelye wente they about through theyr often aſſemblyes, to peruerte and ouerthrowe the creede contayninge the clauſe of One ſubſtance, and otherwiſe to eſtabliſhe of theyr owne, that by a little and a litle they mighte ſoke men, in the filthie ſincke of *Arius*. But of theyr driſte, and fetches, in the ſtoryes followinge. The epiſtle contayninge the fayth whiche they publiſhed was after this maner:

Gregorie an Arian biſhop of Alexandria.

VVe are neyther the followers of *Arius* (for howe can it be that we beinge Byshops, shoulde geue eare vnto *Arius* beinge but a prieſte) neyther haue we receaued any other faythe then that, whiche hathe beene published from the beginninge: but when as vve examined his faith narrowely, and weyed it deepely, we rather receaued *Arius* returninge vnto vs, then that our ſelues shoulde hange vpon his opinion. The whiche you may eaſilye perceaue by that whiche followeth. For we haue learned from the beginninge, to beleeue in one vniuerſall God, the creator and maker of all things, both viſible and inuiſible,and in one Sonne,the only begotten Sonne of God, who was before all wordes,and had his beinge together with the Father,which begott him:by whome all things,both viſible,and inuiſible were made. VVho in the later days according vnto the ſingular good will of the father,came downe from heauen and tooke flesh of the virgine mary. VVho fullfilled all his fathers will:who ſuffred,roſe againe, aſcended into the heauens and ſitteth at the right hande of the father, & shall come againe to iudge the quick and the dead,and continewe king and God for euer. VVe beleue alſo in the holy Ghoſt. And if that you will haue vs to add more: we beleue the reſurrection of the fleshe, and the life euerlaſting. After that they had wrytten theſe things in theyr former epiſtle, they ſente it to the churches throughout euery cytie. But continewinge at Antioch a while longer, they in maner condemned the forme of fayth that wente before, and wrote forthwith a newe one, in theſe wordes:

A forme of fayth layde downe by the hypocriticall Arian biſhops which aſſembled at the councell of Antioch denying that theyfollowed Arius.

VVe beleue as the Euangeliſtes and Apoſtles haue deliuered vnto vs, in one God the Father almightie, the creator and maker of all thinges, and in one Lorde Ieſus Chriſt, his onely begotten ſonne,God by whome all thinges were made: begotten of the father before all worlds God of God: whole of whole: alone of alone: perfecte of perfecte: kinge of kinge: lorde of lorde: the liuinge worde: the wiſedome: the life: the true light: the waye of trueth: the reſurrection:the shepherd: the dore:inconuertible and immutable: the liuely image of the diuinity, eſſence, power, counſell,and glorie of the father:the firſt begottten of all creatures:who was in the beginninge with the father: God the worde,(as it is ſayde in the Goſpell) and God was the word: by whome all thinges were made and in whome all thinges are. VVho in the later dayes came downe from heauen:was borne of a virgin according vnto the Scripturs:was made man, and the mediator of God and man, the Apoſtle of our fayth, and the guyde to life. And as he ſayth of him ſelfe:I came dovvne from heauen,not to doe mine ovvne will,but his will vvhich ſente me. VVho ſuffred for vs, and roſe agayne the thirde daye for our ſakes,and aſcended into heauen, and ſitteth at the righte hande of the father, and shall come againe vvith glorie and power, to iudg the quick and the dead. And we beleue in the holy Ghoſt vvhiche is geuen vnto the faythfull for theyr conſolation,ſanctification and perfection. Euen as our Lord Ieſus Chriſt commaunded his diſciples, ſayinge: goe teache all nations, baptizinge them in the name of the father and of the ſonne and of the holy Ghoſte. That is of the father who is the father in deede: and of the ſonne who is the ſonne in dede: and of the holy Ghoſte who is the holye Ghoſte in deede. VVhiche names are not vnaduiſedly, neyther vvithout good conſideration

An other Creed of the Arian byſhops which is to be rede waryly.

Iohn. 1.

Iohn.6.

Math.28.

layde dovvne of vs, for they plainely ſett forth the proper perſon, the order, and the glorie of eche of them that are named, that there be three perſons, yet in harmoniacall conſente, but one God. VVherefore vve retayninge this fayth before the maieſtye of God the father, and his ſonne Ieſus Chriſt: doe holde for accurſed all deteſtable hereſies. If that any shall teache contrary to the righte and ſounde fayth, contained in holy Scripture, that there is, or that there hathe bene a tyme, or a vvorlde, and made before the ſonne of God, let him be accurſed. If that any shall ſaye, that the ſonne of God is a creature, as one of the creatures: a budde or ſpring as one of the buddes, and not as the ſacred Scriptures haue deliuered euery of the aforeſayde vnto vs: or if that any shall preache or publishe any other, beſides that vve haue receaued lette him be accurſed. For vve beleue truely and vnfaynedly, all vvhatſoeuer the holy Scriptures, the Prophetes, and Apoſtles haue deliuered vnto vs, and vve follovve the ſame zealouſly. Suche were the Creedes of the Byſhopes whiche then aſſembled at Antioch: whereunto *Gregorius* althoughe as yet he was not gone to Alexandria, ſubſcribed intitlinge him ſelfe Byſhope of Alexandria. The Councell after the finiſhinge of theſe thinges, and the eſtabliſhinge of other conſtitutions, was diſſolued. At the very ſame time the affayres of the common weale fell out to be very troubleſome. For the French natiõ (ſo are they tearmed) inuaded the Romayne poſſeſſions, bordering vpon Fraunce, then alſo there were greate earthquakes in the Eaſte, but ſpecially at Antioch, where the earth was hoyſſed and ſhaken the ſpace of one whole yeare.

Earthquake.

Cap. 11. in the greeke.

Cap. VIII.

Howe that, when Gregorius was broughte to Alexandria, with armed ſouldieres: Athanaſius by flyinge awaye ſaued his life.

When the aforeſayde buſines was brought to this paſſe, *Syrianus* the captaine, together with fiue thouſande armed ſoldiers brought *Gregorius* to Alexandria. The Arians that were within the citie came to ayde them. But I thinke it requiſite to diſcourſe, howe *Athanaſius* that was violently by them thruſt out of the churche, eſcaped their handes. It was then euentide, the people ſpent the whole night in vigils, for there was a cõmunion the day followinge. The captaine drewe nighe, he ſette his ſoldiers in battaile araye, he beſetts the churche. *Athanaſius* vnderſtandinge of this, called his witts together, and deuiſed howe the people might take no harme for his ſake. He commaunded his Deacon to read the collects vnto the people. He bidds him ſinge a pſalme. When the pſalme was ſweetly and harmoniacally ſonge, all the people went forth at one of the church porches. While this was adoinge the ſoldiers made no ſturre at all: *Athanaſius* through the middeſt of the ſingers, eſcaped theyre handes ſafe and ſounde. He beinge thus ridd out of this perill and daunger he ſtoode in, went in all the haſte to Rome. Then *Gregorie* tooke poſſeſſion of the churche. The citizens of Alexandria not brooking their doinges ſette Sainct Denys churche afire. So farre of that.

Athanaſius was fayne to runne awaye for the ſafegarde of his life.

Cap. 12. in the Greeke.

Cap. IX.

Howe that the citizens of Conſtantinople after the death of Euſebius, choſe Paulus againe to be their Byſhope: the Arians of the contrary, choſe Macedonius.

Euſebius as ſoone as he had brought his purpoſe to effecte, ſente a legate vnto *Iulius* Biſhope of Rome, requeſtinge him to be iudge in *Athanaſius* his cauſe, and to take vpon him the pronouncinge of the definitiue ſentence. But the ſentence that *Iulius* gaue of *Athanaſius* neuer came to *Euſebius* his hearing, for immediatly after the councell brake vp, breath wente out of his body and ſo he died. Wherefore the people of Cõſtantinople bring *Paulus*, againe to be their Biſhop: the Arians aſſemblinge in Sainct *Pauls* churche, choſe *Macedonius*. They were authors and chiefe doers in that ſturre, who a litle before ayded *Euſebius*, that turned vpſide downe the whole ſtate of the churche. Theſe were they that could doe ſome thing at that time: *Theognis* biſhop of Nice, *Maris* biſhop of Chalcedon, *Theodorus* biſhop of Heraclæa in Thracia, *Vrſacius* biſhop of Singidon in the higher Myſia, and *Valens* biſhop of Murſa a citie in the higher Panonia,

Euſebius ſome time biſhop of Nicomedia afterwardes biſhop of Conſtãtinople dyeth an Arian.

But

But *Urſacius* and *Valens* repented them afterwardes, gaue vp their recantation in writingẽ vnto *Iulius* biſhop of Rome, and thenceforth ſubmitted them ſelues to the clauſe of *One ſubſtance*, and the communion of the church. At that tyme, the *Arians* rayſed ciuill warres and diſſention in the church, of the which one was ſturred at Conſtantinople, through the confederats of *Macedonius*. And by reaſon of theſe domeſticall warres of the chriſtians, there were many & often ſkirmiſhes, in that citie, at what tyme many were troden vnder foote, and cruſhed to death.

The Arians cauſed greate murther and ſlaughter in the church.

Cap. x.

Cap. 13. in the greeke.

The death of Hermogenes the captaine, and howe that therefore Paulus the ſeconde tyme was baniſhed Conſtantinople. The Arians tranſlating Gregorius from Alexandria, placed Georgius in his rowme.

The report and fame of the ſedition at Conſtantinople came to the eares of the Emperour *Conſtantius*, who then abode at Antioche, he commaunded *Hermogenes* the captaine, that was takinge his iourney into the coaſts of Thracia, to take Conſtantinople in his waye, & to thruſt *Paulus* their byſhop out of the church. He comming into the citie diſquieted the people not a little, while he went by force about to baniſhe their byſhop. Immediately the multitude of the people was vp, they prepared them ſelues to ayde their byſhop. As *Hermogenes* proceeded and laboured together with his ſouldiers to ſett him packinge: the multitude beynge on an vprore, raſhely and headyly (as it happeneth in ſuch a hurlyburly) fell vpon him. They fyre the houſe ouer his heade, they pull him out by the eares, and putte him to death. This was done when both the Emperoures were Conſulls, to wete: the thirde Conſulſhippe of *Conſtantius*, and the ſeconde of *Conſtans*. At what tyme *Conſtans* ouercame the Frenchemen, made truſe, and concluded a league betweene them and the Romaines. *Conſtantius* the Emperour hearinge of the death of *Hermogenes*, tooke his horſe, left Antioche, and gott him to Conſtantinople: there he thruſteth *Paulus* out of the churche, he mearced the cytie: takinge from them ſo manie meaſures of grayne, as their cytie receaued aboue foure hundred thouſande, the which was his fathers donation daylie geuen vnto them. For vnto that tyme, the cytie of Conſtantinople receaued, about eyght hundred thowſande meaſures of grayne, that was caryed thyther from Alexandria. The Emperour differred to nominate *Macedonius* their byſhop, for he was wonderfully incenſed, not onely agaynſte him, in that he was choſen without his aduiſe and counſell: but alſo in that through the ſturre and tumult rayſed betweene him and *Paulus*, not onely *Hermogenes* his captayne, but alſo manie others beſide, were ſlayne. After he had geuen *Macedonius* licence to execute his function in that churche onely, where he was choſen byſhop: he returneth to Antioche. *In the meane ſpace the *Arians* tranſlated *Gregorius* from Alexandria, for that the people hated him deadly: neyther onely for that, but alſo for the fyringe of the temple, and moreouer becauſe he maynetayned their opinion very ſclenderly. They ſent for *Georgius* borne in Cappadocia, one that was nuſled in the opinion they maynetayned.

The Greeke meaſure was 2. folde, one was called Atticus, cõtainig of our meaſure ſix gallõs, 1. pottel & 1. quart. An other was called Georgicus, of our meaſure one buſhell, a pecke & one pynt.

*Cap. 14. in the Greeke.

Cap. xi.

Cap. 15. in the greeke.

Howe that Athanaſius byſhop of Alexandria, and Paulus byſhop of Conſtantinople, went to Rome, and procured Iulius the byſhop of Rome his letters for the recouery of their ſeaes: the which letters were anſwered by the byſhops of the Eaſt, ſaying: that the byſhop of Rome had nothing to doe with them.

Athanaſius as yet was ſhort of his iourney into Italie. At yͤ time *Conſtans* who was yͤ yõgeſt brother of yͤ three Emperours, after yͤ death of his brother *Cõſtantine*, who (as we ſayd before) was ſlaine by yͤ ſouldiers, gouerned that weſterne countries. Then alſo *Paulus* biſhop of Cõſtantinople, *Aſclepas* biſhop of Gaza, *Marcellus* biſhop of Ancyra in Galatia yͤ leſſer, & *Lucius* biſhop of Adrianopolis being accuſed one for one thing, & an other for an other thing, & depriued of their churches, were at yͤ princely citie of Rome: & certified *Iulius* biſhop of Rome of their whole eſtate, & trouble. *Iulius* then by reaſon of the prerogatiue of the churche of Rome, vphelde

The epiſtle of Iulius vnto the biſhops of the Eaſt & their anſwere vnto him againe, is to be ſeene in the firſt tome of the Councells.

The church of Rome hath nothĩg to doe with the churches of the Eaſt, and ſo of the contrary.

their ſide with his letters, he wrote freely vnto the biſhops of the eaſt, that euery one of the aforeſayd biſhops ſhould be reſtored againe, ſharply rebuking ſuch as procured their depoſition raſhly and without aduiſement. They leaue Rome, and truſting to biſhop *Iulius* his letters, they returne euery man to his owne church, & conuey the letters vnto whome they were written. Theſe men, when his letters came to their hands, tooke the correction of *Iulius* for a contumely or ſclaunder, they ſummone a Councell at Antioch. There as ſoone as they had aſſembled together, they deuiſe an epiſtle by vniforme conſent of them all, wherein they inuey bitterly againſt *Iulius*, and ſignifie withall, that if any were baniſhed the churche, and excommunicated by their decree and cenſure, it were not his part to intermedle, neither to ſitt in iudgement vpon their ſentence. For when as he had remoued *Nouatus* out of the churche of Rome, they neither reſiſted, neither contraryed his doinges. This in effect was that which the biſhops of the Eaſt wrote vnto *Iulius* biſhop of Rome. But in as much as at the comming of *Athanaſius* into Alexandria, there was great ſturre and tumultes rayſed by *Georgius* the *Arian* (for the report goeth that by his meanes there was much harme, murther, and mãſlaughter committed) & that the *Arians* charged *Athanaſius* wͭ the ſedition, as if he had bene the cauſe & author of all thoſe miſchiefes: I thinke it needefull with as much breuitie as may be, preſently to ſay ſomewhat hereof. Although God alone, who is the true iudge, knoweth the certaintie thereof: yet is it not vnknowen vnto wiſe and diſcrete men, that ſuch things moſt commonly fall out, where the people are at ciuill diſcord and diſſention among them ſelues. Wherfore the accuſers of *Athanaſius* did him wronge, they charged him iniurioully. And *Sabinus* euen the greate patron of *Macedonius* his hereſie, if that he had deepely weyed with him ſelfe, how great, and what greeuous miſchiefes, the *Arians* went about to practiſe againſt *Athanaſius*, and all ſuch as cleaued ſtedfaſtly vnto the creede contayning the clauſe of *One ſubſtance*: or what hainous crimes, and heauy complaints the Coũcells aſſembled about *Athanaſius* his cauſe, exhibited againſte him: or what horrible deuiſes the graunde hereticke *Macedonius* practiſed againſt all the churches of God: certainly he ſhould haue either runne them ouer with ſilence, or if that he had once opened his mouth, he ſhoulde haue vttered ſuch thinges as would haue tended to the detection of ſuch ſhamefull and reprochefull dealinges. Nowe hath he winked at all this, and blaſed abroade the ſclaunderous crimes thoſe beaſtly men charged *Athanaſius* withall. But he ſayeth not a word of *Macedonius* the ringleader of thoſe heretickes, whileſt he endeuoureth to cõceale his horrible practiſes, and tragicall acts. And that which is moſt of all to be maruailed at, he reporteth not ill of the *Arians*, whome he abhorred. Moreouer he hath not once remembred the election of *Macedonius*, whome he ſucceeded. for if he had but once opened his mouth to diſcourſe of him, he muſt needes haue paynted vnto the world his deuiliſhe dealings, and lewde behauiour, euen as the circumſtances of that election do plainely ſet forth. But of him ſo farre.

Sabinus.

This Sabinus wrote a booke intituled, the collection of the coũcells. (Socra. lib.1. cap.13. lib.3. cap.21) where he ſayth nothing of the aduerſaries of the trueth.

Cap. XII.

Cap. 16. in the Greeke.

How the Emperour ſent Philip the gouernour, to remoue Paulus byſhop of Conſtantinople out of the byſhopricke into baniſhment, and to place Macedonius in his rowme.

As ſoone as the Emperour *Conſtantius* remaining at Antioche, had vnderſtoode, that *Paulus* yet againe was placed in the biſhops ſeae of Conſtantinople: he tooke greate diſpleaſure, and was ſore incenſed againſt them. He gaue out a commiſſion vnto *Philip* the preſident, who was of greater authoritie then all the other his liuetenãts, & called the ſecond perſon in the empire: to remoue *Paulus*, and to appoynt *Macedonius* in his ſteede. *Philip* then, fearinge the rage and tumult of the multitude, circumuenteth *Paulus* very ſubtlely, couertly he concealeth the Emperours pleaſure. He fayneth the cauſe of his comminge to be for the common affaires of the citie, he getts him ſtraight vnto the publicke bathe called Zeuxippus: he ſendes thence one vnto *Paulus* that ſhould honorably ſalute him, and will him in any wiſe to repaire vnto the Emperours Liuetenant. As ſoone as he came, the gouernour opened vnto him his lorde the Emperours cõmaundement. The biſhop taketh paciently his ſentence, although vniuſtly decreed againſt him. But the gouernour ſtanding in great feare of the furious rage of the multitude, and ſuch as ſtoode in compaſſe about him (for many by reaſon of the ſuſpicious rumor flocked vnto the publicke bath) gaue commaundement, that one of the backe windowes of the bath ſhould be opened: that *Paulus* ſhould be let downe at the ſayd windowe into a ſhippe, readily appoynted for the purpoſe,

and thence be conueyed to exile. The gouernour had commaunded him, that he ſhould ſaile thence ſtraight to Theſſalonica, the head citie of Macedonia (for thence his auncetors came) and there make his abode: that it was lawfull moreouer for him, freely and without daunger to frequent ỹ cities of Illyrium: but he would in no wiſe geue him leaue to come nigh the countries of the Eaſt. To be ſhort, *Paulus* thinking litle or nothing of all this, is both depriued his church, baniſhed the citie, and forthwith brought to exile. *Philip* the Emperours debitie gott him with ſpeede from the publique bath, into the church. *Macedonius* accompanyed him (for it was ſo concluded before) ſitting by his ſide in the waggon, in the face of the whole multitude: the ſouldiers garded them with naked ſwordes, ſo that the multitude in compaſſe was amazed thereat, and ſtrocken with ſodaine feare. All ranne to the church, ſuch as defended the creede contayning the clauſe of *One ſubſtance*, flocked to the church, as well as the *Arian* hereticks. As ſoone as the gouernour together with *Macedonius* was now come nygh the church, a maruelous great feare amazed both the multitude and the ſouldiers them ſelues. There was ſo great a multitude gathered together, that there was no paſſage for the gouernour to leade *Macedonius*, the ſouldiers were faine to thruſt the people of this ſide, and that ſide, but the throng was ſo great, and the rowme ſo narowe, that they coulde not geue backe, neither recoyle. The ſouldiers ſuppoſinge the multitude had ſet them ſelues againſte them, & of ſet purpoſe ſtopped their walke, that the gouernour might haue no paſſage therawayp: drewe their ſwords, let flye amongeſt them, and layd on luſtyly. The report goeth, that there fell about three thouſande, one hundred, and fifty perſons, whereof ſome were ſlayne by the ſouldiers, ſome other ſtyfled in the throng, & cruſhed to death. But *Macedonius* after all theſe famous acts, as if he had cōmitted no offence, as if he were innocent, and gyltles toutching all this haynous and horrible ſlaughter: is ſtalled in the biſhops ſeate, more by the cenſure of the gouernour, then the canon of the church. Theſe were the meanes that *Macedonius* and the *Arians* vſed to clime, by ſlaughter and murther to be magiſtrates in the church. About that tyme the Emperour buylded a goodly churche, nowe called The church of wiſdome, and ioyned it vnto the churche called by the name of Peace, the which beyng of ſmall compaſſe, his father afore him had both in bygnes enlarged, and in beautie ſett forth and adorned. Nowe were they both inuironed with one wall, and called after one name.

The greate ſlaughter which the Arians cauſed at Conſtantinople, about the placing of Macedonius the hereticke

Cap. XIII.

Cap. 17. in the Greeke.

Howe Athanaſius being terrified with the Emperours threats, fled the ſecond tyme to Rome.

About that tyme there was an other ſclaunder rayſed by the *Arians* agaynſt *Athanaſius*, which forged out ſuch an accuſation agaynſt him as followeth. *Conſtantinus* the father of theſe Emperours had geuen a good whyle before certaine grayne for almes, to the reliefe of the poore within the churche of Alexandria. This they ſayde that *Athanaſius* had ſoulde, and turned it to his owne lucre and gayne. The Emperoure taketh their ſclaunderous reporte for trueth, and threatneth him with death. *Athanaſius* then vnderſtandinge of the Emperours hygh diſpleaſure againſt him, fled away, and hidd him ſelfe in a ſecrete and obſcure place. *Iulius* biſhop of Rome, hearing the moleſtation and iniuries the *Arians* offred *Athanaſius*: and nowe hauing receaued the letters of *Euſebius*, who lately had departed this lyfe: vnderſtandinge of the place where *Athanaſius* hydd him ſelfe: ſent for him, willinge him to repayre to Rome. At the ſame tyme he receaued letters from the Councell aſſembled at Antioch, and other letters alſo ſent vnto him from the byſhops of Ægypt, which playnely affirmed, that all ſuch crymes as *Athanaſius* was charged withall, were meere falſe. Wherefore *Iulius* by ſendinge of contrary letters, anſwered at large the byſhops which aſſembled at Antioche, and firſte he ſheweth what griefe and heauines he conceaued by their letters: ſecōdly that they had tranſgreſſed the canon of the church, in not callinge him to the Councell, in ſo much the canon commaundeth, that no decree be thruſt vpon the church without the cenſure of the biſhop of Rome: moreouer that they had couertly corrupted the fayth: alſo that they concluded by mayne force, and double dealing, ſuch things as of late they had lewdely handled at Tyrus, in that they of ſpyte had procured the relations of one ſide onely, to be regiſtred at *Mareôtes*: and that their forged leaſinges of *Arſenius* were meere ſclaūders, & falſe reports. Theſe & other ſuch like thīgs, *Iulius* layd downe in his letters vnto ỹ biſhops aſſēbled at Antioch. we would haue layd downe here ỹ epiſtles vnto *Iuli9*, & his vnto others

Athanaſius is falſely accuſed.

were it not that the length of their writings, and the tedioufneſſe of their diſcourſe, perſwaded vs to the contrary. *Sabinus* the fauourer of *Macedonius* his fond opinion (of whome we ſpake before) though in his booke intituled The collection of Councells, he omitted not ẏ epiſtle of the biſhops aſſembled at Antioche vnto *Iulius*, yet layde he not downe the letters of *Iulius* vnto them agayne. It was his accuſtomed maner ſo to doe. for what epiſtles ſo euer were written by any Councells, either altogether diſanullinge, or at leſt wiſe paſſing ouer with ſilence the clauſe of *One ſubſtance*, them he carefully cyted, and collected diligently: looke ſuch as were of the contrary, them of ſett purpoſe he ouerſkipped.

Cap. XIIII.

Cap.18.in the greeke.

Howe that the VVeſterne Emperour requeſted his brother to ſende vnto him ſuch as were able to iuſtifie the depoſitions of Athanaſius and Paulus: and howe the legats brought with them a newe forme of faith.

Paulus. b.of Cōſtantinople gott him to Rome.

NOt long after *Paulus* leauyng Theſſalonica, fayned he woulde to Corinth, and gott him ſtraight into Italie. there both he & *Athanaſius* ioyntly do open their eſtate vnto the Emperour. The Emperour, whoſe dominions were ẏ contries of the Weſt, eſteeming of their iniuries, as his owne aduerſitie: wrote vnto his brother, requeſting him in his letters, to ſend vnto him three men, that might render afore him iuſt cauſes of the depoſition of *Paulus* & *Athanaſius*. There were ſent vnto him *Narciſſus* the Cilician, *Theodorus* the Thracian, *Maris* the Chalcedonian, and *Marcus* the Syrian. After their comming they woulde not reaſon with *Athanaſius*: but concealing the forme of faith decreed at Antioche, the biſhops frame out an other, the which they exhibited vnto the Emperour in theſe wordes. VVe beleue in one God the father almightie, creator and maker of all things, of vvhome all fatherhoode is called both in heauen and earth: and in his onely begotten ſonne, our Lorde *Ieſus Chriſt*, begotten of the father before all vvorldes: God of God, light of light, by vvhome all thinges vvere made, both in heauen, and in earth, be they viſible or inuiſible: who is the vvorde, the wiſdome, the power, the life, the true light: who in the later dayes was incarnate for our ſakes: vvas borne of the holie Virgine: vvas crucified: dead: and buryed. vvho roſe agayne the thirde day from the dead, aſcended into the heauens, ſitteth at the right hand of the father, and ſhall come againe at the ende of the vvorld, to iudge the quicke and the dead, and to reward euery man according vnto his vvorks, whoſe kingdome ſhall haue no ende, but ſhall continew for euer. For he ſhall ſitt at the ryght hande of the father, not onely vvhile this vvorlde laſteth: but alſo in the lyfe to come. And vve beleeue in the holie Ghoſt, that is: in the comforter, whome he promiſed he vvould ſende the Apoſtles, whome alſo he ſent after his aſcention into the heauens, for to informe and inſtruct them in all thinges, by vvhome their ſoules ſhall be ſanctified, vvhich faithfully beleue in him. VVhoſoeuer then dare affirme: that the ſonne hath his being of nothinge: or that he is of any other ſubſtance, then of the fathers: or that there vvas a time, when he had no being: theſe the Catholicke church doth holde for accurſed. When they had exhibited theſe fewe lynes vnto the Emperour, and ſhewed them to diuers others: they tooke their leaue, without further reaſoninge of any other matter. Furthermore whileſt that as yet both the churches of the Eaſt, and alſo of the Weſt without any adoe communicated together: a newe opinion ſprang vp at Sirmium a citie of Illyrium. *Photinus* who gouerned the churches there, borne in the leſſer Galatia, the diſciple of *Marcellus* that was depoſed of his byſhopricke, following his maiſters ſteps, affirmed: that the ſonne of God was but onely man. The diſcourſe of theſe things we will referre to an other place.

The Creede of certaineAriā biſhops exhibited vnto Conſtans the emperour, where they diſſemble egregiouſly.

The hereſie of Photinus.

Cap. XV.

Cap.19. after the Greeke.

A forme of faith layde downe by the byſhops of the Eaſt, contayning many longe and large circumſtances.

THree yeares after, the biſhops of the Eaſterne churches, ſummone agayne an other councell, they frame an other forme of faith, and ſende it to the biſhops of Italie, by *Eudoxius* biſhop of Germanicia, *Martyrius*, and *Macedonius* biſhop of Mopſieſtia a citie in Cilicia. This faith ſett forth at large, contayneth many additions and gloſſes, beſides ſuch as heretofore were publiſhed in other creedes. it beginneth thus: VVe beleue in one God the father almightie, creator and maker of all things, of vvhome all fatherhoode in heauen and in earth is called: and

The biſhops of the Eaſt ſummone a

and in his onely begotten ſonne *Ieſus Chriſt* our Lorde, begotten of the Father before all worlds: God of God, lyght of lyght, by vvhome all thinges vvere made, both in heauen and in earth, be they viſible or inuiſible: who is the word, the wiſdome, the power, the life & true light: who in the later dayes was incarnate for our ſakes, was borne of the holy virgine, was crucified, dead and buryed: who roſe againe the third day from the dead, aſcended into heauen, & ſitteth at the ryght hand of the father: who shall come in the end of the world, to iudge the quicke and the dead, to reward euery man according vnto his works. whoſe kingdome shall haue no ende, but shall continevve for euer. For he shall ſitte at the ryght hande of the Father, not onely vvhyle this vvorlde laſteth, but alſo in the lyfe to come. VVe beleeue alſo in the holye Ghoſt, that is in the Comforter, vvhome Chriſt promiſed to ſende his Apoſtles after his aſcention into heauen, vvhome alſo he ſent for to teache, and leade them in all thynges, by vvhoſe meanes, the ſoules of them vvhich faithfully beleeue in him, are ſanctified. vvhoſoeuer therefore dare preſume to affirme: that the ſonne had his beginninge of nothinge: or of any other ſubſtance then the Fathers: or that there vvas a tyme, or a vvorlde, vvhen he vvas not: theſe the holie and Catholicke churche doth holde for accurſed. In like maner ſuch as ſaye that there are three gods: or that Chriſt vvas not God from the beginninge: or that he is neyther Chriſt, neyther the ſonne of God: or that there is neyther Father, neyther Sonne, neyther holie Ghoſt: or that the ſonne is vnbegotten: or that the Father begatt not the ſonne of his ovvne vvyll and purpoſe: theſe the holie and Catholicke church doth holde for accurſed. Neyther can it be vttered vvithout blaſphemie, that the ſonne had his beynge of nothinge, in ſo much there can no ſuch thinge be founde of him in holie ſcripture. Neyther doe vve learne that he had his beynge of any other preexiſtent ſubſtance, beſydes the fathers, but that he vvas truely begotten of God the father alone. The holie ſcripture teacheth vs that the father of Chriſt is and vvas one vnbegotten, and vvithout beginning. Neyther may vve ſafely affirme vvithout teſtimonie of the ſacred ſcripture, that there vvas a tyme vvhen he vvas not, as though vve shoulde imagine or forethinke in him, any temporall ſpace: but vve haue to conceaue and comprehende in our mindes, God alone, vvhich begatt him vvithout tyme. For tymes and vvorldes vvere made by him. Neither can ere other, the father or the ſonne properly be ſayde, ioyntly to be vvithout beginninge, and ioyntly vvithout begettinge: but as vve knovve the father alone to be vvithout beginninge, incomprehenſible, and to haue begotten the ſonne, after an incomprehenſible, and an intelligible maner: ſo vve vnderſtande the ſonne, to haue bene begotten before all vvorldes, and not to be vnbegotten after the ſame maner vvith the father, but to haue had a beginninge, the father vvhich begatt him, for the heade of Chriſt, is God. VVhen vve confeſſe three thinges, and three perſons accordinge vnto the ſcriptures, to vvete: of the father, of the ſonne, and of the holie Ghoſt, vve doe not therein allovve of three gods. For vve acknovvledge one onely God, perfect and abſolute of him ſelfe, vnbegotten, vvithout beginninge, inuiſible, the father of the onely begotten ſonne, vvho alone of him ſelfe hath his beynge, vvho alſo alone miniſtreth aboundantly vnto all other things their beyng. And vvhen as vve affirme one God the father of our Lorde *Ieſus Chriſt*, to be onely vnbegotten, vve doe not therefore deny *Chriſt* to haue bene God from euerlaſtinge, as the follovvers of *Paulus Samoſatenus* dyd, vvhich affirmed that by nature he vvas but onely and bare man, after his incarnation by profitinge and forvvardnes to haue bene made God. VVe knovve though he be ſubiect to the father and to God, that he is God of God begotten accordinge vnto nature, that he is both a perfect and true God, and not made God aftervvardes of men: but that accordinge vnto the vvyll of God the father he vvas incarnate for our ſakes, neuer aftervvardes loſinge his diuinitie. Moreouer vve deteſt and abhorre, and holde them for accurſed, vvhich affirme that the ſonne of God is the onely and naked vvorde of God, vvithout ſubſtance, but after a fayned and imaginatiue ſort in an other: and one vvhyle doe terme him the vvorde as vttered by the mouth: an other vvhyle as incloſed in the minde of ſome one or other: For they confeſſe not that euen *Chriſt*, vvho is Lorde, the ſonne of God, the mediator, the image of God vvas before all vvorldes: but that he vvas *Chriſt* and the ſonne of God from that tyme, ſince vvhich (novve full foure hundred yeares agoe) he tooke our fleshe of the Virgine. They vvyll haue the kingdome of *Chriſt*, from that tyme to haue his beginninge: and after the conſummation of the vvorlde, and the dreadfull daye of iudgement, to haue his endinge. The authors of this abhominable hereſie are

councell, and ſende abrode this theyr Creede, with long expoſitions therof.

1.Corinth.11.

The hereſie of Paulus Samoſatenus.

The word of God is no vocal or mẽtall worde.

Marcellians. Photinians. Ancyrogalatians.

the *Marcellians*, *Photinians*, *Ancyrogalatians*, vvho therefore diſproue the eſſence and diuinitie of Chriſt, vvhich hath bene before all vvorldes, and likevviſe his kingdome vvhich hath no ende: becauſe they pretende the eſtablishinge of a monarchie. But vve knovve him, not for a ſimple vttered vvorde, or as it vvere incloſed in the minde of God the father: but for the liuing word, God, ſubſiſtinge of him ſelfe, the ſonne of God and Chriſt: and not to haue bene with his father before the vvorlds by onely preſcience, to haue bene conuerſant and miniſtred vnto him for the framing and finishing of euery vvorke of viſible or inuiſible things: but to haue bene the vvorde in deede, together vvith the father, and God of God. for this is he vnto vvhome the father ſayde: Let vs make man after our ovvne image and ſimilitude: vvho appeared in his proper perſon vnto the fathers of olde: gaue them the lawe: ſpake by the prophets: laſte of all became man: made manifeſt his father vnto all men, and raygneth vvorlde vvithout ende. Neyther doe vve beleue that Chriſt receaued his diuinitie of late, but that he vvas perfect from all æternitie, and like vnto the father in all things. Such as confounde the father, the ſonne, and the holie Ghoſt, and impiouſly imagine three names in one thinge, and in one perſon, not vvithout iuſt cauſe vve forbidde them the church, becauſe they appoynt the father, vvho is incomprehenſible, and impatible, by incarnation to be both comprehenſible, and patible. Of which hereſie are the *Patropaſſians*; ſo called of the Romaines, but of vs *Sabellians*. VVe know of certainty the father, vvhich ſent his ſonne to haue continewed in the proper nature of his immutable diuinitie: the ſonne vvhich vvas ſent to haue accomplished the diſpoſed order of his incarnation. In like maner ſuch as ſay impiouſly and blaſphemouſly, that Chriſt vvas begotten neyther by the counſell, neyther by the vvill of the father, attributinge to God the father a counſell tyed to neceſſitie, and an eſſence intangled vvith the vvant of free vvill, ſo that he begatt the ſonne of cōpulſion: them firſt of all we hold for accurſed creatures, and farre eſtraynged from the trueth in Chriſt: becauſe they preſume to publishe ſuch doctrine of him, both contrary to the common notions & vnderſtanding vve haue of God, and alſo repugnant vvith the ſenſe and meaning of the ſacred ſcripture inſpired from aboue. VVe knowe that God is of his owne power, & that he enioyeth his free will, and we beleue godly and reuerently that he begat the ſonne of his owne accord, & free will. VVe beleue & that godly, which is ſpoken of him: The Lorde made me the beginning of his wayes, for the accōpliſhing of his works, yet we vnderſtand not that he was ſo made as other creatures & other things were framed. For that is impious & farre frō the faith of the catholicke church, to liken the creator vnto the creatures which he shaped: or to thinke that he had the like maner of begetting with other thinges of different nature. The holy ſcriptures do informe vs, onely of one onely begotten ſonne, vnfainedly and truely begotten. Moreouer when as we ſay that the ſonne hath his being of him ſelfe, that he liueth & ſubſiſteth in like ſort with the father: for all that, vve ſeuer him not from the father, neither do we imagine corporall vviſe, certaine ſpaces, and diſtance betvvene their coherencie. For vve beleeue that they ioyne together vvithout pauſe or diſtance put betvvene, and that they can not be ſeuered aſunder: ſo that the father compriſeth, as it vvere in his boſome, the vvhole ſonne: and the ſonne is ioyned and faſtened to the vvhole father, and reſteth continevvally, onely in his fathers lappe. VVe beleeue furthermore in the abſolute, perfect, & moſt bleſſed Trinitie: and vvhen vve call the father God, & the ſonne God, in ſo doing we ſay not, there be two gods, but one God, of equall power & diuinitie, and one perfect coniunction of raygne: and euen as the father beareth rule & exerciſeth authoritie ouer all things, & ouer the ſonne: ſo vve ſay that the ſonne is ſubiect vnto the father, and that he gouerneth beſides him, immediatly and next after him all thinges vvhich he made: and that the ſaincts, by the vvill of the father, receaue the grace of the holy Ghoſt aboundantly poured vpon them. Thus the holy ſcriptures haue inſtructed vs, to direct our talke of the monarchie in Chriſt. After the aforeſayd briefe & cōpendious forme of faith, vve haue bene cōſtrained to explicate & diſcourſe of theſe thinges at large: not that vve are diſpoſed vainely and arrogantly to contend: but to remoue out of the mindes of ſuch men as knovve vs not, all fonde ſuſpicion & ſurmiſe cōceaued of our cenſure & opinion, othervviſe then trueth is: & that moreouer all the bishops of the VVeſt, may eaſily perceaue not only the ſclaunders of ſuch as maintayne the contrary opinion, but alſo the eccleſiaſticall and Chriſtian faith of the byshops inhabitinge the Eaſt, confirmed out of the manifeſt and vnvvreſted teſtimonies of holie ſcripture, the vvhich the aduerſaries are vvont lewdly to interpret. The biſhops of the weſt churches affirmed, they would in no wiſe receaue theſe thinges, partly for that they were written in a ſtraunge tongue

Gen. 1.2. *Gen.* 12.18. *Exod.* 19.20. *Hebr.* 1.

Sabellians.

Patropaſſiās.

Prouerb. 8.

The biſhops of the VVeſt churches were ſtayed in religion.

tonge, & therfore could not vnderſtand them: they ſayd moreouer that the creede or forme of faith, layd downe by the Nicene councell was ſufficient, and that it was not for them curiouſly to ſearch further.

Cap. XVI.

Of the generall Councell ſummoned at Sardice.

Cap.20.in the Greeke.

WHen as the Emperour had written againe, that *Paulus* and *Athanaſius* ſhould be reſtored to their former rowmes and dignities, and his letters had taken no place by reaſon of the ciuill diſſention & diſcord as yet not appeaſed among the multitude: *Paulus* & *Athanaſius* make humble ſute, that an other councell might be called together, to the end their caſes ſhould be the better knowen, & the faith ſhould be decided in a general coũcell, for they proteſted ỹ their depoſitiõ was wrought, to the end ỹ faith might be deſtroyed. Wherfore by ỹ cõmaundemẽt of both ỹ Emperours, (the one ſignifying ỹ ſame by his letters, the other whoſe dominiõs lay in ỹ Eaſt, willingly cõdeſcending therunto) there was proclaimed a generall councell, that all ſhould meete at Sardice a citie of Illyrium. The eleuenth yeare after ỹ deceaſe of *Coſtantinus*, the father of theſe Emperours, in the conſulſhip of *Ruffinus* & *Euſebius*, the councell of Sardice was ſummoned. There mett there (as *Athanaſius* ſayth) about thre hundred biſhops of the weſt churches, and (as *Sabinus* declareth) onely ſeuenty ſix biſhops out of the Eaſt, of which number was *Iſchyras* biſhop of Mareôtes, whome ỹ depoſers of *Athanaſius* preferred to be biſhop of that place. Some alleage for them ſelues their infirmitie of body: ſome cõplaine that their warning was to ſhort, & therfore they blame *Iulius* biſhop of Rome: when as ſince the date of the proclamation, & the leaſure of *Athanaſius* cõtinewing at Rome, & expecting ỹ meeting of the councell, there came a whole yeare & ſix moneths. After that ỹ biſhops of the eaſt came to Sardice, they would not come into ỹ preſence of ỹ biſhops which inhabited ỹ Weſt, but ſent thẽ this meſſage, that they would not talke, neither reaſon with them, vnleſſe cõditionally they would barre *Athanaſius* and *Paulus* their cõpany. But when *Protogenes* biſhop of Sardice, & *Oſius* biſhop of Corduba a citie (as I ſayd before) of Spaine, could in no wiſe brooke that *Paulus* and *Athanaſius* ſhould be abſent: the Eaſterne biſhops forthwith depart: and cõming to Philippi a citie in Thracia, they aſſemble a priuate coũcell among thẽ ſelues, & beginne thenceforth openly to accurſe the creede, cõtaining the clauſe of *One ſubſtance*: & to ſowe abrode in writing their opinion, that the ſonne was not of one ſubſtance wᵗ the father. But the aſſembly of biſhops which cõtinewed at Sardice, firſt cõdemned them which fled from the hearing of their cauſe: next depoſed from their dignities the accuſers of *Athanaſius*: afterwards ratified the creede of the Nicene coũcell, & abrogated the hereticall opinion which ſaid, that the ſonne was of a different ſubſtance from the father: laſt of all ſett forth more plainely the clauſe of One ſubſtance, for they wrote letters therof, & ſent them throughout the whole world. Both ſides were pleaſed with their owne doings, and euery one ſeemed to him ſelfe, to haue done right well: the biſhops of the Eaſt, becauſe the Weſterne biſhops had receaued ſuch as they had depoſed: the biſhops of the Weſt, becauſe the Eaſterne biſhops being depoſers of others, had departed before ỹ hearing of their cauſe: the one for that they mayntained the Nicene creede: the other for that they went about to condemne it. Their biſhopricks are reſtored to *Paulus* and *Athanaſius*, likewiſe to *Marcellus* biſhop of Ancyra in the leſſer Galatia, who a litle before (as we ſayd in our firſt booke) was depoſed, who alſo then endeuoured with all might to diſproue, and confute the ſentence pronounced againſt him, ſaying that the phraſe and maner of ſpeach, which he vſed in his booke, was not vnderſtoode, and therefore to haue bene ſuſpected by them, as if he mayntayned the hereſie of *Paulus Samoſatenus*. Yet we may not forget that *Euſebius Pamphilus* wrote three bookes, to the confutation of the booke of *Marcellus*, where he citeth the wordes of *Marcellus*, and refuteth them, plainly declaring that *Marcellus* no otherwiſe then *Sabellius* the Aphrick, & *Paulus Samoſatenus*, thought that the Lorde *Ieſus* was but onely man.

The coũcell of Sardice was held An. Dom.350.

The Arians were loth to come to the coũcel, therfore they diſſemble and fayne excuſes.

The Acts of the councell of Sardice.

Paulᵘˢ biſhop of Cõſtantinople, Athanaſius biſhop of Alexãdria, Marcellᵘˢ.b.of Ancyra, are by the councell reſtored to their churches.

Cap. XVII.

An Apologie, or defence in the behalfe of Euſebius Pamphilus, that he was no Arian, as diuers malicious perſons wrote of him.

Cap.21.in the Greeke.

BEcauſe that diuers haue bruted abroade ſclaunderous reports of *Euſebius Pamphilus*, affirming that in his workes he ſauoured of the hereſie of *Arius*, I thinke it not amiſſe, preſently

to laye downe in fewe wordes, what of trueth we may thinke of him. Firſte of all he was both preſent at the Councell of Nice, and ſubſcribed vnto the clauſe of One ſubſtance. In his thirde booke of the lyfe of *Conſtantine*, he hath theſe wordes of that Councelll: The Emperoure dealt ſo farre vvith them, for the reducinge of them vnto concorde and vnitie, that he lefte them not, vntyll he had brought them to be of one mynde and of one opinion, toutchinge all that afore tyme vvas called into controuerſie, ſo that vvith one voyce, they all embraced the fayth decided in the Councell of Nice: If *Euſebius* then, mentioninge the Councell ſummoned at Nice, doth ſaye that all quarells and queſtions were there ended: and that all were of one minde, and of one opinion, howe is it that ſome dare preſume to charge him with the ſpotte of Arianiſme? The *Arians* them ſelues alſo are foulie deceaued, if they take him for a fauourer of their opinion. But ſome man peraduenture wyll ſaye, that he ſeemed to ſmell of Arianiſme, in that he vſed often tymes in his bookes this phraſe: *By Chriſt*. Whome I anſwere, that not onely he, but alſo other eccleſiaſticall writers, yea and the Apoſtle him ſelfe, who was neuer once ſuſpected to be the author of any lewde opinion, vſed this phraſe before them, which wrote ſuch kinde of ſpeache, and ſundrie other ſortes of ſentences, for the liuely ſettinge forth and expreſſinge of the order and maner of our ſauiours humanitie. But what *Euſebius* thought, when *Arius* taught that the ſonne was a creature, and to be accompted as one of the other creatures, nowe vnderſtande, for in his firſt booke agaynſt *Marcellus* he writeth thus: He alone, and none other, is both called, and is in deede the onely begotten ſonne of God. VVherefore they are vvorthy of reprehenſion, vvhich are not aſhamed to call him a creature, and to ſay that he beganne of nothinge, as other creatures did. Hovve ſhall he be the ſonne, or after vvhat ſort may he be called the onely begotten of God, vvhen as he hath (as they ſay) the ſame nature vvith other creatures, and is become one of the vulgare ſort of men, to wete: hauinge the like beginninge vvith them, and beyng made partaker vvith them of the creation vvhich is of nothinge? But the holie ſcriptures (I vvis) teache vs no ſuch thinges of him. And agayne a litle after he ſayeth: VVhoſoeuer then ſayeth: that the ſonne vvas begotten of nothinge, or that the principall creature beganne of nothing: he attributeth vnto him vnaduiſedly the onely name of the ſonne, but in very deede, and in trueth he denyeth him to be the ſonne. For he that is begotten of nothinge, can in no vvyſe be the true ſonne of God, no more can any other thinge that hath the lyke beginninge. But the ſonne of God truely begotten of the father him ſelfe, is to be termed the onely begotten, and the vvelbeloued of the father. and ſo he ſhall be God. For vvhat other thinge is the budde or branche of God, then that vvhich reſembleth the begetter. The kinge is ſayde to buylde or make a cytie, but not to begette a cytie: and ſo he is ſayde to begette a ſonne, but not to buylde or make a ſonne. In reſpect of the vvorke he vvrought, he is not called a Father, but a cunninge vvorkeman, and in reſpect of the ſonne he begatte, he is not called a vvorkeman, but a father. VVherefore the God of all vniuerſalitie, is worthely to be called the father of the ſonne: yet the framer and maker of the worlde. Although it be once found written in a certaine place of holie ſcripture: The Lord made me the beginning of his wayes, for the accompliſhing of his workes, yet (as I am minded immediatly to interpret) it behoueth vs to ſkanne narowly, and to ſift out with diligence, the ſenſe & vnderſtanding thereof, & not after the maner of *Marcellus*, with one word, to ſhake the chiefe principles of chriſtian religion. Theſe & many other ſuch like reaſons, hath *Euſebius* alleaged in his firſt booke againſt *Marcellus*, to ỳ cōfutation of his opinion. In his third booke he hath expounded how this word *Made* or *created* is to be vnderſtood as followeth: Theſe things being after this ſort, it remaineth that we cōſider of this ſentence: The Lord made me the beginning of his wayes, for the accompliſhing of his works, which is no otherwiſe to be taken, then the other thinges we expoūded before. For in caſe he ſay that he is made, he ſayth it not, as if he became ſomething, of nothing: or that he was made after the ſelfe ſame maner with other creatures, of that vvhich is not (as ſome haue levvdely imagined) but that he had beynge and lyuinge, that he vvas, and ſubſiſted before the foundations of the vvorlde vvere layde, and therefore appoynted by his father, vvho is Lorde of all thinges, the prince of all this vniuerſalitie: ſo that the vvorde *Made* in this place is no othervviſe to be taken, then *Appoynted*, or *Ordayned*. *Peter* alſo the Apoſtle calleth Princes and Magiſtrates plaine creatures, vvhere he ſayeth: Submitt your ſelues vnto euery humane creature, for the Lords ſake, whether it be vnto the kinge, as vnto the chiefe heade, either vnto rulers, as ſent of him. And the prophet

Euſeb. de vit. Conſtantini lib. 3.

Euſeb. lib. 1. contra Marcellum.

Prouer. 8.

Euſeb. lib. 3. contra Marcellum.

1. Pet. 2.

Prophet alſo: prepare thy ſelfe (ſayth he) O Ieruſalem, to call vpon thy God, for beholde he ſetteth the thunder, he ſhapeth the ſpirite, and shevveth vnto men his Chriſt. he vnderſtandeth not this worde *ſhapeth*, as if the ſpirite were made of that which is not. for God then made not the ſpirite when he shevved by him, his Chriſt vnto all men (he vvas not then nevvely proclaymed vnder heauen, for he vvas and ſubſiſted before) but he ſent him, what time the Apoſtles were aſſembled together: when the ſound in the likenes of thunder came downe from heauen, as if it had bene the comming of a mighty winde, and filled them all with the holy Ghoſt: and thus he shevved his Chriſt vnto all men, according vnto the prophecie which ſayd: beholde he ſetteth the thunder, he ſhapeth the ſpirite, and shevveth his Chriſt vnto men, laying dovvne the worde *ſhapeth*, for *ſendeth* or *ordaineth*, and the word *thunder* in an other ſenſe, for the preaching of the Goſpell. *Dauid* alſo vvhen he ſayde: Create me a cleane harte O God: he ſayde it not, as though he wãted a hart, but he deſired a pure hart to be put in him, & made perfect. In like ſenſe alſo is that ſpoken: that he shoulde create two, into one newe man, that is: he shoulde couple. Se likewiſe this, whether it may be taken after the ſame maner: to put on the new man which is created after God. Againe: If there be any new creature in Chriſt: & ſuch like phraſes the which with diligent ſearche we may finde in the holy Scriptures. Maruell not then if the Scripture metaphorically doe vſe this kinde of ſpeach: the Lord made me the beginning of his wayes, made that is, appoynted or ordayned. theſe were the reaſons of *Euſebius* in his bookes againſt *Marcellus*, and cited of vs to this ende, that the mouthes of ſuch as vnaduiſedly do ſclaunder him, and contumeliouſly report of him, may therwith be ſtopped. They are not able to proue (although the wordes of the order and maner be vſually and commonly founde throughout his workes) that he aſſigned vnto the ſonne of God, a beginning of eſſence: for all that he was a great follower and fauorer of *Origens* workes, where, whoſoeuer can attaine vnto the ſecrete and hidd ſenſe of *Origens* bookes, he ſhall finde euery where, the ſonne to haue bene begotten of the father. thus haue we vſed digreſſion, for to ridd *Euſebius* out of the ſclaunderous mouthes of ſuſpicious heads.

Act.2.
Pſal.50.
Epheſ.2.

Cap. XVIII.

Cap.22.in the Greeke.

VVhen the councell of Sardice decreed that Athanaſius and Paulus ſhould be reſtored to their biſhoprikes, and Conſtantius the Eaſterne Emperour woulde not admitt them: The Emperour of the VVeſt threatned him with warrs, ſo that Conſtantius was therewith affrayde, wrote for Athanaſius and ſent him to Alexandria.

After that both the Biſhops aſſembled at Sardice, and alſo the biſhops aſſembled at Philippi a citie of Thracia, in their ſeuerall councells had decreed ſuch things as ſeemed good vnto them ſelues, they returned euery man to his owne home. The Eaſt & weſt churches were now deuided, the ſpace or diſtance ſeuering their communion aſunder, was the mount betwene Illyrium and Thracia called Tiſucis: for ſo farre euery of them among them ſelues, though they differed about the faith, yet the quarell being layde aſide, they communicated together, beyonde that, there was no communion of contrary parts. ſuch a confuſion, ſuch a ſturre, and ſuch a diuiſion raigned then in the church. Immediatly after, the Emperour of the Weſt parts of the world, certified his brother *Conſtantius*, of the things decided in the councel of Sardice: & requeſted him to ſee *Paulus* & *Athanaſius* placed in their biſhoprikes. But when *Conſtantius* differred from day to day his brothers deſire: the Emperour of the weſt gaue his brother in choiſe, either to reſtore *Paulus* & *Athanaſius*, & ſo accompt of him as his friend: or elſe to heare the proclamation of open warre, and ſo find him his deadly foe. The letters he ſent by the embaſſadour vnto his brother were theſe: There remaine here with me *Athanaſius* & *Paulus*, who as I am credibly geuen to vnderſtand, are perſecuted for pieties ſake. If that thou vvilt promiſe me to reſtore them vnto their ſeaes, & to punish ſeuerely ſuch as haue iniuried them, I will ſend the parties them ſelues vnto thee: but if thou wilt not accomplish this my vvill & pleaſure, knovve for ſuertie that my ſelfe vvill come thither & maugre thy berde, reſtore them to their proper ſeaes. * When the Emperour of the Eaſt had vnderſtoode of this, he was wonderfull penſiue and ſadd, he aſſembleth together many of the Eaſterne biſhops: layeth before them yͤ choiſe his brother gaue him: demaundeth of them what was beſt in this caſe to be dõe. They make anſwere that it was farre better to reſtore againe *Athanaſius*, then to rayſe deadly and mortall warrs. Wherefore the Emperour being conſtrayned of neceſ-

The diuiſion of the Eaſt & Weſt churches.

The letters of Conſtans the Emperour vnto his brother Conſtantius.

* Cap.23.in the greeke.

ſitie,ſent for *Athanaſius* vnto him. In the meane while, *Conſtans* the Weſterne Emperour had ſent *Paulus* honorably,together with two Biſhops,with his owne letters, and with the letters of the councell for the more ſuretie,vnto Conſtantinople. When *Athanaſius* feared & doubted,whether he were beſt goe or no vnto *Conſtantius* (for the falſe reports of ſclaunderous perſons troubled him very ſore)the Eaſterne Emperour *Conſtantius* by name,ſent for him not once,but the ſeconde and the thirde time,euen as his letters turned out of the latine into the greeke doe declare, and by tranſlation as followeth.

The epiſtle of Conſtantius the Emperour vnto the exiled Athanaſius.

Conſtantius the puyſant & noble Emperour,vnto *Athanaſius* the biſhop ſendeth greeting.our ſinguler & wonted clemency vvill no longer ſuffer thy fatherhoode,to be turmoyled and toſſed vvith the ſurging vvaues of the ſeas.the pietie vvhich vve haue alvvaies in greate price, vvill no longer permitt thy holines,novve baniſhed out of thy natiue ſoyle, bereaued of thy ſubſtance, barred of all proſperitie,to vvander through crooked and croſſe vvaies,through deſert & daungerous contries. Although we haue lingered now a great vvhile,from ſending our letters,wherby vve might ſignifie vnto thee the concealed ſecretie of our minde,hoping that of thine ovvne accorde,thou vvouldeſt repaire vnto vs,& vvith humble ſute craue remedie & redreſſe of thine iniuries:yet neuertheleſſe(feare peraduenture diſmaying thee of thy purpoſe) vve ſent preſently our gracious letters vnto thy grauitie, that vvith all celeritie thou come vnto vs: in ſo doing thou ſhalt ſatisfie thy longing deſires,thou ſhalt haue triall of our vvonted clemency,and be reſtored to thine ovvne ſeae & natiue ſoile.for to this ende I haue entreated my Lord and brother *Conſtans*,the puyſant & noble Emperour,that he vvould licence thee to returne vnto vs, vvherby thou mighteſt by the meanes of vs both,enioy thy contrie,& haue this token for triall, of our ſinguler clemencie & good vvill tovvards thee.

An other epiſtle vnto the ſayd renowmed Athanaſius.

Conſtantius the puyſant & noble Emperour vnto *Athanaſius* the Biſhop ſendeth greeting. Although by our former letters,vve haue ſignified vnto thy vviſedome after the plaineſt maner, that with ſecure mind & ſafe conduyte,thou ſhouldeſt come vnto our courte, becauſe we were fully determined to reſtore thee vnto thy former dignitie:for all that, vve haue ſent theſe letters alſo,vnto thy holines,that thou hire a common vvaggon,and remouing all timorous thoughts from thy miſtruſtfull minde, thou ſpeedely repaire vnto vs,to the ende thou mayeſt the ſooner enioy thy long vviſhed deſires.

An other epiſtle vnto the ſayd renowmed Athanaſius.

Conſtantius the puyſant and noble Emperour vnto *Athanaſius* the Biſhop ſendeth greeting. Being of late at Edeſſa,vvhere there vvere alſo of thy prieſtes then preſent,it ſeemed good vnto vs,to ſend one of them vnto thee, that thou ſhouldeſt haſten vnto our court,and after thy comming into our preſence,vvithout delay returne into Alexandria. And for as much as it is novve a greate vvhile agoe,ſince thou receauedſt our letters,and haſt differred thy iourney: therefore novv alſo vve thought good to putt thee in remembrance, that vvithout delay thou come vnto vs,and ſo thou ſhalt poſſeſſe the libertie of thy contrey,and thy long vviſhed eaſe and quietnes. To the ende thou mighteſt fully perſvvade thy ſelfe of all the premiſes, vve ſent vnto thee *Achetas* the Deacon,of vvhome thou ſhalt vnderſtand, both vvhat our purpoſe is,and alſo hovv that thy harty deſires ſhall preuaile. *Athanaſius* bing at Aquileia (for he had remoued thither from Sardice)receaued theſe letters.thence he went in poſt to Rome,ſhewed the letters to Biſhop *Iulius*:and recreated very much the Church of Rome.for *Conſtantius* the Eaſterne Emperour ſeemed to be of the ſame fayth and opinion with them,when he ſent for *Athanaſius* home. *Iulius* certified the clergy,and laytie of Alexandria in his letters of *Athanaſius* as followeth.

The epiſtle of Iulius Biſhop of Rome,vnto the Prieſtes and people of Alexandria.

Iulius Biſhop of Rome vnto the prieſtes,deacons & people inhabiting Alexandria,welbeloued brethren, ſendeth greeting in the Lorde. I doe greatly reioyce vvith you(vvelbeloued brethren)that henceforth you may behold with your eyes,the frute of your faith.that truely is to be ſeene

ſeene in my brother & fellowe Biſhop *Athanaſius*: whome God hath reſtored vnto you,partly for his ſyncere & godly life,& partly alſo by the meanes of your prayers,hereby it may eaſily be coniectured vvhat pure and feruent prayers,you haue alvvayes poured vnto God.For when you called to remembrance the heauenly promiſes,& the entire affection you beare vnto them, all which you learned of my foreſaid brother:you vnderſtood plainly & through the right faith ingraffed in your mindes,you were fully perſvvaded,that *Athanaſius*(whome in your godly mindes you behelde preſent)shoulde not alwayes be abſent, and continually be ſeuered from you. VVherfore I neede not vſe many words vnto you,for whatſoeuer I ſay,the ſame hath your faith preuented:& whatſoeuer commonly you all hartely deſired,the ſame through the grace of God is now fully come to paſſe.And that I may repeate the ſame againe:I doe greately reioyce vvith you,that you haue continevved ſo firmely and ſo ſtedfaſtly in the faych,that by no meanes you could be vvithdravven from it.Moreouer I doe no leſſe reioyce at my brother *Athanaſius*,vvho, notwithſtanding the manifold calamities & ſundry miſeries he endured,yet remembred almoſt euery houre,your entire loue & great longing for him. & although for a ſeaſon he ſeemed to be abſent from you in body:yet liued he alwayes as if he had bene preſent with you,in the ſpirite.I thinke verily(welbeloued brethren)that all the temptations & paines he endured,are not voyd of their praiſe & commendation.for by this meanes both your faith & his,hath bene knowen & made manifeſt vnto the whole worlde.If he had not bene tryed with ſuch great and lamentable temptations,who euer would haue thought ſo ſtayed a cenſure to haue reſted in your minds,or ſo feruēt loue & affection to haue faſtened your minds vpon ſo notable a bishop: or that he was the man that excelled in ſuch rare gifts,by the meanes whereof he is made partaker of the hope which is layd vp for vs in heauen.VVherefore he hath attayned vnto a notable teſtimony of his faith, not only in this life but in the life to come.For by the pacient ſufferance of much aduerſity,by ſea & by lande, he hath trampled & trodd vnderfoote,all the malicious treacheries of the Arians.Oftētimes by reaſō of the aduerſaries ſpite,he ſtood in great hazard of his life,yet made he no accompt of death:but for all that,through the grace of almighty god,& the power of our Lord Ieſus Chriſt,he eſcaped their hands: wherby he conceaued good hope,that in the ende he should quit him of his aduerſaries,& be reſtored to the comfort of you all,& beare away together with you the victorious garland,of good workes & well doing:in that he is already famous euen to the endes of the world:highly cōmended for his good life:renowmed for his free & conſtant perſeuerance in the defence of the chriſtian & heauenly faith,& regiſtred by the cenſure of you al to immortall memory,for the ſinguler loue & affection he shewed towards you.VVherfore he is returned vnto you,bedecked with greater excellēcy & renowm, thē before his departure. If the fire accuſtomed to try exquiſitly the purity of fine & precious mettall,as of golde or ſiluer:what can be ſpokē of ſo notable a mā,in reſpect of his worthines,who after the quēching of ſo many fiery flames of ſedition:after the recouering of ſo many dāgerous perills & greuous downfalls,is now reſtored vnto you & foūd innocent not only by our determination,but by the decree & cēſure of the whole councell? Entertaine therfore(welbeloued brethren)your bishop *Athanaſius*,& alſo ſuch as haue bene partakers of his affliction,with all reuerēce, ioy & gladnes. Reioyce in that you haue obtained your deſires:in that you haue as it were fed,& quēched with your letters the thurſt,of your sheepheard,hūgering & thurſting in his abſence, after your godly zeale.for in ſo doing,during his abode in foraine & farre cōtries,you comforted him not a litle: & while he was toſſed toe & fro,with the ſtormes of perſecution,& intangled with the ſnares of his malicious aduerſaries,you mitigated his grief & ſorow, by ſending vnto him tokens,of your faithful & feruent minds towards him.VVhen that I thinke with my ſelf,& caſt in my mind the cōceaued ioy of you all,at his returne:the flocking multitude ful of religion & godlines: the ſolemne feaſt of ſage perſons aſſembled together:what kind of day the returne of my brother vnto you is like to be:I can not chuſe but conceaue wonderful ioy. ſpecially for that the ſchiſme & diſcord which raigned heretofore is now plucked vp by the rootes:for that his honorable return according vnto your owne harts deſire,hath repleniſhed you with incredible ioye & gladnes.ſo that the ioye for the greatnes thereof,hath reached vnto vs,to whome it is geuen from aboue,to haue acquaintāce & familiarity with ſo excellent a man.It ſeemeth good that we end our epiſtle with a prayer.god almighty,& his ſōne our lord & Sauiour Ieſus,geue you alwaies of his grace, & graunt you of his mercy the rewarde of ſo noble a faith, the which you haue shewed towards your Biſhop,with ſo worthy a teſtimony: that both you and yours,may,not only in this world,

1.Corinth.2.

but alſo in the life to come, enioy farre more excellent giftes, vvhich neither eye hath ſeene, neither eare hath heard, neither the hart of man conceaued the things that God prepared for them which loue him, through our Lorde Ieſus Chriſt, to whome vvith the Almighty God, be glorye for euer and euer Amen. God haue you in his tuition vvelbeloued brethren. *Athanaſius* hauing gott theſe letters, came into the Eaſt. *Conſtantius* the emperour, although at that time he receaued him not vnwillingly: yet geuing eare vnto the crafty ſleights of the diſpitefull Arians, went about to begile him, reaſoning with him in this ſort: For all thou art reſtored vnto thy bishoprike by the decree of the councell & our ovvne determination: yet becauſe there are in Alexandria certaine people differing in opinion from thine, & ſeuering them ſelues from thy communiō, my requeſt is that thou permitt them one church for them ſelues. *Athanaſius* made anſwere vnto his requeſt very wittely & ſayd: O Emperour it lieth in thee to do as pleaſeth thee beſt: to commaunde & to execute the commaundement. I alſo vvil craue of thee an other thing for recompence, my humble requeſt is that thou graunt it me. When the emperour made anſwere, that with moſt willing minde he woulde condeſcende thereunto, *Athanaſius* immediatly ſayd: Mine humble ſute is that I may obtaine that vvhich thou vvouldeſt haue had at my hands, to vvete: that thou vvilt graunt one Churche throughout euery citye, for ſuch as communicate not vvith the Arians. The Arians perceauing that the requeſt of *Athanaſius* was not vnreaſonable, made anſwere ẏ it behoued them to differre that matter vnto an other time, and conſider better of it. they hindred not the emperour, but ſuffred him to do that which pleaſed him beſt. Wherefore the Emperour reſtored *Athanaſius*, *Paulus*, *Marcellus*, *Aſclepas* biſhop of Gaza, and *Lucius* Biſhop of Adrianopolis, euery one to his owne biſhoprike againe. theſe two hindemoſt were admitted by the councell of Sardice: *Aſclepas* for that he ſhewed records, wherby it appeared that both *Euſebius Pamphilus* & ſundry others, vnderſtood fully of his caſe, and reſtored him to his dignitie: *Lucius* for ẏ his accuſers fledd away. by the emperours edict they all receaued their owne ſeas, the cities were commaunded to entertaine them ẘ willing & cheerefull mindes. At Ancyra there was no ſmall ſturre, by reaſon that *Baſilius* was remoued and *Marcellus* reſtored in his place, ſo that the aduerſaries tooke therby occaſion, to ſclaunder *Marcellus* againe. The citizens of Gaza receaued *Aſclepas* willingly. At Conſtantinople, *Macedonius* for a ſeaſon gaue rowme vnto *Paulus*, & had ſeuerall meetinge & conuenticles at a certaine church of the city. But as toutching *Athanaſius*, ẏ emperour ſent letters vnto the biſhops, vnto the clergie and laytie of Alexandria, that they ſhould receaue him both louingly & willingly. he commaunded moreouer by his letters ẏ ſuch acts as were recorded agaynſt him in their courts and ſynods, ſhould be blotted out. his letters in the behalfe of both the aforeſayd are theſe.

The conference of Conſtantius and Athanaſius.

The Epiſtle of Conſtantius in the behalfe of Athanaſius the Biſhop.

Conſtantius the puyſant, the mighty & noble Emperour, vnto the Bishops and Prieſtes of the catholike church ſendeth greeting. It appeareth euidently, that *Athanaſius* the reuerend bishop, vvas not deſtitute of the grace & goodnes of God, although by the iudgment & cenſure of men he vvas iniuriouſly dealt vvithall, & vniuſtly condemned for a litle vvhile: yet the diuine prouidence of almighty God, the beholder of all things, pronounced of him the iuſt ſentēce of innocency, ſo that by the vvill of God and our decree, he recouered both his natiue ſoyle, and proper church, vvhere the holy Ghoſt had aſſigned him gouernour. He is to receaue at our handes, ſuch things as our clemency, being led by right and reaſon shall think conuenient for him, ſo that all vvhatſoeuer hath bene heretofore decreed againſt ſuch as communicated vvith him, be henceforth quite forgotten: that all ſuſpicion raiſed of him, be henceforth remoued: & that his clergy (reaſon ſo requiring) may enioy ſuch liberty, freedome & priuiledge as they haue done in times paſt. Moreouer of our ſoueraigne benignity tovvards him, vve haue thought good to adde this alſo, that as many as are allotted into the ſacred ſenate of the clergy, may vnderſtande of trueth, that vve haue graunted ſafety & good leaue, to as many as cleaue vnto him, be they Bishops or vvhat other degree ſoeuer of the clergy. euery ons firme & ſure conſent in this behalfe, shalbe a ſufficient ſigne or token of his faithfull minde & purpoſe. VVe haue commaunded that ſuch as embrace his communion, addicting them ſelues vnto the ſounder opinion & better ſentence, all alike novv, by our permiſſion, as heretofore by the prouidence of God may enioye the benefitts beſtovved vpon them from aboue.

An other epiſtle vnto the people of Alexandria.

Conſtantius the puyſant, the mighty and noble Emperour, vnto the people of the Catholike

Church

church of Alexandria ſendeth greetinge. In as much as vve laye alvvayes before our eyes your good and politike gouernement, as a marke to shoote at, or looking glaſſe to behold our owne eſtate, and ſeinge that you were bereued of your Byshop *Athanaſius*, a man approued both for ſounde learninge, and honeſt liuinge: we determined with our ſelues, to ſende him vnto you againe. Receaue him therefore honorably, after your accuſtomed maner: ioyne him with you as an helper in your prayers vnto God: endeuer alwayes to retayne amongeſt you cōcord & peace both fit for your owne perſons, and gratefull vnto vs, accordinge vnto the ſacred decrees of the church. For it is not requiſit that diſſentiō & debate should moleſt & diſquiet the peaceable eſtat of theſe our proſperous dayes. Our deſire is that ſuch a plague be purged farre from amōgſt you: our requeſt is (welbeloued people of Alexādria) that in your prayers, where you craue (after your wōted cuſtome) the aid & aſiſtance of the ſpirit of God, you take *Athanaſius* for chiefe, or (as I ſayd before) an helper: to the end, according vnto your happy & proſperous ſucceſſe, the Hethenishe nations as yet ſnared with the erroneous ſeruice of Idols, may haſten with moſt wil linge mindes to embrace the profeſſion of our moſt holy fayth. VVe counſell you this alſo, that you perſeuere in the things we rehearſed before: that you entertaine willingly your Bishop, ſent vnto you by the mighty power of God & our louing pleaſure: & that you count him worthy all curteous ſalutatiō. For a of ſurety this is comely for you & cōuenient for our highnes. VVe haue alſo charged the iudges & gouernours of thoſe prouinces by our letters, that they should weede all the tares of ſpite & cōtention, out of the minds of malicious perſons, & punish ſeuerely ſeditious & buſy bodies. wherfore ſeing that you vnderſtād all theſe circūſtances, that our pleaſure is agreable with the will of God: that we haue care ouer you for the maintenance of concord & vnity: that we haue aſſigned punishmente for troubleſome and ſeditious perſons: obſerue diligently the things whiche are correſpondent vnto the ordinances of the church, & the ſeruice of God, embrace this *Athanaſius* with all honor & reuerēce, & poure out prayers vnto God the father, who gouerneth all thinges, both for your ſelues & alſo for the concorde & quietenes of the whole world.

An epiſtle for the abrogating of the things that were decreed againſt Athanaſius.

There is extant alſo an epiſtle in the ſame forme vnto the gouernours of Auguſtomnica, Thebais, Libya and Licya.

Conſtantius the puyſant & noble Emperoure vnto *Neſtorius* ſendeth greeting. If any thing be founde decreed and recorded heretofore, to the preiudice, hurte, or damage of ſuche as comunicate with *Athanaſius* the Bishop, our will is that the ſame wholly be abrogated & diſſanulled. Our pleaſure is moreouer that his clergie shall enioy the like francheſſe & liberty, as in times paſt: we will haue this cōmaundement put in vre, as that *Athanaſius* the bishop is reſtored to his ſeae: ſo all the clergie of his communion, may recouer and poſſeſſe the like libertye, with other eccleſiaſticall perſons, and ſo beinge, liue at hartes eaſe.

Cap. xix.

Ca. 24. in the Grecke.

Howe that Athanaſius paſſinge by Ieruſalem into Alexandria, was receaued of Maximus into the communion: howe he called there a Synode of Byſhops and confirmed the decrees of the Nicene councell.

Athanaſius the Biſhop truſtinge to theſe letters, paſſed through Syria & came to Palæſtina. He got him thence to Ieruſalē, & opening vnto *Maximus* both ÿ decrees of ÿ coūcel of Sardice, & alſo ÿ Emperoure *Conſtātius* agreement & conſent therein, he procured a ſynod of Biſhops to be aſſēbled there. For *Maximus* without all delay, cited thither certaine Biſhops out of Syria & Palæſtina. The aſſembly being gathered together, he gaue *Athanaſius* ÿ cōmunion, & aſſigned vnto him his dignity. The councel being diſſolued, wrote & ſignified by their letters, vnto the people of Alexādria, vnto ÿ biſhops of Ægypt & Libya, all their decrees & canōs toutching *Athanaſius*. wherefore all ÿ aduerſaries of *Athanaſius* cried out againſt *Maximus*, becauſe ÿ aforetime he had ſubſcribed to his depoſitiō, nowe againe repenting him of his folly, as if he had not thē done well, he became of his faith, & awarded him both ÿ cōmunion & his dignity. Whē *Vrſacius* & *Valens* who afore time were earneſt followers of *Arius*, vnderſtood of this, they condemned their former doings & got then to Rome: there they exhibit vnto biſhop *Iulius*, their recantation & repētance in

The councell of Ieruſalem Anno Dom. 351.

Maximus biſhop of Ieruſalem forſooke the Arians.

Vrſacius and Valens being Arians repēt thē of their folly.

wꝛiting:they ſubſcribe vnto the creede contayning the clauſe of *One ſubſtance*, and they wꝛyte vnto *Athanaſius*, that thenceforth they will cõmunicate with him. *Vrſacius* & *Valens* being thus wonne with the proſperous ſucceſſe of *Athanaſius* his affaires, agreed (as I ſayde before) vnto the clauſe of *One ſubſtance*. But *Athanaſius* trauelinge by Peleuſium, the ready way to Alexandria, preached in euery citie where he came, and exhorted them to eſchewe the Arians and to embrace ſuch as confeſſed the faith of *One ſubſtance*. And in diuers of the churches, alſo he ordayned miniſters, whiche gaue occaſion vnto the aduerſaries, for to accuſe him againe, that he preſumed to make miniſters in other mens prouinces. So farre of the thinges which happened then vnto the renowmed *Athanaſius*.

Cap.25.in the Greeke.

Cap. xx.

Of Magnentius and Bretanion the tyrantes, and of the death of Conſtans the weſterne Emperoure.

IN the meane while the quiet eſtate of the common weale was not a litle out of ſquare, whereof I will brieflẏ entreate and runne ouer ſuche thinges as I haue determined with my ſelfe to laye downe. After the death of *Conſtantine* who buylded Conſtantinople, his three ſonnes (as I haue ſayde in my firſt booke) ſucceded him in the Empire. Of which numbre we haue to vnderſtande, that *Conſtantinus*, ſo called after his fathers name, was one, and raygned together with the reſte of the Emperoures, whome the ſouldiers ſlewe, after he had raygned a very litle while, & as *Conſtantius* cõmaunded not he ſhould not be ſlayne, ſo againe he forbad not the ſlaughter. But how that *Conſtãtinus* the yonger, breaking out into the borders of his brothers dominions, loſt his lif, whileſt that he fought hande to hande with the ſouldiers, I haue oft mentioned before. After whoſe death there roſe warres betwene the Perſians & ẏ Romains, where *Conſtantius* had but ill fauored ſucceſſe. For the campe beinge pitched in the night time, about the boundes of the Romaine and Perſian dominions, the Perſian hoſte ſeemed then to preuaile, and for a time to haue the vpper hand. Then alſo the eccleſiaſticall affaires went very troubleſome, for there was great contention in the Church about *Athanaſius*, and the clauſe of *One ſubſtance*. Theſe things being at this point, *Magnentius* the tyrant became a rebell in the Weſt partes of the worlde, and throughe treaſon procured the death of *Conſtans* the Emperoure, which gouerned the weſt, & thẽ abode in Fraunce. This beinge wrought there enſued great and grieuous warres. *Magnentius* the tyrant inuaded all Italie, ſubdued Aphrick and Libya and tooke alſo Fraunce. Moreouer at Sirmium a citie of Illyrium there was an other tyrant ſet vp by the ſouldiers, whoſe name was *Bretanion*. At Rome alſo there was a greate ſturre. For *Nepotianus Conſtantius* ſiſters ſonne, hauing gotte vnto him a greate troop of fencers and ſworde pleares aſpired vnto the Emperiall ſcepter, but the captaines of *Magnentius* diſpatched him. *Magnentius* in a little while ouerranne and ſubdued all the Weſte partes of the worlde.

Magnentius the tyrant is of Eutropius called Maxẽtius.
Bretanion a tyrant.
Nepotianus a traitor.

Cap.26.in the Greeke.

Cap. xxi.

Howe that after the death of Conſtans the VVeſterne Emperoure, Paulus and Athanaſius were depoſed againe, Paulus in his exile was ſtifled to death: Athanaſius fled and ſo ſaued his life.

ALl the aforeſayde ſturre fell out in a very ſhorte ſpace, to wete in the fourth yeare after the Councell of Sardice, in the Conſulſhip of Sergius and Nigrianus. *Conſtantius* vnderſtandinge of the whole circumſtance made a title and chalenge, vnto all the dominions of his brethren, and being proclaimed Emperoure of the weſt, maketh expedition to wage battaile with the tyrants. The aduerſaries of *Athanaſius* ſuppoſinge nowe they had gotten fitte opportunitie, forge out afreſh haynous offences againſt him, afore his comming into Alexandria: they informe the Emperoure *Conſtantius* that he peruerted all Ægypt and Libya. The election of miniſters he made in forayne prouinces furthered the matter, and cauſed the offence tc ſeeme very haynous. *Athanaſius* in the meane while came to Alexãdria, & there called together diuers councells of the Biſhops of Ægypt, where they decreed ſuch things as were agreable with ẏ Canons of the councell of Sardice, and alſo of the councell helde at Ieruſalem vnder *Maximus*. The Emperoure who aforetime was addicted vnto the Arian hereſie, wreſted all the things he had lately decreed, into the contrary parte. And firſt of all he baniſheth *Paulus* Biſhop of Conſtatinople, whome the meſſengers or guydes that brought him to exile, ſtifled very lewdly at Cucuſum a citie in Cappadocia.

Athanaſius is accuſed.
The councel of Alexãdria.
Paulus Biſhop of Conſtantinople exiled and there ſtifled to death.

cia. *Marcellus* is expulſed *Ancyra*, & *Baſilius* placed in his rowme. *Lucius* Biſhop of Adrianopolis is clapt in priſon, and there choked vp with ſtincke. But the relations that were made vnto the Emperoure of *Athanaſius* ſo incenſed him, that he gaue forth a commaundement, he ſhould be executed whereſoeuer he were takẽ. He charged moreouer that *Theodulus* and *Olympius* Biſhops of Thracia ſhould be put to death. Yet *Athanaſius* was not ignorant of the Emperours greate rage, but being quickely made priuey thereunto, fled away & ſo auoyded the Emperours threates. The Arians backbite him for flying away namely as chiefe, *Narciſſus* biſhop of Neronias a citie of Cilicia, *Georgius* of Laodicea, & *Leontius* who then was Biſhop of Antioch. This *Leontius* beinge a prieſt was depoſed, becauſe he (endeuoringe to conceale a foule ſclaunder & ſuſpicion raiſed vpon him, for his familiarity with a woman whoſe name was *Euſtolia*) gelded himſelfe, to the ende he might thenceforth boldly vſe her company, & comitte nothing whereof he might iuſtly be accuſed, the ſame man was by the aduiſe & councell of the Emperoure *Conſtantius* choſen Biſhop of Antioch after *Stephen* who ſucceded *Placitus*. Thus much of him.

Marcellus is depoſed. Lucius dieth in priſon. Theodulus. Olympius.

Cap. 27. in the greeke.

Cap. xxii.

Howe that Macedonius hauinge gotten againe the Byſhopricke of Conſtantinople, vexed ſuch as were of the contrary opinion.

Macedonius then, after that *Paulus* had departed this life with the maner aboue ſayde, was made Biſhop of Conſtantinople, he had greate liberty & acceſſe vnto the Emperoure, he made warres among ỹ chriſtians, nothing inferior to the tyrannicall practiſes of thoſe times: he perſwaded the Emperour to ayd him, whẽ as in very deede he procured the ouerthrowe & deſtruction of the churches, & preuayled ſo muche, that whatſoeuer he lewdly had compaſſed, the ſame forthewith was by a lawe confirmed. Euery citie ſounded of proclamations. The ſouldiers were cõmaunded to ſee ỹ Emperours edicts take place. As many as cleaued vnto ỹ Creede containinge ỹ clauſe of one ſubſtance, were not onely cut of from ỹ churches, but allſo baniſhed altogether the cities. And firſt they ioyne heads & hãds together, to bring this to paſſe. But whẽ this peſtilent infection had ſpred it ſelfe farre & nigh, ſuch as had litle, or rather no care at all of ỹ eccleſiaſtical affaires, determined with themſelues, to conſtraine men to their communion. The violence truely was no leſſe, then ỹ of olde, practiſed towards the chriſtians, whẽ they were compelled and drawne to ſacrifice vnto Idols. For many endured ſundry kinds of torment: often racking and diſmembring of their ioynts: confiſcating of their ſubſtance: ſome bereaued of their natiue ſoile: other ſome departed this life vnder ỹ hands of ỹ tormentor: ſome died in baniſhment, & neuer ſawe their countrey againe. Theſe were their practiſes throughout all the cities of ỹ Eaſte, but ſpecially at Conſtantinople. This ciuill plague & perſecutiõ (afore time being not out of meaſure) *Macedonius* did greatly augmẽt, as ſoone as euer he had gottẽ ỹ Biſhopricke. But the cities of Greece, of Illyrium, & of ỹ other partes tending towards the Weſt, were voyd of all theſe tumults & calamities, becauſe they agreed within themſelues and obſerued the canons of the Nicene councell.

The perſecution of the chriſtians by the Ariã heretickes.

Cap. xxiii.

Cap. 28. in the Greeke.

Athanaſius reporteth what horrible actes were committed at Alexandria by Georgius the Arian Byſhop. And what clemency Conſtantius the Emperoure ſhewed vnto Bretanion the tyrant and rebell.

Let vs heare (if ye pleaſe) *Athanaſius* himſelfe, making relation of the horrible practiſes cõmitted then at Alexandria, by *Georgius* the Arian, for he was preſent and felte himſelfe ſome parte of the lamentable afflictiõ. In the Apologie which he wrote in the defence of his flight he declareth the behauiour of the Arians in this ſorte: There came to Alexandria certaine people which ſought vs out, to execution, ſo that the ending was farre worſe then the beginninge. The ſouldiers vnwares beſet the church: in ſteede of deuout ſeruice of God, they take in hand deſperat ſwords. Thẽ *Georgius* that was ſent by them frõ Cappadocia, cõming in lent time, added of his owne vnto the lewd practiſes which he learned of them. After that the Eaſter weeke was ended, the virgins beganne to be clapt in priſon: the Biſhops were bound & led by bands of ſouldiers: the fatherles and widowes were diſpoſſeſſed of their houſes: the families were rifled: the Chriſtians were violently trayled and lugged out of their houſes: theyr dores were nayled vp: the clergie mens bretherne were in greate daunger of theyre liues, for theyr brethernes ſake.

Athanaſius Apollogie.

theſe thinges ſeemed very grieuous, but the afterclaps were farre ſorer. The week after whitſontide, the people did faſt, they got thē therefore into the churchyarde for to pray becauſe they all abhorred the cōmunion of *Georgius*. But whē this paſſing lewd man vnderſtood of it, he ſtirred vp againſt thē on *Sebaſtianus* a captaine, who alſo was a Manichee. He forthwith together with a great troope of ſouldiers, all in armour, hauinge naked ſwords in their handes, bowes and arrowes prepared, ranne vpon the people as they were a praying on the ſonday. VVhen he found there but a fewe (for the hower being paſt the greater parte was gone away) he comitted ſuche haynous actes as became very well his perſon. He ſette on fire a greate company of fagottes: he made the virgins to ſtande nigh the burninge flame: he went about to conſtraine them to confeſſe the Arian faith. But when he peceaued they woulde not yelde, and that they deſpiſed the burninge heate of that horrible fire: he ſtripped them ſtarke naked: he buffeted them about the head and the face, ſo that of a longwhile after, they were ſcarſe knowen of theyr owne friendes. Moreouer he tooke fortie perſons, and plagued them with a newe kinde of tormēt neuer heard of before. Theyr backs and ſides were ſo ſcurged and rente with palme twigges newely pluckt of the trees, hauinge on their prickinge knobs. So that diuers becauſe of the ſtumpes that ſtucke in the fleſhe of their backes, were conſtrained often times to repayre vnto ſurgions: others ſome not able to endure ſuche terrible payne dyed of their wounds. As many of the men, as remained yet aliue, together with the virgins, were exiled, and ledde by the ſouldiers to Oaſis. The deade carkaſſes not yet fully colde, were denied the friendes of the deſeaſed: being throwen here and there and lying vnburied (for that liked them beſt) the ſouldiers hidde them, as if they had bene neither culpable neither fauty in committinge ſuche horrible crimes. This did they, hauing their mindes ouerſhadowed with the furious rage of frentike hereſie. And when as the deare friendes and familiars of the deade, reioyced at the bold proteſtation of their faith, yet ſorowed becauſe their carkaſſes were not couered with earth: the ſauadge impietie and beaſtlye cruelty of theſe ſouldiers, reuealed it ſelfe with greater ſhame and infamie. Moreouer they baniſhe forthwith certaine Biſhops of Ægypt and Libya, namely *Ammon, Thmuis, Gaius, Philon, Hermes, Plinius, Pſenoſiris, Nilammon, Agathon, Anagamphus, Marcus, Dracontius, Adelphius, Athenodorus*, a ſeconde *Ammon*, and of the prieſtes they baniſhed *Hierax* and *Dioſcorus*. Theſe beinge bereaued of their natiue ſoyle, they handled ſo roughly, that ſome of them dyed by the waye, ſome other in exile neuer returninge againe. They put to death aboue thirty Biſhops. They followed the ſteppes of wicked *Achaab*, imploying all their care and induſtrie, for the rootinge out of the trueth, from of the face of the earth. Theſe were ỹ practiſes of *Georgius* at Alexandria, by the reporte of *Athanaſius*. The Emperoure marched forewardes with his hoſte to Illyrium, for thither of neceſſity was he conſtrained to goe, and there it was that *Bretanion* was proclaimed Emperor. As ſoone as he came to Sirmium, truce beinge made, he came to parlee with *Bretanion*. In the meane while he endeuored to winne againe the ſouldiers, which had refuſed him for their Emperoure, after he had ſo done, they proclaimed *Conſtantius* alone, both their *Auguſtus*, their kinge, & Emperoure. In this their proclamation there was no mention of *Bretanion*, who ſeinge himſelfe betrayed, fell downe proſtrate at the Emperoures feete, and craued for mercy. *Conſtantius* taking from him his princely ſcepter, and purple robe, lifted him vp by the hande very curteouſly, and exhorted him, after the callinge of a priuate man, to leade a quiet and peceable life. He ſayde moreouer, that it was fitter for an olde man ſuche as he was, to embrace a trade of life that were voyde of all trouble & care, thē to gape after a vaine title of honor, full of diſquietnes & moleſtatiō. Thus it fared with *Bretanion* in the ende. The Emperoure commaunded that all his charges ſhoulde be geuen him of the publique tribute, afterwardes he wrote vnto him ſundry letters to Prouſa a citie in Bithynia, where he made his abode: ſignifyinge what ſingular pleaſure he had done vnto him, in riddinge him from cares & troubles, ſhewinge alſo what miſerie, oftentimes befalleth to raigne and gouernement: and that of his owne parte he had dealte vnaduiſedly in not geuing to him ſelfe that which he graunted to an other. So farre of theſe thinges.

Sabaſtianus a captaine, yet a Manichee and a greate blood ſucker

Theſe biſhops were ſent to exile by the Ariās

The clemēcy of Conſtantius towards Bretanion.

Cap. XXIIII.

Of Photinus the hereticke.

Gallus Cæſar.

THe Emperoure at that time made *Gallus* his coſingermaine Cæſar, he gaue him his owne title or name, and ſente him to Antioch in Syria for to keepe thoſe partes of the Empire, whiche reached into the Eaſte. When he came to Antioch, there appeared in the Eaſt the ſigne

ſigne or cognizance of our Sauiour,for a pillour reſembling the forme of a croſſe,was ſeene in the aer,bringing great admiration to the beholders. He ſent his other captaines with great power to wage battaile with *Magnentius*,he himſelfe remayned at Sirmium,harkening to the ende. *In the meane while *Photinus* the ſuperintendent of that church,wente about openly to publiſh a ſelfe opinion,inuented of his owne braine,and becauſe there was great tumult and much trouble riſen thereof, the Emperoure commaunded a councell to be ſummoned at Sirmium. Of the Biſhops of the Eaſt there came thither *Marcus* Biſhop of Arethuſa, *Georgius* Biſhop of Alexãdria, whome the Arians(after they had depoſed *Gregorius* as I ſayd before) placed there: *Baſilius* who was Biſhop of Ancyra after the depriuation of *Marcellus*: *Pancratius* Biſhop of Peleuſium, *Hypatianus* Biſhop of Heraclea. Out of the Weſte there mette them *Valens* Biſhop of Murſa and *Oſius* Biſhop of Corduba a citie of Spayne, who then beinge of greate fame was forced to come vnto the councell. Theſe Biſhops aſſembled at Sirmium, after the conſulſhip of Sergius and Nigrianus, in which yeare,by reaſon of the warres and ciuill diſſentions,there was none that could execute the function of a Conſull: they depoſed forthwith the hereticke *Photinus* of his Biſhopricke, for he maintained the lewde opinion of *Sabellius* the Aphricke and *Paulus Samoſatenus*. Whiche Acte of theirs was approued of all men, bothe at that preſente and alſo in times followinge, to haue bene done accordinge vnto right and reaſon.

The ſigne of the Croſſe ſeene in the aër.

* Cap.29.in the Greeke.

Photinus the hereticke.

The councel of Sirmium was held Anno Dom.355

Cap. xxv.

Cap.30.in the greeke.

VVhat formes of fayth were layde downe at the councell of Sirmium,in preſence of Conſtantius the Emperoure.

These Biſhops continewinge a while at Sirmium, decided other thinges. For they wente about to abrogate their old Creeds,and to eſtabliſhe newe formes of faith: one was exhibited in the Greeke tonge by *Marcus* Biſhop of Arethuſa: two others in the Latine tongue, agreeing neither in word neither in compoſition, neither in ſenſe neither in ſentence, either with thẽſelues,or with that which the Biſhop of Arethuſa wrote in Greeke. One of the Latine formes I will here lay downe,immediatly after the Greeke forme of *Marcus*. The other afterwards rehearſed at Sirmium,I will referre to his proper place. Yet haue we to vnderſtand that both were tranſlated into ẏ Greeke. The forme which *Marcus* wrote,was as followeth: VVe beleue in one God,the father almightie creator and maker of all thinges. Of whome all fatherhood is named in heauen and in earth. And in his onely begotten ſonne,our Lord Ieſus Chriſt, begotten of the father before all worldes,God of God,light of light: by whome all things were made, bothe in heauẽ & in earth,be they viſible or inuiſible things: who is the word,the wiſedom,the true light the life: who in the later dayes was incarnate for our ſakes, borne of the holy virgine,crucified, died,roſe againe the third day frõ the dead,aſcended into heauẽ, ſitteth at the right hand of the father, & ſhall come againe at the end of the world to iudge both the quick & the dead,& to rewarde euery one accordinge vnto his workes,whoſe kingdome ſhall haue no ende, but contineweth for euer & euer. For he ſhall ſit at the right hand of the father,not onely while this world laſteth,but alſo in the life to come, And we beleue alſo in the holy Ghoſt,that is in the comforter,whome the Lord promiſed to ſend his diſciples after his aſcention for to teache & leade thẽ in all things,whom alſo he ſent,by whoſe meanes the ſoules of thẽ that faithfuly beleeue in him are ſanctified. They that ſay that the ſonne of God hath his being of nothing: or that he is of an other ſubſtance then the fathers: or that there was a time or a world when he was not, theſe the holy & Catholicke church doth hold for accurſed. Againe we ſay: that whoſoeuer affirmeth the Father and the Sonne to be two Gods, let him be accurſed. If any man,when he calleth Chriſt God, & to haue bene before all worlds,confeſſe not alſo that the ſonne of God miniſtred vnto the father at the creation of all thinges,let him be accurſed. He that preſumeth to ſay that he is vnbegotten,or that part of him was borne of the virgine,let him be accurſed. If any ſay that the ſonne was borne of *Mary* according vnto preſcience,& not to haue bene with God,begottẽ of the father before all worlds,by vvhom all things vvere made,let him be accurſed. VVhoſoeuer ſaith that the ſubſtance of God can either be more enlarged or leſſe diminiſhed,let him be held for accurſed. vvhoſoeuer ſaith that the enlarged ſubſtãce of God made the ſonne,or calleth the ſonne the enlarged ſubſtãce of God,let him be accurſed. whoſoeuer calleth the vvord of God, the mentall word of the father,or the vocall vvorde,let him be accurſed. VVhoſoeuer ſaith that

A forme of faith exhibited by Marcus Biſhop of Arethuſa vnto the councell of Sirmium.

*Act.*2.

the ſonne of God is but only mā, borne of *Mary*, let him be accurſed. whoſoeuer when he ſayth that he was borne, God & man of *Mary*, vnderſtandeth the vnbegotten God, let him be accurſed. whoſoeuer vnderſtandeth this after the Iewish maner: I am the firſt God, & I am the ſecōd,
Eſay.43.44. & beſides me there is none other God (which was ſpoken to the ouerthrowe of Idols & of them that be no Gods) thereby to take away the only begottē, that was God before all worlds, let hī
Iohn.1. be accurſed. whoſoeuer whē he heareth: The word became flesh, ſuppoſeth the word to be turned into flesh, or by conuerſion to haue taken fleshe vpon him, let him be accurſed. whoſoeuer, whē he heareth the onely begotten of God to haue bene crucified, thinketh that therein he was ſubiect to corruption, torment, alteration, diminution, or deſtructiō, let him be accurſed. who-
Gen.1.2. ſoeuer vnderſtandeth this: let vs make man, not to haue bene ſpokē of the father vnto the ſonne,
Gen.32. but God the father himſelfe to haue ſpoken it to himſelfe, let him be accurſed. whoſoeuer thin-
Gen.19. keth the ſonne not to haue wraſtled with Iacob as man, but the vnbegotten God, or ſome portiō of him, let him be accurſed. whoſoeuer vnderſtandeth this: the lord rained frō the lorde, not to be taken of the father & the ſonne, but that the father rained from himſelfe, let him be accurſed. For the ſonne being lord, rained frō the father, that was lord. whoſoeuer whē he heareth: the father lord and the ſonne lorde, calleth the father being lord, both lord & ſonne: & whē he readeth: the lord frō the lord: affirmeth there be two gods, let him be accurſed. For we place not the ſonne in the ſame rowme with the father, but ſubiecte to the father. Neyther was he incarnate without the will of the father: neither rained he frō himſelfe but frō the lord, who hath authority of himſelfe, to wit, from the father: neither ſitteth he at the right hand of himſelfe, but harke-
Pſal.110. neth vnto the father, ſaying: ſit thou on my right hād. whoſoeuer calleth the father, the ſonne, & the holy ghoſt one perſon, lette him be accurſed. whoſoeuer when he calleth the holy Ghoſt the
Iohn.15.16. cōforter, tearmeth him the vnbegottē God, let him be accurſed. whoſoeuer ſaith there is no other comforter beſide the ſonne, contrary to the doctrine of the ſonne himſelfe (for he ſayd: the father whome I will entreat, will ſend vnto you an other cōforter) let hī be accurſed. whoſoeuer ſaith that the holy Ghoſt is a peece or porcion of the father, & of the ſonne, let him be accurſed. whoſoeuer affirmeth the father the ſonne & the holy ghoſt to be three gods, let hī be accurſed. whoſoeuer ſaith that the ſonne of God was made by the will & pleaſure of the father, as one of the creatures, let him be accurſed. whoſoeuer ſaith the ſonne was begotten contrary to the wil of the father, or whether the father would or no, let him be accurſed. For the father begatte not the ſonne againſt his owne wil, neither was he cōſtrained by the law of nature, as if he had bene vnwilling thereūto: but of meare good will, without all time, without paſſiō begat he hī of him ſelfe. whoſoeuer ſaith that the ſonne had neither begetting nor beginning, & ſo conſequētly affirme that there are two without begining, & two without begetting, & ſo appoint two Gods, let him be accurſed. the ſonne is the head & the originall of all creatures: & the head of Chriſt is God, for ſo we referre all things reuerently by the ſonne, vnto one begining of the whole vniuerſality, which is with out begening. Agayne weyinge deepely with our ſelues that clauſe alſo of chriſtian profeſſion, we ſay that whoſoeuer affirmeth Chriſt Ieſus, the ſonne of God, who miniſtred vnto the father at the creation of all things, not to haue bene before all worldes, but onely frō the time ſince the ſonne was borne of *Mary*, to haue bene Chriſt, & thē his deity to haue begone, as *Paulus Samoſatenus* was perſwaded, let him be accurſed.

This forme of fayth is ſo patched together without rime or reaſō, that in many places it requireth a wary reader, the authors thereof miſliked with it themſelues & called it in againe as appeareth in the ende of this chapiter.

An other forme of faith firſt layd downe in Latine, afterwardes tranſlated into the Greeke.

IN ſo much it pleaſed them diligently to conſider of the faith, all whatſoeuer appertained thereunto was exquiſitly & curiouſly handled at Sirmium, & in preſence of *Valens, Vrſacius, Germanius* with other Biſhopps, they agreed, that there was one God, the father almightie, euen as it is taught throughout the whole world: & one onely begotten ſonne of his, Ieſus Chriſt & our Sauiour, begotten of him before all worlds. ỳ it was not lawfull to ſay there were two Gods although the Lord himſelfe had ſayd: I goe vnto my father & vnto your father, vnto my God and vnto your God. Wherefore he is the God of all, as the Apoſtle hathe taught vs: VVhat is he the God of the Iewes onely? Is not he alſo the God of the Gentiles? Yea of the Gentiles toe, for there is but one God which shall iuſtifie the circumciſion by faith. All the other things are correſpondēt neither doe they contayne any ambiguitie at all. And becauſe there was great contention about ỳ vnderſtanding of ỳ word which the Latines call Subſtantia & the Grecians οὐσία about ỳ equality
Rom.3.

or as

or as they call it, the unitie of ſubſtance. they decreed, ÿ thenceforth ÿ controuerſie ſhould not once be remembred: ÿ the church of God ſhould no longer be troubled with ÿ interpretatiõ thereof, and ÿ for two cauſes, firſt becauſe ÿ Scriptures of God made no mention thereof, ſecondarily becauſe that the interpretatiõ thereof exceeded the ſenſe aud capacitie of man, for ÿ holy Scriptures teſtified that no man was able to ſet forth the generation of the ſonne, in theſe wordes: His generation who shalbe able to declare? For it is moſt true that the father alone knoweth howe he begat the ſonne, againe, ÿ ſonne alone knoweth howe he was begotten of ÿ father. They ſayd no mã doubted but that the father was greater in honor, dignitie, diuinitie, and fatherly title, and that by the teſtimony of the ſonne himſelfe where he ſayth: The father which ſent me is greater then I. They ſayd moreouer this was Catholicke, neither unknowen unto any, that there were two perſons, the father and the ſonne: the father greater, the ſonne ſubiect together with all other things which the father made ſubiect unto him: the father to be without beginning, inuiſible, immortall, impatible: the ſonne to be begotten of the father, God of God, light of light, and that no man (as I ſayde before) was able to rehearſe his generation ſaue the father alone: the ſonne our lorde and God to become incarnat, to haue taken a body upon him, that is man: euen as partly he ſhewed unto the Angels, and partly all the Scriptures doe informe us of him, but eſpecially the Apoſtle, the preacher of the Gentiles, that Chriſt tooke manhood of the virgine *Mary* according unto the which he ſuffred. They ſayd it was the principle, & ground of our whole faith, alwayes to holdfaſt the faith in the trinitie, as we read in the Goſpell: Goe teach all nations, baptizinge them in the name of the Father & of the Sonne & of the holy Ghoſt. The number of the trinitie is abſolute & perfect. The comforter, the holy Ghoſt ſent by the ſonne, came according unto promiſe for to ſanctifie and lead the Apoſtles and all the faithfull. They goe about to perſwade *Photinus* after his depriuatiõ, to condeſcend and to ſubſcribe unto theſe thinges, promiſing to reſtore him unto his Biſhopricke againe, if he would recant and renounce the ſelfe opinion, he had inuented of his owne braine and thenceforth promiſe to cleaue unto their doctrine. He refuſed the cõditions, and prouoked them to diſputation. A certaine day was appointed for conference, the Emperoure commaundeth the Biſhops thẽ preſent to be at it, there came thither alſo at the requeſt of ÿ Emperour not a fewe councellers. The aſſembly being met, *Baſilius* who thẽ was Biſhop of Ancyra, tooke *Photinus* in hand: the notaries penned all they ſpake. While they reaſoned one with an other, the diſputation waxed hot, and in the end *Photinus* had the foile & was condemned to baniſhment. From that time forth he liued in exile, and wrote in the Greeke and Latine tonge (for he was well ſeene in both) a boke againſt all hereſies, endeuoringe therein to publiſhe his owne opinion. So farre of *Photinus*. We haue yet to underſtand that the Biſhops aſſembled at Sirmium, miſliked thẽſelues with the forme of faith, laid downe in the Latine tonge, for after the publiſhing thereof, they eſpied contradictories therein. Wherefore they went about in all the haſt, to call in all the coppies, and when as diuers were concealed, the Emperour by his edicte gaue charge, that all ſhould be broughte in, and ſuch as hid thẽ ſhoulde be puniſhed. Yet were there no threats or cruelty that coulde recouer the thinges once blaſed abroad, becauſe they had runne through many hands.

Eſay. 53.

Math. 28.

Photinus the hereticke was foyled in open diſputation.

Cap. XXVI.

Of Oſius Biſhop of Corduba.

Cap. 31. in the Greeke.

Whereas we haue made mention a litle before of *Oſius* Biſhop of Corduba that he was conſtrained to ſhewe himſelfe at the councell of Sirmium, I thinke it requiſite nowe to ſay ſomwhat of that matter. Although in a while before, through the lewd practiſes of the Arians, he had bene in exile: yet then, at the ſute and procuremẽt of the Biſhops which aſſembled at Sirmium, it fell out that the Emperoure cited him, purpoſinge with himſelfe to perſwade him or by foule meanes to conſtraine him, to be of the ſame opinion with the aſſembled Biſhops, and in ſo doinge their faith ſhoulde ſeeme to cary with it greate force and creditte. To this ende he was drawen againſt his will (as I ſayd before) unto the councel. But when as this olde father woulde in no wiſe ſubſcribe unto their faith, they ſcurged his ſides, and ſet his members upon the racke. So that in the end by compulſion he gaue his aſſent, & ſubſcribed unto the formes of faith, which then were publiſhed. Theſe were the Actes at Sirmium and thus were they ended.

Cap. xxvii.

Cap.32.in the Greeke.

Magnentius the tyrant is ouercome, and dieth miſerably,the Iewes inhabiting Diocæſarea rebell againſt the Romaines and are foiled.Gallus rebelleth and is put to death.

The crueltie of Magnentius.

C*Onſtantius* the Emperoure remayned at Sirmium, waytinge what ende the battell waged with *Magnentius* ſhould haue. But *Magnentius* as ſoone as he tooke the princely citie of Rome, he executeth many of the Senators:he diſpatcheth not a fewe of the common multitude.When the captaines of *Conſtantius* had gathered a great army of Romaine ſouldiers they marched towards him:he thē left Rome & got him to Fraunce.There were many ſkirmiſhes,one while this ſide,an other while that ſide had the vpper hand. At length *Magnentius* was ouercome at the caſtell of Murſa in Fraunce,in he got him,and kept it a while, where ſuch a ſtraunge thing as followeth is reported to haue come to paſſe. *Magnentius* going about to animate his ſouldiers nowe altogether diſcouraged with the foile & ouerthrowe they had takē,got him vp into an highe ſeate. The ſouldiers,after the accuſtomed honor done vnto the Emperours, mindinge to ſounde fortunate ſucceſſe vnto *Magnentius*,by force as it were,their lippes wagging before their minds, they turne their good wiſhes vnto *Conſtātius*,for they all with one mouth proclaimed,not *Magnētius*,but *Conſtantius*, Auguſtus. *Magnentius* ſuppoſinge this to be a ſigne of misfortune, conueyed himſelfe forthwith out of the caſtell,& fled into the furtheſt partes of Fraunce. The captaines of *Conſtantius* purſued after him earneſtly.Againe they pitched their cāpe at a place called Miltoſeleucus,where *Magnentius* being ouerthrowen, ranne away alone and got him to Lions a citie of Fraunce,three dayes iorney from the caſtell of Murſa. *Magnentius* comming to Lions firſt of all he ſlewe his mother, next his brother whome he had created *Cæſar*,laſt of all he became his owne murtherer.This was done the ſixt Conſulſhip of *Conſtantius*,the ſeconde of *Conſtantius Gallus* the fiftenth day of Auguſt.Not long after *Decenius* an other brother of *Magnentius* hanged himſelfe. And although *Magnentius* the tyrant,had ſuch an ende: yet the common wealth was not without great trouble & tumults. For immediatly there ſtept vp,an other tyrant whoſe name was *Siluanus* and moleſted the quiet eſtat of the cōmon weale in Fraunce,but the captaines of *Conſtantius* diſpatched him quickely out of the way.* when theſe things were come to an end,there roſe other ciuill warres in the Eaſt,for the Ievves inhabiting Diocæſarea in Palæſtina,tooke armour againſt the Romaines,and inuaded the bordering regions.But *Gallus* called alſo *Conſtantius*, whome the Emperour *Conſtantius* had made *Cæſar*,and ſente him into the Eaſte, came thither with great power:ouercame the Iewes in battell:and made the citie Diocæſarea,euen wich the ground.* When *Gallus* had brought theſe thinges to paſſe,being ſwollen and puffed vp,with the pride of good ſucceſſe and proſperous affaires,could no longer containe himſelfe within his bounds:but forthwith beinge inflamed with tyrannicall motion turned his minde againſt *Conſtantius*, ſo that *Conſtantius* not long after,eſpied him out,and perceaued his drift. He had executed of his owne abſolute authoritie,*Domitianus* who was preſident of the Eaſt, and the greate treaſurer, not making the Emperoure priuey vnto his doings. Wherefore *Conſtantius* was ſore incenſed againſt him. He being wonderfully affrayd,yet of force came vnto him. *Conſtantius* hearing of his comminge,þ he was nowe in the Weſterne partes of his dominions,to wete in the Ile Flauona, cauſed his head to be taken of his ſhoulders.In a litle while after,he appointed *Iulianus* þ brother of *Gallus*,*Cæſar*, & ſent him into Fraunce againſt þe Barbarians.*Gallus* whoſe name was alſo *Conſtantius*,ended his life the ſeauenth Conſulſhip of *Conſtantius*,and the third of his owne.*Iulianus* the yeare following was created Cæſar,in the Conſulſhip of Arbition and Lollianus, the ſixte of Nouember. But of *Iulianus* we will diſcourſe in the third booke. *Conſtantius* beinge rid of theſe preſent miſchiefs,turned himſelfe to wage battell with the church of God.Remouinge from Sirmium,vnto the princely citie of Rome,he called together a councell,and commaunded diuers Biſhops out of the Eaſt to repaire with all ſpeed into Italy,and that the Biſhops of the Weſte ſhoulde meete them there. In the meane ſpace while they trauell into Italy, it fell out that *Iulius* Biſhop of Rome after he had gouerned that churche fiftene yeares departed this life, and *Liberius* ſucceded him in the Biſhopricke.

The miſerable death of Magnentius.

Decenius hanged himſelfe.

Siluanus the tyrant was no ſooner vp but he was diſpatched.

* Cap.33.in the Greeke.

The Iewes become rebells & are ouercome.

*Cap.34.in the greeke.

Gallus a rebell, being in great truſt became a traitor & ſo loſt his head.

This Iulianus was Emperoure after Conſtantius & became an Apoſtata.

Iulius Biſhop of Rome 15. yeares.

Liberius Biſhope of Rome Anno Dom.352.

Ca.35.in the Greeke.

Cap. xxviii.

Of the hereticke Aëtius the Syrian the maiſter of Eunomius.

CAP. XXVIII.

Of the heretike Aetius the Syrian, the mayſter of Eunomius.

Cap.35.in the Greeke.

AT Antioche in Syria there ſtept vp an other hereticke, founder of a ſtraunge and forayne opinion, whoſe name was *Aetius*, called alſo the *Atheiſt.* He although he maintayned the ſame things and vpheld the ſelfe ſame opinion with *Arius*: yet ſeuered he him ſelfe from ẏ *Arians*, becauſe they admitted *Arius* into the communion. For *Arius* (as I ſayd before) meant one thing with in, and vttered an other thing without: being at Nice, he allowed & ſubſcribed vnto the forme of faith layd downe by the councell, & deceaued the Emperour which raigned thẽ, with his fraude & ſubtltie. This was ẏ cauſe that made *Aëtius* ſeuer him ſelfe from the *Arian* ſect. vntil that tyme, *Aetius* was knowen not onely for an hereticke, but alſo for a greate patron of the peſtilent doctrine of *Arius.* When he had gott ſome ſmacke of learninge at Alexandria, he left that citie, and went to Antioch in Syria, where he had bene borne, and there was he made Deacon of *Leontius* thẽ biſhop of Antioch. In a ſhort while after, he was able to amaze ſuch as reaſoned with him, with his ſubtle quirkes of ſophiſtrie. This did he by the meanes of *Ariſtotls Elenches*, (for ſo is the booke intituled) for whyleſt he diſputed, vnwittingly coulde he frame ſuch captious and ſophiſticall propoſitions, as his owne capacitie coulde not diſſolue, the reaſon was, becauſe he had not learned *Ariſtotls* drift of cunninge and learned Logicians. For *Ariſtotle*, agaynſte the ſophiſters who then derided and abuſed philoſophie, wrote ſuch a kinde of reaſoninge, for the whetting of yonge mens witts, diſplaying their behauiour, and ouerthrowinge their ſophiſticall fallacies with wittie reaſons, and well couched ſubtilities. The *Academikes* that comment vpon *Plato* and *Plotinus* works, doe miſlyke very much with ſuch thinges as *Ariſtotle* hath ſo argutely and ſubtly written: but *Aëtius* not procuring vnto him a maiſter that was an *Academicke*, cleaued vnto theſe captious & ſubtle fallacies. Wherfore he could not deuiſe how to vnderſtand that there was an vnbegotten birth: or how to imagine ẏ the begotten could be coeternall with the begetter, ſo barraine a brayne had he of his owne, and ſo ignorant and vnſkilfull was he in holy ſcripture: for he had nothing in him, ſaue a ſubtle kind of reaſoning, quarellous and contentious languages, ſuch as may eaſily be found in the rude, ignorant, & vnlearned: he had read ouer the auncient writers, ſuch as publiſhed commentaries vpon holy ſcriptures, and condemned *Clemens*, *Aphricanus*, and *Origen*, ſage men, of ſingular learning for vnlearned perſons: the epiſtles which of ſet purpoſe he had patched and ſtuffed with litigious trifles & ſophiſticall concluſions, the ſame he ſent vnto the Emperour *Conſtantius*, and to ſundry others: And therefore was he called the *Atheiſt.* And although he affirmed the ſelfe ſame thinges with *Arius*, yet of his owne crue not attayning vnto his intricate and captious maner of reaſoning, was he counted for an *Arian* hereticke. Wherefore being excommunicated out of the church, yet woulde he ſeeme as though of his owne accord he had ſeuered him ſelfe from their communion. Of him therefore as originall of this errour, the *Aetians* had their appellation, but now are they called *Eunomians.* For in a litle while after *Eunomius* his ſcribe, who ſucked of his filthy ſinke of hereticall doctrine, became a ringleader to this ſect. But of *Eunomius* in an other place.

VVherein Aëtius differed from the Arians.

Leontius b. of Antioch.

The Greeke worde is κατηγορίαι, & the ſpeciall title of Ariſtotles predicaments, yet doth it ſignifie, as the ſenſe here & otherwiſe geueth vs to vnderſtand, his booke of Elenches by him intituled Ελεγχος.

VVhy Aëtius was called an Atheiſt.

Eunomius the hereticke

CAP. XXIX.

Of the Councells held at Mediolanum and Ariminum, with the Creedes then concluded vpon.

Cap.36.in the Greeke.

BY that time there met in Italie, not very many biſhops out of the Eaſt, for heauie age & long iourneyes were letts, ſo that they coulde not come: but out of the Weſt there came aboue the number of three hundred biſhops. The Emperours edict was proclaimed that the councell ſhould be held at Mediolanum. When the biſhops of the Eaſt came thither, firſt of all they require, that ſentence by their generall conſent ſhould be pronounced agaynſt *Athanaſius*, thinking verily thereby, to ſtoppe all gappes from goinge or returninge of him any more to Alexandria. After that *Paulinus* biſhop of Triuere in Fraunce, *Dionyſius* biſhop of Alba an heade citie of Italy, and *Euſebius* byſhop of Vercellæ, a cytie of the Lygurian Italians had perceaued, that the byſhops of the Eaſt bent all their myght to enact a decree agaynſt *Athanaſius*, for no other purpoſe, but to ouerthrowe the true faith: they ſtoode vp, and cryed out, that in ſo doing the chriſtian religion ſhould be cancelled by the meanes of their deceatfull & fraudulent treachery: that the crymes layd

The coũcell of Millayne.

to *Athanaſius* his charge, were falſe reports & meere ſclaũders: and ÿ they had inuẽted ſuch things to deface the true and catholicke faith. When they had ended theſe lowde ſpeaches, the Councell

*Cap.37.in the Greeke.

brake vp.*The Emperour vnderſtãding of this, cõmaũded them forthwith to exile & baniſhmẽt, & determineth wᵗ him ſelfe to ſummone a generall coũcell, to ÿ end, after citing of all the eaſterne biſhops, into the weſt contries, he might (if it were poſſible) bring them all to embrace vnitie and concorde. But after better aduiſement taken with him ſelfe, he ſawe it was a very hard matter to compaſſe, by reaſon of the farre contries and longe iourney, and therefore he commaunded the Councell ſhoulde be deuided into two partes: the biſhops then preſent to aſſemble at Ariminum a citie of Italie: the biſhops of the Eaſt to meete at Nicomedia a citie in Bithynia. But his purpoſe tooke no proſperous ſucceſſe. for nere nother of ÿ Councells agreed within them ſelues, both was deuided into ſundry factions. For neither could the biſhops which mett at Ariminũ in Italy, agree amonge them ſelues, neyther the biſhops of the Eaſt among them ſelues, for they rayſed a newe ſchiſme at Seleucia a citie of Iſauria, but howe all this came to paſſe, I will hereafter rehearſe in proceſſe of our diſcourſe, if that firſt I ſay ſomewhat of *Eudoxius*. In the very ſame time *Leontius*, who preferred *Aëtius* the hereticke to the degree of Deaconſhip, hauing departed this lyfe: *Eudoxius* biſhop of Germanicia a citie of Syria, then beyng at Rome, thought it high time for him to returne into the Eaſt: he dealeth doubly with the Emperour for licence to depart with ſpeede, alleadginge for him ſelfe that the citie of Germanicia ſtoode in greate neede of his helpe and ghoſtly counſell. The Emperour litle thinkinge what fetches he had in his heade, gaue him his paſport.

Eudoxius.b. of Antioche.

He through the ſute and furtherance of the Emperours chamberlaynes, left his owne citie, and crept through wyle and ſubtletie into the byſhopricke of Antioche: he endeuoureth to reſtore *Aetius* agayne into the church: and goeth about to ſummone a Councell of byſhops, and to make him Deacon agayne. But his lewde dryft was longe in bryngīnge about, becauſe the hatred owed vnto *Aêtius* was of more force to repell him, then the hartie good wyll and furtherance *Eudoxius* vſed to reſtore him. but of this we neede no more wordes. Of them which aſſembled at Ariminum, the Eaſterne byſhops not mentioninge the buſineſſe aboute *Athanaſius*, ſignified that the cauſe of their comminge was to diſcourſe of other matters. *Urſacius* and *Valens*, who at the firſte were *Arians*, and afterwards exhibited a recantation vnto the byſhop of Rome, ſubſcribing (as I ſayd before) vnto the clauſe of *One ſubſtance*: ſtoode them in great ſtead, for theſe two, continewally cleaued vnto the ſtronger and the ſurer ſide. There came alſo to take their part *Germanius, Auxentius, Demophilus*, & *Caius*. In the aſſembly of biſhops then preſent, when diuers men would haue diuers things enacted: *Vrſacius* & *Valẽs* affirmed ÿ all formes of faith layd downe in times paſt, were thenceforth to be cãcelled, & that ÿ new forme of faith publiſhed a litle before, at ÿ councell of Sirmiũ, was to be cõfirmed. When they had ſo ſayd, they gaue forth a ſhete of paper, which they had in their hãds to be read. The ſecond creede written before at Sirmium, & ſuppreſſed there (as I ſayd before) read alſo at Ariminũ, & tranſlated out of the Latine into ÿ Greeke tõgue, was layd downe in theſe words: This Catholick faith was publiſhed at Sirmiũ, in the pre-

A forme of faith layde downe in the councell of Arimino in Italy, by certaine Arian biſhops.

ſence of *Cõſtantius* our liege lord, *Flauius Euſebius*, & *Hypatius* renowmed conſuls, the eleuenth Kalends of Iune. VVe beleue in one onely true God, the father almightie, creator and maker of all things, & in one onely begotten ſonne of God, who was before all worlds, before all beginninges, before all tymes that may be imagined: and begotten of God the father vvithout any paſſion, before all comprehenſible knowledge, by vvhome both the vvorld and all things were made: one only begotten, begotten of the father alone, God of God, like vnto the father which begatt him according vnto the ſcriptures: vvhoſe generation no man hath knovven ſaue the father vvhich begatt him. him vve knovve, his onely begotten ſonne, to haue come dovvne from heauen at the fathers becke, to baniſhe and vvype avvay ſynne: to haue bene borne of the Virgine *Marie*: to haue bene conuerſant vvith the diſciples: to haue fulfilled according vnto his fathers will, all his meſſage, to haue bene crucified, to haue ſuffred & died: to haue deſcended into hell, and there to haue diſpoſed all things, at whoſe ſight the porters of hell gates trembled: to haue riſen againe the third day: againe, to haue accõpanied with his diſciples, & after 40. daies were expired to haue aſcended into heauen, where he ſitteth at the right hand of the father, and ſhall come againe at the laſt day with the glory of his father, to reward euery one according vnto his workes. And we beleue in the holy ghoſt, whome the onely begotten ſonne of God, Ieſus

Ioh.14.26.

Chriſt him ſelfe, promiſed to ſend mankind, the cõforter, as it is written: I go vnto my father, & I will pray my father to ſend you an other comforter, the ſpirite of trueth: he ſhall take of myne,

and

and ſhall teache & leade you in all things. The word *Subſtance* being ſimply layd downe of the fathers, & vnknowen of the ignorãt people, geuing vnto many great cauſe of offence, inſomuch it is not founde in holie ſcripture: vve haue thought good to abandone it, and henceforth ſpeakinge of God to make no mention of the vvorde *Subſtance*, becauſe the ſacred ſcriptures haue not once remembred the ſubſtance of the Sonne, or of the holie ghoſt. VVe ſay that the ſonne is like the father in all things, & that becauſe the word of God hath affirmed & taught it vs. Whẽ theſe things were read, ſuch as were not pleaſed with the circumſtances and contents therof, roſe vp and ſayde: We came not hither as though we wanted faith and beleefe (for we retayne that faith which we learned from the beginning) but we are come to withſtand nouelties, if ought be practiſed preiudiciall vnto ÿ ſame. If thoſe thĩgs which you haue now read, neither ſauor neither tend to ÿ eſtabliſhing of noueltie: accurſe & renounce the hereſie of *Arius* in ſuch wiſe, as the old & auncient canon of the church hath baniſhed all hereticall & blaſphemous doctrine. It is apparent vnto the whole world what tumults & troubles the blaſpemous opiniõ of *Arius* hath rayſed, euen vnto this day, in the church of God. This offer was not accepted of *Vrſacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus*, & *Caius*, & therVpon the bond of vnitie retained in the church of God, was broken aſunder. For theſe men cleaued vnto ſuch things as the councell of Ariminũ had decreed: ÿ other confirmed the canons of the Nicene Councell, & derided ÿ contents of the creede ÿ was read in their preſence, but ſpecially *Athanaſius*, ſo ÿ by occaſion thereof he wrote vnto his friends after this maner: VVhat auaileth it (I beſeech you) vnto the Catholicke church for the furtherãce of pietie & godlines, now to propoſe queſtiõs of the faith? & to intitle their creede with the names of the Conſuls which then were in office? for *Vrſacius*, *Valens*, and *Germanius* haue wrought that which was neuer done or heard of among the Chriſtians. when they had written ſuch things as they thought neceſſarily to be beleued of them, they layd downe the Conſulls, the moneth and the day: that it might eaſily appeare vnto all vviſe men, their faith not to haue bene before the raigne of *Conſtantius*. Euery one of them hauinge reſpect vnto their ovvne hereticall doctrine, haue layde dovvne their ſeuerall cenſures. Furthermore vvhen they take penne in hand to pronounce vvhat they thinke of the Lorde, they name vnto them ſelues an other Lorde, to vvete, *Conſtantius*. for it vvas he that opened them the gapp vnto impietie. And vvhile they denied the ſonne of God to be æternall (for they fell into ſuch outragious impietie, they became deadly foes vnto the Chriſtiã faith) yet they intitled the Emperour ſempiternall. But peraduẽture they tooke example of the holie prophets, vvho noted vnto vs the times they lyued in, for to intitle their creeds with the names of Conſulls. If they preſume to alleage them as a preſident to their doynges, they are foully deceaued, and bevvray very much their owne ignorance and folly. For though the Prophets made mention of the tymes they lyued in, as vve reade in *Eſay* and *Oſeas*, who lyued in the dayes of *Ozia*, *Ioathan*, *Achaz*, and *Ezechia*: as vve reade in *Ieremie*, who prophecied in the dayes of *Ioſia*: as vve reade in *Ezechiel* & *Daniel*, who floriſhed vnder the raigne of *Cyrus* & *Darius*: and as vve find in other prophecies reueaied vnto the vvorld at other times: yet vvere not they the firſt founders of the ſeruice of God & ſacred religion. It vvas long before their times, it vvas from euerlaſting, it vvas before the foundacions of the vvorld vvere layd, the which verily God him ſelfe, by Chriſt hath prepared for vs. The tymes vvhen theyr fayth had her originall, they dyd not ſignifie, for there had bene faithfull men longe before them: but thoſe vvere the dayes vvhen ſuch promiſes of God & prophecies of thinges to come vvere preached by them. The promiſes verily concerned chiefly the incarnatiõ of our ſauiour: the circumſtances thereof and ſuch thinges as vvere annexed therevnto, ſignified plainely the thinges that should happẽ both to Iewes & to Gentils. Moreouer in the aforeſayd ſpecified times, their faith (as I ſayd before) had not her firſt foundatiõ & beginning but the prophets thẽ ſelues: for they liuing thẽ foreshewed ſuch things to come. But theſe our ſouthſaiers, neither writing of ſtories, neither prophecying of things to come do write, *This Catholicke faith was publiſhed*: adding immediatly thervnto the names of the Conſulls, the moneth of the yeare, & the day of the vveeke. Euen as the holy men of old haue declared both the times of the matters they wrote of, and the yeares of their owne miniſterie: ſo theſe men haue noted vnto vs the dayes when their faith firſt beganne. I would to god they had onely vvritten their owne beliefe, for now they haue aſſigned an originall or beginninge of their faith, and they fall a reaſoninge of it, as if it had neuer bene heard of before. They vvrite not, *This is our beliefe*, but in this ſort, *This Catholicke faith was publiſhed*. VVherfore their bold & preſũpteous enterpriſe bewraieth their barren & witles braines:

The anſwere of the Catholicke biſhops.

The epiſtle of Athanaſius vnto his familier friẽds, where he laieth downe his cenſure of the creede going before condemning it for hereticall.

Luc. 2.

and their nevve founde faith is no othervviſe, in playne vvordes, then the Arian hereſie. So they vvrote, then they beganne to beleeue, from that tyme forth they determined to reueale theyr faith in no other ſenſe then vve reade in *Luke* the Euangeliſt: There vvas geuen out then a commaundement from *Auguſtus Caſar*, that the vvhole vvorlde should be taxed. that commaundement vvas not geuen before, but then tooke place from thoſe dayes forth, and vvas published by him vvhich vvrote it. So vvhen theſe men doe vvryte: *This faith is nowe publiſhed*, they shevve theyr errour nevvly inuented, and not to haue bene before. But if they adde the vvorde *Catholicke*, they plunge them ſelues vnvvares in the hereticall pudle of the Cataphrygians: ſo that they ſinge after theyr note: *The Chriſtian faith was reuealed vnto vs, The Chriſtian faith beganne of vs.* And as they tooke *Maximilla* and *Montanus* for theyr Lorde, ſo theſe men in ſteede of Chriſt haue choſen *Conſtantius*. If the fayth beganne in thoſe dayes, in the tyme of theyr Conſulships, vvhat shall become of the auncient fathers and bleſſed martyrs? VVhat shall become of them, vvhome theſe men them ſelues inſtructed in the fayth, and departed this lyfe before theſe Conſulls? Hovve shall they rayſe them from the deade, to roote out of theyr mindes their former religion, and to plant afreshe their late inuention of faith? They are ſo ſenſeleſſe and ſo voyde of vnderſtandinge, that they can doe nought elſe ſaue forge out fayned cauſes: the vvhich, beynge as they are both fonde, ſlender, & vpon ſlippery foundations, may eaſilie be confuted and ouerthrovven. **These were the contents of** *Athanaſius* **his epiſtle the which he ſent vnto ſome of his familiar friendes, the ſtudious may at theyr pleaſure examine it with them ſelues, and knowe throughly ſuch thinges as he hath diſcourſed of, both ſubtly and ſubſtantially. We haue onely alleadged a portion thereof, leſt we ſhoulde ſeeme ouer tedious. Toutchinge the premiſes we haue moreouer to vnderſtande, that the Councell depoſed** *Valens, Vrſacius, Auxentius, Germanius, Caius,* **and** *Demophilus*, **becauſe they refuſed to renounce and accurſe the hereſie of** *Arius*. **Wherefore takinge their depoſition impaciently, they runne vnto the Emperour, and ſhewe him the forme of faith that was read in the Councell. The Councell alſo wrote vnto the Emperour an epiſtle, wherein they ſignified vnto him what they had decreed, the which beynge tranſlated out of the Latine into the Greeke tongue, is vſually read as followeth.**

The Epiſtle of the Councell aſſembled at Arminum vnto the Emperour.

The biſhops aſſembled at Arimino in Italie, where the Arians were cõdemned, do write thus vnto the Emperour Conſtantius.

According vnto the commaundement of God, and the edict of your gracious highneſſe, vve haue thought good to ratifie vvith our conſent, ſuch canons as of olde did concerne the Chriſtian faith. For vve haue met together out of all the cyties throughout the vveſt partes of the vvorld, to the ende the faith of the moſt holie and Catholicke church may be the more famous, and the aduerſaries thereof the better knovven. After deliberation and good aduiſement taken, it ſeemed beſt vnto vs firmely to retayne, and in retayninge to holde faſt vnto the ende that faith, vvhich hath bene continevved hitherto from tyme out of memorie, vvhich hath bene preached of the Prophets, Euangeliſts, & Apoſtles through the grace of our Lorde Ieſus Chriſt, vvho is the protectour of your empire, & the cõſeruer of your health. It ſeemed very abſurd, nay vve thought it an haynous offence, to alter ought of the things that vvere rightly and reuerently decided: but eſpecially to intermedle vvith the canons of the Nicene Councell, ſo exquiſitely handled, & ſo throughly ſifted out by the ayde & ſuccour of your father of famous memory the Emperour *Conſtantine:* the ſage doctrine & graue cenſures of vvhich councell pearced the eares & hath bene prĩted in the minds of all people: by whoſe only force it came to paſſe that the hereſie of *Arius* was foyled & ouerthrowen, by whoſe meanes alſo not only this, but all other rotten hereſies whatſoeuer are rooted out. VVhat may well be added therevnto, it is doubtfull, to take any thinge therefro is daungerous. If ere other be permitted, there vvill enſue thereof ſuch libertie, that euery one vvill ſovv ſuch levvde doctrine as pleaſeth him beſt. VVherfore *Vrſacius* and *Valens* beyng of late infected vvith the peſtilent hereſie of *Arius*, and therefore iuſtly baniſhed our communion, they did not onely repent them of their fond dealing, their conſcience yelding manifeſt teſtimonie, & accuſing thẽ of the ſame, to the end they might againe be made partakers of the ſame communion; but alſo as their ovvne vvrytinges doe beare vvitneſſe, they craued pardon vvith humble and earneſt petitions, ſo that in the ende all theyr levvde behauiour, all their corrupt learning was forgeuen & forgotten. theſe things were done at what time the councell of Mediolanũ was held, in the preſence of certaine prieſts of Rome. But when

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we call to remembrance how that *Conſtantine* the Prince, worthy of noble praiſe among all poſterity, imployed great labor & induſtry for the curious ſifting & true knowledge of the Nicene Creede: it ſeemed vnto vs a thinge contrary to all reaſon for to renewe any thinge thereof, or to innouate any thing preiudicial to the ſame, after his deſeaſe, who firſt was baptized, then departed this life, & now reſteth in ioy: & to make light accompt of ſo many bleſſed confeſſors & martyrs who framed & furthered this doctrine, vvho alſo according vnto the auncient purpoſe of the catholick church were ſo perſwaded, & perſiſted in the ſame vnto their liues end. VVhoſe faith God the father through our Lord Ieſus Chriſt, hath cõtinewed vnto the yeares of your imperiall raigne, by whoſe helpe your kingdome is enlarged, & your ſelf become Lord of all theſe our coũtries & dominions vnder heauen. But of the contrary thoſe miſerable men & bewitched mindes, caried away with a furious kind of motion, haue gone about to proclayme them ſelues authors & preachers of wicked doctrine vnder colour of well doing, & to ouerthrowe the right ſincerity of the trueth. For as ſoone as the coũcel at your cõmaundement met together, they laid wide open their cõcealed fraude & couered deceat: as ſoone as alſo they perceaued *Germanius, Auxentius*, & *Caius*, who had brought diſcord & diſſentiõ into the church of god, to be in all reſpects like affectioned with thẽ, they aſſayed through wiles & wilful aſſẽblies, to eſtabliſh ſome nouelty. whoſe doctrine & opiniõ, though but one in name, yet in number it farre exceeded the heape of all blaſphemies. But when as they ſawe they would not cleaue vnto their opinion, neither condeſcend vnto their lewde practiſes: they tranſported them ſelues into our ſide, as if they had determined to ſubſcribe vnto the contrary doctrine. but not long after their cankred minds were knowẽ well inough. VVherfore that the quiet eſtate of the church may not be toſſed with ſuch waues of troublſome diſſẽtion: that all be not ſet on tumults & vprores: it ſeemed very neceſſary vnto vs to ratifie the decrees confirmed of olde, inuiolably to conſerue them, & to forbid theſe men our cõmunion. For this cauſe haue we ſent legats with our letters vnto your maieſty, of whome you may vnderſtand the mind & meaning of the coũcell: whome alſo we haue charged firſt of all to proue the manifeſt trueth by autority & teſtimony of old & aũciẽt lawes wiſely decreed, & to opẽ vnto your indifferẽt cenſure & iuſt ſentẽce not (as *Vrſacius* & *Valens* affirmed) that quietnes shoulde enſue, if the canons lavvfully decreed, and aduiſedly decided shoulde be ouerthrovven (hovv can they pleade for peace which haue pearced through, and broke aſunder the bonde of vnitie) but that diſcorde and debate shoulde riſe thereof not onely in other cities, but alſo in the Churche of Rome. VVherefore vve humbly requeſt your maieſtie of your gracious fauour and vvonted clemency to accept this our meſſage, that you permitt no noueltie to creepe into the church of god to the cõtumelie of ſuch as already are departed this life: but that you graunt vs licence and your lavvfull fauour, firmely to perſeuere in thoſe thinges vvhich our auncetors haue decreed, in as much as it is euident vnto all men, that vvhatſoeuer they did, it vvas throughe vvell aduiſed councell, prudent conſideration, and the ayde of the holy Ghoſt. for the innouations of theſe men doe graffe in the mindes of the faythfull, incredulitie: in the mindes of the vnfaythfull crueltie. Alſo vve humbly requeſt your highnes, that the Biſhops vvhich vvander in farre and foraine regions, grieuouſly afflicted by reaſon of great yeares and the miſery of vvant and neceſſitie, may by your ſafe conduyte returne home from exile, to the ende the Churches remayne not deſolate & deſtitute of their Biſhops being thus farre aſunder. laſt of all our humble ſute is vnto your maieſtie that nothing be either diminished or added vnto the old & aũcient decrees: but that all whatſoeuer haue bene obſerued vnto this day through the godly procuremẽt of your father, may henceforth be of force, ſtrength & vertue: & that hereafter there may riſe no moleſtation vnto vs about thoſe things, that you ſuffer vs not to be baniſhed our churches: but that biſhops may be reſiant with their flocke: that they may enioy peace & tranquillity for prayers & deuout ſeruice of God: that they may pray cõtinewally for the preſeruation of your healthe, your empyre, and proſperous eſtate, the which God of his goodnes long continewe. Our legats wil enforme you of the ſubſcriptions & the biſhops names: they are alſo of learning ſufficient, to let you vnderſtand by teſtimonies of holy Scripture, all the circumſtances of the decrees. These things yͭ councell wrot & ſent vnto yͤ Emperour by certaine biſhops. but *Vrſacius* & *Valens* preuenting their comming, reuiled & diſcredited yͤ councell wͭ the emperour, ſhewing vnto him a patched forme of faith, which they had brought in their pocket: yͤ Emperour in ſo much he was afore time infected wͭ yͤ Arian opinion, began wonderfully to ſtomacke yͤ councel, & to aduaũce into honor & eſtimation *Vrſacius* & *Valens*. Wherfore yͤ biſhops yͭ were ſent by yͤ councel

What credit & reuerence they geue vnto the coũcell of Nice.

The lewde behauiour of the Arians.

The Biſhops aſſembled at Arimino requeſt three thinges of the Emperour Conſtãtius. 1. that he winke not at nouelties. 2. that he call home the biſhops from exile. 3. that there be no alteration of olde canons.

wayted very long about his court,yet coulde they get no anſwere of him. At length by other meſſengers the Emperour wrote vnto the councell in this maner.

The epiſtle of Conſtantius vnto the councell aſſembled at Ariminum.

Conſtantius the mighty and triumphant *Auguſtus*, vnto all the Biſhops aſſembled at Ariminum ſendeth greeting. Although it is not vnknowen vnto your holines,that vve haue alvvayes great care and conſideration of the diuine, the reuerend,and ſacred religion of Chriſt: yet had vve as yet no leaſure to talke vvith the tvventy Biſhops,whome your wiſedomes ſent in embaſſie vnto vs. For vve haue hitherto bene vvholy occupied about the expedition we made againſt the Barbarians. And requiſite it is (as you knovve very vvell) for him that vvill deale in matters of religion,to be voyde of all care and troubleſome affayres. Therefore vve haue vvilled the Biſhops to vvayte for our comming at Adrianopolis, ſo that vvhen vve haue rightly diſpoſed the common affayres of the publique weale,we may then geue eare and wey diligently afterwards ſuch things as they ſhall lay before vs. In the meane vvhile let it not grieue your vviſedomes to expect their returne,that after their departure hence and the bringing of our anſvvere vnto you, ye may finiſh and conclude ſuch thinges as ſhalbe for the vſe and furtherance of the Catholicke Church. When the Biſhops had receaued theſe letters,they wrote backe againe vnto the Emperour in this ſorte. VVe haue receaued your maieſties gracious letters (moſt godly Emperour) wherby we gather you had not ſufficient leaſure (by reaſon of the neceſſary buſines of the common vveale) to geue our legats the hearing: moreouer that you geue vs in charge to vvayte for their returne, vntill that your highnes of your vviſedome hath deepely vvayed the thinges vve haue decreed and layde dovvne agreeably vnto the canons and conſtitutions of our auncetors. But novve by theſe our letters vve proteſt and aſſure your maieſtye, that vve vvill in no vviſe ſhrinke from our ſentence and determination. VVe haue alſo charged and enioyned our legats the ſame. VVherefore vve humbly beſeech you, of our vvonted clemency to voutchſafe the reading of theſe our ſimple letters, and to take in good parte ſuch thinges as vve haue enioyned our legats. Your clemency moreouer knovveth as vvell as vve, hovve heauy and hovve lamentable a caſe it is, ſo many churches in the time of this your moſt bleſſed raigne, to be bereaued of their Biſhops. And therefore vve are humbly to craue againe and againe (moſt holy Emperour) that before the ſharpe and nipping ſeaſon of vvinter (if it ſo ſeeme good vnto your highnes) you wil licence vs to returne home vnto our Churches, to the ende vve may poure out together vvith the people our accuſtomed prayers vnto God the father Almighty and to our Lorde and Sauiour Chriſt, his onely begotten ſonne, for the proſperous eſtate of your raigne, euen as we haue accuſtomed in times paſt, and yet ceaſe not to doe. After they had written thus and continewed there a while longer, when as the emperour voutchſafed not to anſwere them, euery one returned to his owne home. The Emperour becauſe he had purpoſed with him ſelfe to ſowe the Arian opinion throughout euery Church, & endeuored with might and mayne euery where to preferre the ſame, tooke hereby occaſion at the Biſhops returne, to bring about his haynous offence: and ſayd, that in contempt, and deſpite of him, contrary to his will they had diſſolued the councell. Wherefore he gaue *Vrſacius* authoritie, freely at his pleaſure to practiſe all miſchiefe agaynſt the Churches of God: and commaunded him moreouer, to ſend into the Churches of Italie the forme of fayth that was read in the councell of Ariminum: and ſuch as would not ſubſcribe vnto the ſame ſhoulde be depoſed, and others placed in their rowmes. Firſt of all *Liberius* Biſhop of Rome, as ſoone as he denied his hande thereunto, was exiled by *Vrſacius*: and *Felix* Deacon of the Church of Rome, addicted vnto the Arian opinion, was of the ſame *Vrſacius* by mayne force and violence preferred to the biſhopricke. Wherfore all the Weſterne partes of the worlde by reaſon of theſe newe deuiſes, were at great diſcorde and tumults, while that ſome were by force depoſed and ſent to exile, ſome other ſubſtituted in their rowmes, theſe thinges were wrought by vertue of the Emperours edicts ſent into the Weſt contries. *Liberius* not long after was called home from exile, recouered his biſhopricke agayne, becauſe that the people of Rome was on an vprore, and thruſt *Felix* out of the Church, ſo that the Emperour was conſtrained againſt his will to agree thereunto. *Vrſacius* hauing played ſuch prankes in Italie as pleaſed him beſt, tooke his iourney into the Eaſt, and got him to the citie of Nice in Thracia. There, after he had continewed a long while, he called a councell, and went about to ratifie the forme of faith that was read at Ariminum, and tranſlated (as I ſayd

The reſcript of the councell held at Arimino vnto the Emperour Conſtantius.

Liberius b. of Rome exiled.

Felix b. of Rome an Arian.

Liberius b. of Rome reſtored agaie.

The councel of Nice in Thracia, cal-

ſayd before) into the greeke tongue : to publiſhe and ſett forth the ſame with glorious titles as agreed vpon by a generall councell, calling it the Nicene fayth, to the intent that thereby, in vſing the name of Nice he might ſnare the ignorant, the rude and ſimple people. For they thought verily that it was the ſame forme of fayth, which of olde was confirmed at Nice a citie of Bithynia, but their forged pretence was no long furtherance vnto them. For in a ſhort while after their treachery was reuealed, and the authors thereof derided for their labor. So farre of ſuch thinges as were done in the Weſt.

Cap. xxx. Cap. 38. in the Greeke.

The crueltie of Macedonius the Arian, and tumults rayſed by him at Conſtantinople and elſewhere.

NOwe that we haue ſufficiently diſcourſed of the Weſt Churches, let vs turne our talke and direct our penne into the Eaſt, and there firſt beginne with the Arians. The Arian Biſhops being puffed vp with pride and confidence they put in the Emperours edicts, preſumed more boldly to bring their purpoſes to effect, but in what ſorte they ſommoned the councell I will afterwards declare, when that firſt I haue runne ouer their lewd practiſes before the councel. *Acacius* & *Patrophilus* as ſoone as they had depoſed *Maximus* biſhop of Ieruſalem, placed *Cyrillus* in his rowme. *Macedonius* went about vtterly to ouerthrow ẏ contries & bordering cities of Conſtantinople, vſing his ſeruants & miniſters as fit inſtruments to the defacing of the church of God. He made *Eleuſius* biſhop of Cyzicum: *Marathonius* biſhop of Nicomedia, who afore time had bene deacon vnder *Macedonius* him ſelfe, & very carefull about the affaires of men & women, ẏ were addicted vnto monaſticall & ſolitary life. But now heare how *Macedonius* went about to ouerthrow ẏ contries & cities within ẏ prouince of Conſtantinople. This man, aſpiring (as I ſaid before) vnto ẏ biſhoprick, plagued infinitely ſuch as were determined to perſeuere in ẏ opinion contrary to his, & thruſt out of the church not only ſuch as in ẏ councell ſeemed to vary from him, but alſo ẏ Nouatians (for he knew of ſuerty that they embraced the creede containing the clauſe of one ſubſtance) & cruelly tormented them. *Agelius* their biſhop was faine to flie away for to ſaue his life. Many excellent & notable men were then apprehended, and grieuouſly plagued, becauſe they refuſed to be partakers of their communion: yea after torments they were conſtrayned by force to communicate with them. for they ſtretched wide open and gagged their mouthes, they popped in the myſteries: ſuch as were thus handled tooke it farre more grieuous then all the other torments. they trayled women & children by maine force into their communion. if any refuſed or gaynesayd their doings, immediatly they were ſcurged, after ſtripes impriſoned, and in the ende compelled to endure more bitter torments. Whereof I will alleadge one or two examples, whereby the woodnes and crueltie both of *Macedonius*, and alſo of others, who at that time were renowmed and famous for ſuch lewde feates, may euidently appeare vnto the whole worlde. Of the women that denied to communicate with them, ſome were layd along in cheſtes and at the lidds, their breaſtes ſawed of: ſome other had their papps burned with ſearing irons glowing hott, and with egges laid therunto that were roſted ſo harde, that they ſcalded for heate. Theſe newe kinde of torments neuer heard of before among Pagans & Ethnicks were practiſed of theſe men which profeſſed chriſtianitie. Theſe things I my ſelfe haue heard *Auxanon* (of whome I ſpake in my firſt booke) reporte, being a very old man: who though he was a prieſt of the Nouatian Church, yet ſuffred he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander Paphlagon*, who led a very ſtraict and ſeuere kinde of life, (after the ſame ſorte with him) he was impriſoned, ſcurged and endured many torments: that *Alexander* after the grieuous laſhes of the whipp dyed in priſon, and was buried nigh the ſea ſhore on the right hand as ye goe to Byzantium hauen, called Ceras, by interpretation an horne, where there is a Nouatian Church bearing the name of *Alexander*. They deſtroyed at the commaundement of *Macedonius* not onely other Churches in other cities, but alſo the Nouatian Church within the citie of Conſtantinople, nigh the ſigne of the torke. but why I made mention of this ſeuerally, at this tyme, as I hearde with mine owne eares of *Auxanon* an olde graybearde: now I am about to declare. By the commaundement of the Emperour, and the cruelty of *Macedonius*, it was proclaymed that the churches of ſuch as embraced ẏ creede containing ẏ clauſe of one ſubſtance ſhould be throwen downe, euen to ẏ foundations. this law being ioined wᵗ ẏ violēce of *Macedonius* proceaded to ẏ ouerthrow alſo of this church ſuch as were appoynted to bring theſe feates to paſſe, buſily occupied their braynes and prompt-

Cyrillus b. of Ieruſalem an Arian.

The hainous practiſes of Macedonius the Arian.

The cruelty of the Arian hereticks.

A lawe againſt the churches of God, made by Arians.

ly diſpatched them. I can not chuſe but greatly maruell at the Nouatian ſecte, to ſee what ſinguler affection they bare vnto their Churche: and what charitable minde ſuch as then were depoſed by the Arians, but nowe enioy their Churches in peace, ſhewed towards them. For as ſoone as the commiſſioners for the ſuppreſſing of Churches had geuen the onſett, immediatly a great number of Nouatians, and diuers others which maintayned the doctrine of one ſubſtance, pulled downe that Church, remoued it to an other place, and there erected it againe. The place is ſituate right ouer againſt the citie, and at this day called Sycæ, it is the thirtenth porcion of the prouince of Cōſtantinople. The church was remoued in a very ſhort ſpace, by reaſon that ſo great a multitude of people with great good will and promptnes of minde ſett to their helping handes. for one caryed the tyles, an other the ſtones, the thirde the timber, others conueyed other ſtuffe into Sycæ. The women alſo and the children were a furtherance to the buylding, for they thought their prayers woulde be the ſooner hearde, and to profitt them ſelues very much; in that they imployed their labor and induſtrie to the conſecration of buylding vnto the Lorde. In that ſorte the Church of the Nouatians was tranſlated to Sycæ, but after that, *Conſtantius* being dead, *Iulianus* the Emperour commaunded that the place where the Church aforetime had bene buylded, ſhoulde be giuen to the Nouatians. The people againe, in ſuch ſort as before, went about the buylding of the Church, and the tranſlating of the ſtuffe into the place where it ſtoode at the firſt, and being builded farre more gorgeous then it was at the firſt, they called it after the name of the reſurrection. That Church (as I ſayd before) was the thirde time buylded in the raigne of *Iulianus*. At that time both the true Catholiks and the Nouatians were a like handled. And becauſe the true chriſtians abhorred the temples where the Arians frequented, they reſorted together with the Nouatians vnto three other Churches (for the Nouatians had ſo many Churches permitted them in that city,) and there they deuoutly ſerued God together: litle there was to the contrary but that they had bene linked together in the bonde of vnitie and concorde, had the Nouatians not refuſed to retayne their olde mind, from the which they had fallen. But as toutching other matters ech embraced other, with ſuch ſinguler affection & entire loue, that one was ready to hazard his life for the other. They were moleſted together not onely at Conſtantinople, but alſo in other cities and prouinces. In a while after *Eleuſius* who lately had bene placed Biſhop of Cyzicum, imitating the ſteppes of *Macedonius*, armed him ſelfe againſt the Chriſtians, afflicted them euery where & tormented them grieuouſly: he made the Nouatian Church which was at Cyzicum euen with the grounde: and *Macedonius* gaue the laſt ſtroke and finall concluſion to the haynous offences which he committed. For vnderſtanding that there were many both at Paphlagonia and Mantinium of the Nouatian opinion, which coulde by no meanes commodiouſly be remoued by Eccleſiaſticall authoritie: he procured that foure bands of ſouldiers at the Emperours commaundement ſhould be ſent into Paphlagonia, to the ende the inhabitants might be terrified with the great ſhewe of gliſtering armour, and thereby brought to embrace the Arian hereſie. But ſuch as inhabited Mantinium, being kindled with an earneſt zeale towards Chriſtian religion, went agaynſt the ſouldiers with chearefull mindes and valiant courage: after they had muſtred together a greate hoſt, they all marched forwards to battell: ſome had taken in their hande long hedging bills, ſome axes, ſome other mett by chaunce with ruſty armour. When they ioyned together and came to handygriping, many of the Paphlagonians were beaten downe, the ſouldiers (fewe onely excepted) were ſlaine euery one. Although there be many of the Paphlagonians which preſently can report ÿ ſame, yet haue I heard it of a certaine huſbandman of Paphlagonia, who had bene preſent him ſelfe at the ſkirmiſhe and borne away many blowes. And though *Macedonius* had wrought many ſuch notable feates (as he thought) in the behalfe of religion, where ſlaughter, and battell, and bondage and ciuill diſſentions fell out: yet that haynous offence of his procured vnto him and that moſt iuſtly, great hatred, not onely among them which then bare away incurable woundes (he being the cauſe thereof) but alſo among his owne familiar and deare friendes, ſo that the emperour alſo had him in diſpleaſure and alienated his minde from him, partly for this thing, and partly for an other cauſe, which was as followeth. He went about to pull downe the temple where the tombe of the Emperour *Conſtantine* lay, and put the people which prayed within, and ſerued God deuoutly in great feare of their liues. *Macedonius* had purpoſed to tranſlate the Emperours bones, leſt the tombe with the falling of the temple ſhould breake, and deface ÿ monument. The people vnderſtanding of this withſtoode his enterpriſe, affirming it a thinge vnlawfull to tranſlate the Emperours bones, that it was in maner nothing elſe but the digging of him vp againe, out of his graue. The people was deuided in-

Eleuſius a cruell Arian Biſhop.

Macedonius an Arian & a great murtherer of the true Chriſtians.

The tranſlatiō of bones and reliques is forbidden

into two parts: the one iudged the deade carkaſſe in no wiſe to be iniuried with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of one ſubſtance with generall conſent reſiſted the deede: but *Macedonius* making no accompt of the gainſayers, tranſlated the carkaſſe into ẏ church where *Acacius* the martyr had bene buried. This was no ſoner done, but the multitude of the contrary ſide ranne thither in all the haſt, they ſet them ſelues one againſt the other, & without any delay they went together by ẏ eares. ſo great a ſlaughter was committed, that the body of the Church was aflote with ſtreames of blood, and yet not only there, but alſo from the Church porch vnto the ſtreete, the way was all blood and deade carkaſſes croſſing one an other. When the Emperour vnderſtoode of this woefull and lamentable caſe, he was wonderfully incenſed againſt *Macedonius*, partly for that he murthered ſo many men, and partly alſo that he durſt preſume without his conſent to tranſlate his fathers bones. After that he had committed the gouernment of the weſterne dominions vnto *Iulian* (whome lately he had made *Cæſar*) he returned into the Eaſt. but how *Macedonius* in a ſhort while after, was depriued of his biſhoprick, and receaued ſo ſmall a puniſhment for ſo greate an offence, I will declare in an other place.

as an vnlawfull thing by the true chriſtians, but the Arians did practiſe it

Cap. xxxi.

Cap. 39. in the Greeke.

Of the councell helde at Seleucia a city of Iſauria.

NOwe I beginne to diſcourſe of the other councell reſembling the councell of Ariminum, ſummoned alſo by the Emperours edict in the Eaſt. Although it pleaſed him at the firſt that the Biſhops ſhoulde meete at Nicomedia in Bithynia: yet the greate earthquake which ſhooke the countrey and ouerthrewe Nicomedia, was a let ſo that they coulde not aſſemble there. This came to paſſe in the conſulſhip of *Tatianus* and *Cerealius* the eyght and twentyeth of Auguſt. They conſulted for to remoue the councell into the citie of Nice which was not farre of, but altering their ſentence they appoynted to meete at Tarſus a citie of Cilicia. neyther yet coulde they all agree vpon that, and therefore they aſſemble at Seleucia a citie of Iſauria called Roughe. Theſe things were done in one and the ſame yeare, when *Euſebius* & *Hypatius* were Conſuls. The number of Biſhops which met there was a hundred and threeſcore. There was alſo with them one *Leônas* a man of great autoritie & fame in the Emperours court: in whoſe hearing it was commaunded by the emperours edict they ſhould reaſon of the faith. *Lauricius* alſo, captaine of the garriſon in Iſauria, was commaunded to ſupply and miniſter vnto the Biſhops, whatſoeuer they wanted. The biſhops being met together the eight and twentieth of September diſputed to & fro, their diſputation was laid downe in writing by publick notaries. for there were ſcriueners preſent of ſwift pēning & great exerciſe, ready for to note their obiections, reſolutions, & what other thing ſoeuer was vttered. All which thinges are at large ſet forth in the booke of *Sabinus*, intituled the collection of councells where the ſtudious Reader may peruſe them at his pleaſure: but I of my part will therfore runne ouer briefly the chiefe pointes therof. The firſt day of their aſſembly, *Leônas* commaunded, that euery one ſhould freely propoſe what pleaſed him beſt. but they that were preſent affirmed it was not lawful, to call any thing into queſtion before they came whoſe preſence was required in the councell. For *Macedonius* Biſhop of Conſtantinople, *Baſilius* biſhop of Ancyra & ſundry others were looked for of the councell: who miſtruſting their cauſe & ſuſpecting they ſhould be accuſed of hainous crimes, abſēted them ſelues of ſet purpoſe. *Macedonius* pleaded ſicknes for him ſelfe: *Patrophilus*, that he was ſandblinde, troubled with dropping & bleare eyes: and by reaſon of the aforeſayd cauſes that of neceſſitie they were conſtrained to ſtay in the ſuburbes of Seleucia. the reſt alleadged other cauſes of their abſence. And when *Leônas* ſaide they might propoſe queſtions for all they were abſent: the Biſhops anſwered, that it was not meete any thinge ſhould be reaſoned of, before they had firſt diligently examined the liues and conuerſation of ſuch as were accuſed. for *Cyrillus* biſhop of Ieruſalem, *Euſtathius* biſhop of Sebaſtia in Armenia, and diuers others had hainous crimes laide to their charge. Wherefore there was great contention betwene them that were preſent whileſt ẏ the one part would firſt examine their liues, the other part reaſon and queſtion of the faith. The doubtfull and darke ſentence of the Emperour was cauſe of that hurlyburly. For the letters which he wrote vnto the councell commaunded one while one thinge, an other while an other thinge firſt to be handled. The varience that roſe among them that were preſent ſo deuided them, that it miniſtred occaſion vnto the councell of Seleucia to parte them ſelues into two factions: vnto the one ſide there cleaued *Acacius* Biſhop of Cæſarea in

The councel of Seleucia held Anno Domi. 363.

Leônas.

Lauricius.

The Arians abſent them ſelues with excuſes.

Palæſtina, *Georgius* Biſhop of Alexandria, *Vrſacius* Biſhop of Tyrus, *Eudoxius* biſhop of Antioch together with thirty others: of the other ſide there were *Georgius* Biſhop of Laodicea in Syria, *Sophronius* Biſhop of Pompeiopolis in Paphlagonia, *Eleuſius* Biſhop of Cyzicum, together with many others. When that that ſide preuayled which firſt woulde haue had them reaſon of the faith: the Complices of *Acacius* motioned that the Nicene creede ſhoulde be abrogated and that a new forme of fayth was to be layde downe: the contrary part (being moe in number) approued all other thinges of the councell of Nice, the clauſe of one ſubſtance onely layde aſide. And when as they had thus brawled amonge them ſelues from morning to night, at length *Siluanus* Biſhop of Tarſus cryed out amonge them, that it was not their parte to laye downe a newe forme of fayth, but to retayne vnuiolably that which was decided at Antioch, at the dedication of the Churche. He had no ſooner ſpoken, but the confederats of *Acacius* roſe vp and gott them away: the other ſide bring forth the creede concluded vpon at Antioch. they reade it, and immediatly the councell was diſſolued. The day after, meeting together at the Churche of Seleucia, they barre the doores, and ratifie with their ſubſcriptions the forme of fayth that was read the daye before. In their ſteede which were abſent, their readers and Deacons ſubſcribed, for they had ſignified before, that they woulde by their Deputies approue the aforeſayd creede.

Cap. 40. in the Greeke.

Cap. XXXII.

Howe that Acacius of Cæſarea rehearſed an other creede in the councell of Seleucia: alſo how that he and his complices after the Emperours returne out of the weſt mett at Conſtantinople and procured the councell of Ariminum to be ratified adding thereunto of their owne.

ACacius and his complices founde great fault with the canons of that councell, becauſe they ſubſcribed when the Church doores were ſhutt. for (ſayth *Acacius*) the thinges which are done in huckermucker, as they ought not to be approued, ſo are they not voide of ſuſpicion. This he ſayde becauſe he caryed in his pockett an other forme of fayth ready to be offred vp. he read it in the preſence of *Lauricius* and *Leônas* that were noble men: and bent his whole might to haue onely the ſame confirmed. theſe thinges were done the ſeconde daye of the councell, and beſides nothing. The thirde day *Leônas* went about to call both partes together, at what time *Macedonius* Biſhop of Conſtantinople, and *Baſilius* Biſhop of Ancyra were preſent. When both theſe men mett together and preſented them ſelues, to wete of the contrary ſide vnto *Acacius*, his confederats woulde not ſhewe their faces in the councell, but ſayde that it was requiſite they ſhould be baniſhed the aſſemblie, who of late had bene depoſed, and then alſo were accuſed. After much adoe when this ſide had the vpper hande, they that were accuſed left the councell, in whoſe rowmes *Acacius* together with his company ſucceded. Then *Leônas* ſtoode vp and ſayde that *Acacius* had preſented vnto him a booke: yet knewe they not that it was a forme of fayth, which confuted ſometymes priuely, ſometymes openly and playnly the opinion of the contrary ſide. When that all made ſilence and gaue diligent eare, thinking nothing leſſe then that it had bene a forme of fayth: at length *Acacius* read his creede or fayth, with a certayne preface written before it as followeth:

A certaine proteſtation of Arian Biſhops where vnto they annexed their creede.

VVe vvhich by the Emperours edict mett yeſterday, that is the fift of the kalends of October at Seleucia in Iſauria, haue labored vvith all might poſſible to continevve vnitie & agreement in the church of God: to diſpute & reaſon of the faith, according vnto the ſacred teſtimonies of the Prophets & euangeliſts, with modeſt & quiet mindes, as the moſt vertuous Emperour *Conſtantius* hath geuen vs in charge: & to conclude nothing for canons of the Church vvhich might be founde contrary to holy Scripture. but ſeing there were ſuch kinde of men at the councell, vvho rayled at ſome: ſhutt vp ſome others mouthes: forbade theſe to ſpeake: excluded the other from their cōpany: ioyned with them out of diuers prouinces certaine depoſed & expulſed perſons & entertained them contrary to the old canon of the church: the cōucel (as *Lauricius* the moſt valiant captaine ſaw, more is the pity, with his owne eies) was all ſet on tumult & grieuous diſſention. VVe haue ſpoken theſe things to this end, that you may vnderſtand we reiect not the forme of fayth that vvas publiſhed & confirmed in the dedication at Antioch: but vve bring forth the ſame preſently, ſithence that we knowe for ſuerty that the fathers then agreed vpon this controuerſie which concerned the faith. but in as much as the clauſes of vnity in ſubſtance, & equality in

in ſubſtance, diſquieted the mindes of ſundry men, non onely in tymes paſt, but alſo at this preſent, ſo that novve alſo ſuch as affirme the ſonne to be vnæquall to the father are ſayd to be authors of noueltie: therefore haue vve layd aſide the clauſes of vnitie and æqualitie in ſubſtance, as words not agreeing with holy Scripture: alſo we accurſe the clauſe of vnæqualitie, and hold all the patrons and fauorers thereof for excommunicated perſons. VVe confeſſe playnely the likeneſſe the ſonne hath with the father, imitating the Apoſtle vvhere he ſaith of the ſonne, who is the image of the inuiſible God. VVe proteſt therefore and beleeue in one God, the father almighty maker of heauen & earth, of viſible and inuiſible things. VVe beleeue alſo in his ſonne our Lord Ieſus Chriſt, begotten of him before all vvorlds vvithout affection, God the vvord, of the only begotten God: the light, the life, the trueth, the vviſedome: by vvhome all things vvere made both in heauen and in earth, be they viſible or inuiſible. VVe beleeue that he in the latter dayes tooke fleſh of the bleſſed virgine Mary, to the ende he might take avvay the ſinnes of the worlde: that he vvas made man, that he ſuffred for our ſinnes: that he roſe againe, aſcended into the heauens, ſitteth at the right hande of the father, and that he ſhall come againe vvith glorie to iudge both the quicke and the deade. VVe beleeue alſo in the holy Ghoſt, vvhome our Lorde and Sauiour called the comforter, promiſing after his departure to ſend him to his diſciples, vvhome alſo he hath ſent: by whome he ſanctifieth the faithfull in the Churche, and ſuch as are baptized in the name of the father, and of the ſonne, and of the holy Ghoſt. all thoſe that beſides this fayth ſhall publishe any other, vve doe excommunicate out of the holy and Catholicke Churche. This was *Acacius* creede, whereunto both he and his complices (as many in number as I reported before) ſubſcribed. The creede being reade, *Sophronius* Biſhop of Pompeiopolis in Paphlagonia, ſtoode vp and ſpake agaynſt it in this maner, for I will vſe his owne wordes: If that the nevve deuiſes and dayly inuention of your brayne, be layde dovvne for creedes: it can not othervviſe fall out, but that ſhortly, vve ſhall be founde vvithout one grayne of fayth. Theſe as I haue learned were the wordes of *Sophronius*. In my opinion if that his auncetors and ſuch as liued then with him, had ſo ſettled their myndes as toutchinge the Nicene councell, all this ſturre and tumultes had quite bene taken away, all this hurlyburly, this raſhe and vnaduiſed ſedition had neuer raygned in the Churche. but to what paſſe theſe thinges are nowe come, let them iudge that can better diſcerne and geue ſentence thereof. When they had reaſoned toe and fro of this matter, and of them that were accuſed, and brawled together a longe whyle, at length the councell brake vp. The fourth daye they aſſemble agayne, and a freſhe they chide one with an other. In circumſtance of talke *Acacius* gaue forthe this verditt as followeth: If the Nicene creede was once altered of olde, and afterwards often. what can you ſaye to the contrary, but that preſently a newe forme of fayth without any preiudice at all, may be eſtabliſhed of vs? whereunto *Eleuſius* made anſwere: We are not nowe come to this aſſemblie for to learne that which we learned before: neyther to receaue the fayth which we haue not receaued before: but to walke in the fayth of our forefathers, and not to fall from the ſame vnto our lyues ende. This was *Eleuſius* anſwere vnto *Acacius*, calling the creede of Antioch, the fayth of the fathers. but a man may here replye and ſaye thus: Howe O *Eleuſius* calleſt thou ſuch as aſſembled together at Antioch, fathers: and yet denyeſt their auncetors to be fathers? for the Biſhops of Nice and the eſtabliſhers of one ſubſtance, ought more properly to be called fathers, partly for that they were more auncient, and partly alſo becauſe that the Biſhops aſſembled together at Antioch were conſecrated and promoted by them vnto the reuerend office of prieſthoode. If that the Biſhops which aſſembled at Antioch were founde to be ſuch as cutt their fathers throtes, theſe men of their progenye, without good adviſement doe treade the trace of murtherers. And howe (I beſeeche you) doe they allowe of their electing and laying on of handes, as ſufficient and lawefull, when as they cancell their faythe, and abrogate their canons for vnperfect and corrupt doctrine? If they had not the holy Ghoſt, which lighteth vpon euery one that entreth into holy orders: theſe men receaued not the function of prieſthoode. for how coulde they receaue of them which had it not to geue? theſe thinges in my opinion may very well be vrged agaynſt *Eleuſius*. Agayne there roſe an other controuerſie among them. for when as the complices of *Acacius* had affirmed in the creede read before them, that the ſonne of God was like vnto the father, they demaunde wherein the ſonne w s like vnto the father? *Acacius* maketh anſwere: that the ſonne was like vnto the father not in ſubſtance, but onely in will and mynde. but they on the contrary ſide affirmed playnely that he was in ſubſtance like vnto the father. they

Acacius creede an Ariā biſhop.

The words of Sophronius vnto the Arians.

The reply of Socrates in the name of the indifferēt reader.

By this anſwere of Acacius we may ſee the

double dealing of the Arians, how vnder faire & ſmoth wordes they cloked the poyſon of their hereticall doctrine.

reaſoned all that daye of this queſtion. *Acacius* being ſufficiently confuted, when they demaunded of him the reaſon why in his bookes he had written and auoutched the ſonne in all thinges to be like the father: and nowe denied that the ſonne was of one ſubſtance with the father? made this anſwere: No man that euer was eyther of olde tyme, or of late dayes, is wont to be tryed by the bookes whiche he wrote. After they had diligently ſifted out this queſtion of bothe ſides, and coulde not agree thereupon, *Leônas* roſe vp and diſſolued the councell, this was the ende of the councell which was helde at Seleucia. The next daye after, when they made ſute for the proroging of the councell, he woulde not ſitt with them agayne, but tolde them flatly, that the Emperour had ſent him to be preſent at an vniforme and peaceable councell, but in ſo much that diuerſe of them be at diſcorde and debate amonge them ſelues, I can not away (ſayth he) with your company. Goe your wayes therefore, dally and brawle ye at home in your owne Churches. This being done, the conſpiracie of *Acacius* ſuppoſing nowe they had gott their deſired excuſe, abſented them ſelues and woulde not ſhewe their faces agayne before the councell. The other ſide mett againe at the Churche, and cited *Acacius* with his company to appeare before

Cyrillus b. of Ieruſalem was an Arian and depoſed for ſome hainous crimes.

them for to decide *Cyrillus* matter who was Biſhop of Ieruſalem. Here we haue to learne that this *Cyrillus* had bene accuſed before, (why I am not able to ſaye) and depoſed from his biſhoprick, often called to purge him ſelfe, and to haue abſented him ſelfe the whole ſpace of two yeares, thinking thereby to eſcape and the cryme to be forgotten. As ſoone as he was depoſed he ſent an appellation in writing vnto the depoſers, appealing from them vnto the Iudges of the higher court. *Conſtantius* the Emperour admitted his appellation. *Cyrillus* was he that firſt of all and alone gaue forth a preſident preiudiciall vnto the practiſe of the eccleſiaſticall canon, as if the matter had bene decided before laye Iudges. At length he came to Seleucia for to haue his cauſe heard, and therefore the Biſhops ſent for *Acacius* and his company, to the ende they might not onely heare *Cyrillus* cauſe, but alſo examine ſuch as were accuſed and had fledd vnto the faction of *Acacius*. but in the ende when they had oft cited them and they appeared not: they depoſed *Acacius* him ſelfe, alſo *Georgius* Biſhop of Alexandria, *Vrſacius* Biſhop of Tyrus, *Theodorus* Biſhop of Chæretapon a citie of Phrygia, *Theodoſius* Biſhop of Philadelphia in Lydia, *Euagrius* Biſhop of the Iſle Mitylene, *Leontius* Biſhop of Tripolis in Lydia, and *Eudoxius* who firſt had bene Biſhop of Germanicia, and afterwards crept by wiles into the biſhoprick of Antioch in Syria, laſt of all they depoſed *Patrophilus* for diſobedience and ſtubburne behauiour. *Dorotheus* the Prieſt had accuſed him, they cited him, but he appeared not. Theſe onely were depoſed. They proceeded further & excommunicated *Aſterius, Euſebius, Abgarus, Baſilicus, Philus, Philedius, Euthychius, magnus,* and *Euſtathius,* and decreed they ſhoulde remaine in that ſtate vntill they had anſwered for them ſelues and cleared them of the crimes laid to their charg. When they had brought theſe things to this paſſe, and ſent letters vnto the Churches of ſuch as were depoſed, certifying them what they had decreed in their behalfe: they ordaine *Amanus* biſhop of Antioch in *Eudoxius* rowme, whome the faction of *Acacius* apprehended and deliuered to the hands of *Leônas* and *Lauricius*, they forthwith ſend him to exile. This being done the biſhops which ordained *Anianus*, made a long plee, and diſcourſed at large before *Leônas* and *Lauricius* againſt *Acacius* & his confederacy, where they ſignified in playne wordes, what extreme wronge the cenſure & ſentence of the councell ſuſtained. but when as they preuailed nothing, they tooke their voyage into Conſtantinople for to certifie the Emperour what they had decided in yͤ councell. * The Emperour was then come thither from the weſt, & had taken away yͤ office of proconſulſhip, & in ſteede thereof ordained at Conſtantinople a certaine gouernment the which he endowed with the title of honor: but *Acacius* had preuented them & laid grieuous accuſations to their charge before the emperour, perſwading him yͭ their forme of faith was in no wiſe to be admitted. Wherfore the emperour being grieuouſly incenſed againſt them, determined to cutt them of: he made a lawe, yͭ as many as were Magiſtrats & bare office in the common wealth ſhould be brought back agayne to embrace a populare & priuate kinde of life. for of the biſhops ſome were called to gouerne the common wealth: ſome were Senators and councellers: ſome other were Preſidents & Lieuetenants of prouinces. While this ſturre raigned, *Acacius* and his complices remained at Conſtantinople, & calling vnto them yͤ biſhops of Bithynia they held there an other councell. They were all fifty in number, *Maris* alſo Biſhop of Calcedon came vnto them: they confirmed the forme of faith that was read at Ariminum, at whoſe beginning and title, the Conſuls were written. I woulde thinke it a ſuperfluous thinge to repeate the ſame here, had they not added therunto of their owne: but in ſo much they haue written

** Cap. 41. in the greeke.*

The Biſhops then were Magiſtrats & of great autoritie in the common wealth.

and

and annexed ſomething of their owne braine,it is requiſite that we rehearſe it againe. They wrote as followeth: VVe beleue in one God, the father almighty, of whome are all things:& in the only begotten ſonne of God, begotten of the father before all worldes & before all beginings: by whome all thinges were made both viſible & inuiſible: the one only begottē, begottē of the father alone: God of God, like vnto the father which begate him, according vnto the Scriptures: whoſe generatiō (as holy Scripture doth witneſſe) no man knoweth but the father alone which begat him. This only begottē ſonne of God vve knovve to haue bene ſent frō the father, to haue come dovvne from heauē as it is vvritten: to haue bene conuerſant vvith his diſciples: & after the accōpliſhing of his meſſage according vnto the vvill of his father to haue bene crucified, dead, & buried: to haue deſcended into hell at vvhoſe preſence the infernall povver trembled: to haue riſen againe the third day from the dead, & againe to haue accōpanied his diſciples: & after forty dayes vvere expired to haue bene taken vp into heauē, vvhere he ſittteth at the right hande of the father & ſhall come at the generall reſurrectiō vvith the glorie of the father, to reward euery one according vnto his vvorks. and vve beleue in the holy ghoſt, vvhom the only begottē ſonne of God himſelfe, our Lord & God promiſed to ſend mankind a comforter, as it is vvrytten, the ſpirit of trueth, whome alſo he ſent after his aſſumptiō into heauē. The clauſe of ſubſtāce being of diuers ſimply layd downe, becauſe the ignorant people vnderſtood it not, gaue greate occaſion of offence. It ſemed good therefore, in as much as there was no mentiō thereof in holy ſcripture quite to take it away, & henceforth not to reaſon thereof, becauſe the word of God hathe no where remembred the ſubſtāce of the father & of the ſonne. For the ſubſtance or ſubſiſtēcie of the father, of the ſonne, & of the holy ghoſt may not be once named or reaſoned of. we therefore as we are taught by holy ſcripture doe affirme, that the ſonne is like the father. All hereſies whatſoeuer, either heretofore condemned, or lately ſprong vp, if they be found contrary to this faith, let them be held for accurſed. Theſe things as you ſee were then decreed at Cōſtantinople.

An Arian Creede read at Arimino & nowe confirmed by the Ariā Biſhops in the councell held at Conſtātinople Anno Dom. 364.

Nowe hauing at length runne ouer the confuſe multitude of Creeds & formes of faith, let vs once againe briefely repeate the number of them. After the Creede that was laid downe by the Nicene councell, the Biſhops framed two others at Antioch when they aſſembled to the dedication of the church: the third was made in Fraunce of the biſhops which were with *Narciſſus*, & exhibited vnto the Emperoure *Conſtantine*: the fourth was ſent by *Eudoxius* vnto the Biſhops throughout Italie. Three were publiſhed in wryting at Sirmium, whereof one being gloriouſly intitled with the names of Conſulls, was red at Ariminum. The eight was ſet forth at Seleucia & procured to be red by the complices of *Acacius*. The ninth was geuen abroade with additions at Conſtantinople, there was thereunto annexed that thenceforth there ſhould be no mention made of the ſubſtance or ſubſiſtencie of God. Whereunto *Vlphilas* Biſhop of ŷ Gotthes then firſt of all ſubſcribed. For vnto that time he embraced the faith eſtabliſhed by the councell of Nice, and was an earneſt follower of *Theophilus* ſteps, Biſhop of the Gotthes, who had bene at the Nicene councell & ſubſcribed vnto the Creed. But of theſe things thus much.

The number of the creeds when, and where & by whome they were made.

Vlphilas Biſhop of the Gotthes became an Arian in his later dayes.

Cap. XXXIII.

Howe that after Macedonius was depoſed, Eudoxius was made Biſhop of Conſtantinople: and of Euſtathius Biſhop of Sebaſtia.

Cap. 42. in the greeke.

ACacius & *Eudoxius* together with their faction made foule tumults & greate ſturre at Conſtantinople, fully purpoſing to remoue frō their biſhopricks ſome of the contrary ſide. And here alſo we may not paſſe ouer with ſilence, howe that both parts inuēted cauſes of depriuatiō not for piety & religion ſake, but of priuat malice & quarellous ſpite: for though they varied in the faith, yet in depoſing one an other they charged not ech other with their beleefe: but ſuch as were of *Acacius* ſide, tooke the Emperours diſpleaſure (who purpoſed among diuers other to reuenge him of *Macedonius*) as a fit occaſion, & firſt they depoſe *Macedonius* frō his biſhoprick, partly for that he had bene the cauſe of great ſlaughter, & partly alſo becauſe he admitted into the communion a certaine deacon that was taken in adultery. They remoued *Eleuſius* Biſhop of Cyzicū for baptizing one *Heraclius* a ſacrificing prieſt of *Hercules* at Tyrus who was knowē to be a great coniurer & preferring him to the order of deaconſhip: they depriued *Baſilius* otherwiſe called *Baſilas*, who was made Biſhop of Ancyra in *Marcellus* rowme, for that he cruelly tormented & impriſoned a certaine man, for becauſe he forged ſclaunders & diſcredited diuers perſons, and laſtly for moleſting the quiet eſtate of the churches in Aphricke by his epiſtles: they ſuſpended *Dracontius*

for leauing Gallacia & remouing to Pergamus: they diſplaced moreouer *Neônas* Biſhop of Seleucia where yͤ coũcel was held: *Sophronius* biſhop of Pompeiopolis in Paphlagonia: *Elpidius* biſhop of Satalum in Macedonia: *Cyrillus* Biſhop of Ieruſalẽ & many mo, for ſundry other cauſes.

* Cap. 43. in the Greeke.

Euſtathius was not ſuffred to ſpeak for himſelfe, his faults were ſo haynous and ſo wel knowen.

* Neither had *Euſtathius* Biſhop of Sebaſtia in Armenia licence permitted him, for to purge himſelfe, becauſe that a little before he had bene depoſed by *Eulauius* his owne naturall father, who was Biſhop of Cæſarea in Cappadocia, for apparelling himſelfe in ſuch weede as was not decent for the dignity & order of prieſthood. In this *Euſtathius* rowme, *Meletius* (of whome I mind hereafter to ſpeake) was made Biſhop. Moreouer *Euſtathius* was afterwards condemned by the councell held at Gangra that was ſummoned for the hearing of his matters, becauſe that after his former depoſition in the councell of Cæſarea, he had attempted many things, cõtrary to the canons & cuſtomes of the church. He forbad mariadge & ſet forth precepts of abſtinẽce. He parted aſunder diuers that were coupled together in wedlock, & perſwaded ſuche as refrained the churches & publick aſſembly, to raiſe conuenticles & brotherhood in their priuat houſes. He tooke ſeruãts frõ their maiſters vnder colour of religion. He himſelfe vſed the Philoſophers habite & conſtrained his followers to vſe a ſtraunge kind of Atyre. He cauſed the women to be ſhauen. He forbad the accuſtomed & preſcribed faſting dayes, & commaunded abſtinence on the ſundays. He abhorred yͤ prayers that were made in maried mẽs houſes. He deteſted the offring and the communion of the maried prieſt, who when he was a lay man had lawefully coupled himſelfe in the bonde of wedlocke. This *Euſtathius* when he had taught and ſet abroch theſe and many other ſuch lewd precepts, was (as I ſaid before depoſed by yͤ councell held at Gangra in Paphlagonia, and his doctrine accurſed. But theſe things were done a good while after. When that *Macedonius* about yͤ time was remoued, *Eudoxius* ſuppoſing the ſeae of Antioch, to be farre inferior vnto yͤ Biſhoprick of Conſtantinople, was proclaimed Biſhop of Conſtantinople by *Acacius* & his adherents, who made lawes & put them in practiſe cõtrary to their owne former decrees. For after yͤ depoſition of *Dracontius* they made *Eudoxius* Biſhop of Conſtantinople who nowe the ſeconde time had tranſlated himſelfe from one ſeae vnto an other, & in ſo doing they were founde farre contrary to thẽſelues. After this they ratifie yͤ forme of faith that was read at Ariminum together with yͤ additiõs and gloſſes as a very abſolute thing, & ſend it abroade into the whole world, commaunding yͤ whoſoeuer refuſed to ſubſcribe vnto the ſame, ſhould, by vertue of the Emperours proclamation be condemned to perpetuall baniſhemẽt. They ſignified this their purpoſe vnto many of the Eaſt churches, which maintained yͤ ſame hereticall opinion with them & to *Patrophilus* Biſhop of *Scythopolis*, who from the councell of Seleucia got him ſtraight to his owne citie. When *Eudoxius* was ſetled Biſhop of the noble citie of Conſtantinople, yͤ great church called after the name of wiſedome was honored wͭ the ſolempne feaſt of dedication, in the tenth Conſulſhip of *Conſtantius*, the third of *Iulianus Cæſar* & the fifteneth day of the moneth of February. *Eudoxius* beinge ſtalled in his ſeate gaue this out for yͤ firſt ſentẽce which at this day is riffe in euery mans mouth: yͤ ſonne is religious, the father irreligious. wherefore when tumult and ſedition roſe by occaſion of theſe wordes: let this ſaying (ſayth he) nothing grieue you at all, for the father is irreligious in that he worſhipeth none: the ſonne is religious in that he worſhipeth the father. When he had thus interpreted his mind, the contentious multitude quieted themſelues and in ſteede of the hurlyburly the whole churche was ſette on laughter. His fonde ſaying vnto this day is counted a famous ieſt. The authors of error and ſchiſme occupiyng their braine about ſuch trifling quircks, about ſuch fond and friuolous words, haue broken aſunder the bonde of vnitie and concorde retained in the church of God. The councell held at Conſtantinople had ſuch an end as I haue ſhewed before.

The wicked & skoffinge ſentence of Eudoxius.

Ca. 44. in the Greeke.

Cap. XXXIIII.
Of Meletius Biſhop of Antioch.

NOwe it remaineth that according vnto our former promiſe, we ſay ſomewhat of *Meletius*. This man after the depoſition of *Euſtathius* (as I ſayd before) was firſt choſen Biſhop of Sebaſtia in Armenia, afterwards was he taken thence and tranſlated to the biſhoprick of Berœa a citie of Syria. After he had bene at the councel of Seleucia, and ſubſcribed vnto the forme of faith which the faction of *Acacius* had framed and exhibited vnto the councell, immediatly he returned to Berœa, the Antiochians after the ſummoning of yͤ councel at Conſtantinople, vnderſtãding for certaine yͤ *Eudoxius* had made light of their church, & for greater lucre crept vnto the Byſhopricke

ſhoprick of Conſtantinople, ſent to Berœa for *Meletius* and made him Biſhop of Antioch. He in a good while after his comming, medled not with high matters and myſteries of faith, but deliuered onely vnto his auditors ſuch things as concerned maners, good life and godly conuerſation: yet in continewance of time he expounded them the faith and the clauſe of one ſubſtance. The Emperour hearing of this, commaunded him to exile and gaue charge that *Euzoius* (who afore time had bene depoſed together with *Arius*) ſhoulde be ſtalled Biſhop of Antioch. But ſuche as bare good will and great affectiõ vnto *Meletius* (laying aſide for altogether the *Arian* opinion and confederacie beganne to meete priuatly and had their particular conuenticles: when as they which alwayes had cleaued vnto the faythe of one ſubſtance refuſed theyr communion for two cauſes, partely for that *Meletius* had bene made prieſte by the Arians, and partely alſo for that his followers had bene baptiſed of them. Thus the churche of Antioch leaned vnto that ſide whiche agreed with it ſelfe. But the Emperoure hearing that the Perſians had proclaimed warre againſt the Romaines gotte him in all the haſte to Antioch.

Meletius was after Eudoxius Biſhop of Antioch, he was by the Emperoure depoſed for maintaining the Nicene creed againſt the Arians & Euzoius placed in his rowme.

Cap. 45. in the greeke.

Cap. xxxv.
Of the hereſie of Macedonius.

Macedonius beinge baniſhed the citie of Conſtantinople and takinge very impatiently the ſentence pronounced againſt him, could by no meanes quiet himſelfe but got him vnto the contrary ſide, vnto ſuch as had depoſed *Acacius* at Seleucia together with his cõplices: he dealt with *Sophronius* & *Eleuſius* by meſſengers, that they ſhould firmely addicte themſelues vnto the forme of faith ſet forth at Antioch, afterwardes confirmed at Seleucia: he requeſted them earneſtly to call it after that famous & renowmed title, the fayth of one ſubſtance. Wherefore there frequented vnto him many of his familiars together with ſundry others who after his name are nowe called Macedonians: there reſorted vnto him diuers others alſo, who at ẏ councel of Seleucia were foes vnto the faction of *Acacius*, who alſo at the beginninge maintained, both publikely and priuately the fayth of one ſubſtance, but nowe tread the ſame vnder foote. This *Macedonius* thoughe he affirmed that the ſonne of God was like vnto the father, as well in ſubſtance as in all other thinges: yet auoutched he that the holye Ghoſte had not theſe titles of honor but tearmed him theyr ſeruante or drudge. The reporte goeth that Macedonius was not the firſte founder of this blaſphemous opinion, but *Marathonius* who longe before his time had bene Biſhop of Nicomedia, and thereupon ſuch as maintayned ẏ opinion to haue bene called Marathonians. Vnto theſe mens company it was that *Euſtathius* (who for the cauſe aboue ſpecified lefte Sebaſtia) linked himſelfe. When *Macedonius* denied that the holy Ghoſt was equall and partaker of the godhead whiche is in the bleſſed Trinitie: *Euſtathius* made anſwere, I of mine owne parte (ſaith he) doe not minde to call the holy Ghoſt God, neyther yet dare I preſume to tearme him a creature. Wherefore ſuche as embrace the faith of one ſubſtance doe call theſe men Pneumatomâchous, by interpretation deadly foes vnto the diuinitie of the holy Ghoſte. But howe it cometh to paſſe that Helleſpontus is full of theſe Macedonians I will diſcourſe when fitte occaſion is miniſtred. The faction of *Acacius* endeuored with all might, againe to call a councell at Antioch, for it repented them that they affirmed the ſonne in all thinges to be like vnto the father. Wherefore the yeare followinge in the conſulſhippe of *Taurus* and *Florentius*, they aſſemble together at Antioch in Syria, at what time *Euzoius* gouerned that churche and the Emperoure alſo abode there. Many of thẽ after theyr meeting, call into queſtion ſuch things as they had decreed in tymes paſt: they affirme that the Clauſe of likeneſſe by the Councell of Ariminum, and the Councell helde at Conſtantinople, is quite to be abandoned and not once to be named againe: they clocke their opinion no longer, but pronounce with open mouthe that the ſonne was altogether vnequall and vnlike the father not onely in ſubſtance but alſo in will, and alſo that he had his beinge (as *Arius* dreamed) of nothinge. Suche as then alſo were at Antioch of the ſecte of *Aetius*, intangled them ſelues in the ſnares of this peſtilente opinion. Therefore beſides that the Arians were called Anomoioi whiche ſignifieth that they affirmed the Sonne to be vnlike the Father: they were of the Antiochians, who defended the faythe of one ſubſtance and then were deuided for the foreſayde cauſe of *Meletius* called Exoucoutioi, ſignifying they had affirmed the Sonne of God to haue had his beinge of nothinge. When they were demaunded wherefore they conſtantely affirmed in their Creede that the Sonne was God of God, and nowe durſt preſume

Of impaciency cometh hereſie.

The blaſphemous opiniõ of the heretike Macedonius.

Marathonius an olde heretike.

Pneumatomachoi.

The counceel of Antioch was held Anno Dom. 365 they cõfirme the Arian opinion.

The blaſphemous opiniõ of the Ariãs.

Anomoioi.

Exoucoutioi.

to ſay that he was vnlike the father and had his beinge of nothinge : they wẽt about to bleare their eyes with a ridiculous kind of fallacie. Whereas we affirmed (ſaye they) the ſonne to be God of God, we meante it in that ſenſe as the Apoſtle wrote where he ſayde, that all thinges were of God. Therefore the ſonne is of God in as muche as he is included in the worde all. And for this cauſe we layde downe in our Creedes the Clauſe : accordinge vnto the Scriptures. The author of this lewde and fonde Gloſſe was *Georgius* Biſhoppe of Laodicea, who beinge ignorante and vnſkilfull in ſuche kinde of phraſes, perceaued not howe *Origen* in tymes paſte had playnely interpreted ſuche figuratiue kinde of ſpeaches contayned in the Epiſtles of *Paul*. The confederacie of *Acacius* though they were iuſtely charged with captious and ſopiſticall dealing yet weyinge neyther the ſclaunder riſinge thereof, neither the ſentence pronounced againſt them repeated there the forme of fayth, whiche they had rehearſed at Conſtantinople : this beinge done euery one repayred to his owne home. *Georgius* after his returne to Alexandria(for there after the departure of *Athanaſius* who then hidde himſelfe in ſome obſcure place, he was placed Biſhop) vexed very ſore, and puniſhed extremely ſuche as were of the contrary opinion and plagued the people of Alexandria whiche hated him as a tode. *Herenius* was choſen Byſhoppe of Ieruſalem in Cyrillus rowme. Whome *Heraclius* ſucceeded, after him *Hilarius*, after all *Cyrillus* returned to Ieruſalem and recouered the Biſhopricke agaïne.

Cyrillus. Herenius. Heraclius. Hilarius. Cyrillus.

Cap. xxxvi.

Cap. 46. in the Greeke.

Of both Apollinariuſes the father, the ſonne, and their hereſie.

ABout that time there ſprange vp a newe hereſie the occaſion was as followeth. At Laodicea a citie of Syria there were two men, the father and the ſonne of one name, for both was called *Apollinarius*, whereof the one I meane the father was a prieſt, the other, that is the ſonne was a reader. Both were profeſſors of humanity. The father taught grammer, the ſonne Rhetorike. The father beinge borne at Alexandria, firſt kept ſchoole at Berytus, afterwardes remouinge to Laodicea, he got him a wife, on whome he begate *Apollinarius*. They both floriſhed at Laodicea in the time of *Epiphanius* the ſophiſt, and hauing greate familiarity with him they were neuer ſeene out of his company. *Theodotus* Biſhop of that ſeae, fearinge greatly leſt their familiarity with him ſhoulde bringe them from the faith, and ſo fall to embrace paganiſme, forbadde them his company. They made no accompt of the Biſhops commaundement, but kept ſtill company with *Epiphanius*. In proceſſe of time *Georgius* the ſucceſſor of *Theodotus* hauinge oft aſſaied, and ſeinge he coulde by no meanes ſeparate them from *Epiphanius*, excommunicated them bothe, hopinge thereby with puniſhment to perſwade them to the contrary. But the yonger *Apollinarius* ſtomaking this dealinge, put confidence in his painted figures of Rhetorike, and inuented a newe opinion, the whiche at this day after the name of the author is called the hereſie of *Apollinarius*. Some doe affirme that they fell not out with *Georgius* for the aforeſayd cauſe, but for that they hearde him preache ſtraunge and contradictorie doctrine : affirminge ſometimes the ſonne to be like vnto the father as in the councell of Seleucia, at other tymes maintayninge the hereſie of *Arius*, and ſo for triflinge and lighte occaſion to haue fallen from the churche. Whileſt that no man gaue eare vnto them, they endeuored to eſtabliſhe a newe kinde of doctrine : firſte they taughte that God the worde, tooke manhoode accordinge vnto the order of incarnation without ſoule : againe recantinge the ſame, they affirmed he tooke ſoule, yet not the minde or reaſon (beinge the higheſt and chiefeſt parte of the ſoule) but that God the worde was ſhutte vp, included, and compriſed in man, in place of the minde. Onely in this they varie from the church which are called their followers, as for the Creed containing yͤ clauſe *Of one ſubſtance* to be in the bleſſed Trinitie, they ſtedfaſtly cleaue vnto it. But I will heare ceaſſe and differre the diſcourſe of bothe theſe *Apollinariuſes* vntill an other conuenient place.

Impaciencie cauſeth hereſie.

The hereſie of Apollinarius.

Cap. xxxvii.

Of the death of Conſtantius the Emperoure.

WHile the Emperoure *Conſtantius* remayned at Antioch *Iulianus Cæſar* had muche adoe in Fraunce with many barbarous nations. After that he had gotte the vpper hande the ſouldiers did ſo loue him that they proclaimed him Emperour. *Conſtantius* hearing of this, was wonderfully troubled and diſquieted in minde, ſo that the griefe thereof caſt him into a daungerous diſeaſe. Wherefore beinge firſt baptized of *Euzoius*, he made expedition to geue him battaile. And comming as farre as Mopſus wells, betwene Cappadocia and Cilicia, by reaſon of

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the great thought and ſorowe he conceaued of his vnlucky affayres,he fell into ẏ ſenſeles & heady ſickneſſe called Apoplexia ,& thereof preſently dyed,in the Conſulſhip of *Taurus* & *Florentius*, the third day of Nouēber, the firſt yeare of the two hūdreth,eightie,& fift Olympiad. *Cōſtātius* lyued fiue & forty yeares,he raigned thirtie eight,that is thirtene together with his father, and fiue and twentie after his fathers death. This ſecond booke compriſeth the hiſtorie of ſo many yeares.

Conſtantius dyed Anno Dom.365.

The ende of the ſeconde booke of the Eccleſiaſticall hiſtorie of Socrates.

THE THIRDE BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. I.

Of Iulianus his linage and bringing vp: alſo howe that being Emperour, he left Chriſtian profeſſion,and embraced paganiſme and gentilitie.

When the Emperour *Conſtantius* had departed this life in the borders of Cilicia, the thirde of Nouember within the Conſulſhip of *Taurus* & *Florentius*: *Iulianus* the eleuenth of December following,& the ſame Conſulſhip,leauing the weſt parts of the world,came to Cōſtantinople,& there was proclaimed Emperour. Now therfore in as much as I haue determined wͭ my ſelfe to diſcourſe of this Emperour *Iulian*, a mā paſſing eloquent,let none of his friends looke at my hāds for curious & lofty ſtile,as though it behoued my penne to coūteruaile ẏ excellēcie of ẏ perſon. But ſeeing our drift is otherwiſe bēt namely for to deliuer ẏ poſteritie in writing ẏ true hiſtories of ẏ church, we will follow accordīg vnto our former promiſe,a lowly & ſoft kind of phraſe correſpōdent vnto ẏ capacitie both of learned and vnlearned readers.Wherefore entring to diſcourſe of him we purpoſe to proceede in this order,after our preamble hath vſed a litle digreſſiō,& fet a ſmall cōpaſſe,for to lay downe his kinred, his nurture,& the maner how he attained vnto ẏ emperiall crowne. *Conſtantinus* ẏ Emperour who chaūged ẏ name of Byzantiū,& termed it Cōſtantinople,had two brethren of one father, but by diuers mothers,the one was *Dalmatius* ẏ other *Cōſtantius.Dalmatius* had a ſonne of his owne name:*Conſtātius* alſo had two ſōnes,*Gallus* & *Iulianus*. When as after the death of Cōſtantinopls foūder,ẏ yōger *Dalmatius* had ben ſlaine of ẏ ſouldiers:theſe orphanes likewiſe bereaued of their naturall father,eſcaped narowly the vnlucky ſucceſſe of *Dalmatius*, for they had bene cut of & diſpatched,had not ſickneſſe & diſeaſes(as it was thought incurable)ſaued *Gallus* life,& youthly age of eight yeare old preſerued *Iulianus* aliue,& kept him from ẏ tyrāts clawes. But after ẏ the Emperour was appeaſed,& his furie withdrawen frō raging againſt thē,*Gallus* was trained vp vnder ſchoolemaiſters at Epheſus in Ionia , where their auncetors had left either of thē great legacies. *Iulianus* alſo being come to ẏ ſtature of a ſprīgall,gaue him ſelfe to learnīg in ẏ cathedrall church of Cōſtātinople,where was a free ſchoole,he went in ſimple & meane attire,& was taught of *Macedonius* ẏ Eunuch.he learned grāmer of *Nicocles* ẏ Laconian:& Rhetorike of *Ecebolius* ẏ ſophiſt, who thē was a Chriſtiā. The Emperour *Conſtātius* prouided very well,leſt ẏ by hauīg an ethnike to his maiſter(for *Iulianus* was a Chriſtiā frō his cradell) he ſhould fall to ẏ ſuperſtitious idolatry of pagās. Whē he had profited very much in good diſcipline & godly literature, ẏ fame wēt of him amōg ẏ people,ẏ he was a man both able & fit to gouerne & beare office in the cōmon wealth.The which thing afterwards being then rife in euery mans mouth, diſquieted ẏ Emperour not a litle. Wherfore he cauſed him to be remoued from ẏ princely citie of Cōſtātinople into Nicomedia,& charged him not to treade in ẏ ſchoole of *Libanius* ẏ Syrian Sophiſt. *Libanius* then was expelled by ẏ ſchoolemaiſters of Conſtātinople,& kept a ſchoole at Nicomedia: who powred out ẏ poiſon of his cākred ſtomake & diſpleaſure cōceaued agaīſt ẏ ſchoolemaiſters in a certaine booke which he publiſhed agaīſt thē.& though *Iulianus* was therfore forbiddē to frequent *Libani⁹* leſſōs becauſe he

This ſecond booke compriſeth the hiſtorie of 2. yeares and 5. moneths duringe the raigne of Iulian & Iouinian the Emperours ending Anno Dom.368.

Iulian ſucceeded Conſtantius An. Dom.365.

Conſtantius.
Dalmatius.
Conſtantius.
Gallus.
Iulianus.

Macedonius the Eunuche.
Nicocles the Laconian.
Ecebolius the Sophiſt.

Libanius the Sophiſt.

profeſſed paganiſme and heatheniſhe literature:yet for all that,was he ſo in loue with his works, that he procured them vnto him ſecretly and by ſtelth,and peruſed them with greate labor and diligence.When he had taken good ſucceſſe and great profit in Rhetorike,it fell out that *Maximus* the philoſopher not the Byzantian the father of *Eucleides*,but the Epheſian,came to Nicomedia: whome the Emperour *Valentinianus* afterwardes founde to be a coniurer, and recompenced him with preſent death. but that (as I ſayde before) fell afterwards. At that time there was no cauſe that draue him thither, but the fame of *Iulian*. Of this man it was that *Iulian* learned the precepts of philoſophie: but as for religion he had ſuch a maiſter as inflamed his minde to aſpire vnto the imperiall ſcepter. When theſe thinges came to the Emperours eares, *Iulian* nowe muzinge betwene hope and fearefull hatred, howe he myght be voyde of ſuſpition, who of late had bene a true Chriſtian, but nowe an hypocriticall diſſembler, ſhaued him ſelfe, and counterfayted a monkiſhe life. For all that,priuely he applyed heatheniſhe and philoſophicall diſcipline, but openly he read holy ſcripture, ſo that he was made reader in the church of Nicomedia. Thus craftely vnder cloke of religion did he appeaſe the furious rage of the Emperour incenſed agaynſt him. Theſe things did he of feare,yet not diſpayring of hope,for he ſticked not to tell diuers of his familiar friends, that it woulde be a happie worlde if he were made Emperour. When it went thus with him, *Gallus* his brother was created *Cæſar*, who taking his iourney into the Eaſt came by Nicomedia for to ſee him. After that *Gallus* in a while after was ſlayne,immediatly from that time forth *Iulianus* was had in greate ſuſpicion of the Emperour, and therevpon commaunded that he ſhoulde be ſtraightly looked vnto. he eſpying fitt opportunitie to eſcape his keepers,conueyed him ſelfe away and ſaued his life. At length *Euſebia* ẏ Empreſſe, finding him by chaunce lurking in ſome ſecret and obſcure place,intreated the Emperour in his behalfe, that he would not onely doe him no harme: but alſo graunt him his lawfull fauour for to repaire to *Athens* for further knowledge in philoſophie.To be ſhort he ſent for him:made him *Cæſar*:gaue him his ſiſter *Helen* to wife: and ſent him into Fraunce for to wage battaile with ẏ barbarian nations which rebelled agaynſte their Chriſtian Emperour. For the Barbarians whome the Emperour *Conſtantius* had hyred a litle before to geue battaile vnto *Magnentius* the tyrãt, when as they preuayled nothing againſt him,they fell a ranſacking and ſpoyling of the cities within the Romaine dominions: and becauſe *Iulian* had but a greene head and of no great yeares,the Emperour gaue him charge to enterpriſe nothing without the aduiſe and counſell of his ſage & expert captaines. When ẏ they hauing this large commiſſion waxed negligent, ſo ẏ the Barbarians had the vpper hand:*Iulianus* permitted the captaines to banquet,to take their paſtime & pleaſure,& layd downe a ſett and certaine reward for euery Barbarian that was ſlayne, whereby he did the more incourage the ſouldiers. By this meanes it fell out that the power of the Barbarians came to nought, and that he him ſelfe was greatly beloued of his ſouldiers.The fame goeth that as he entred into a certaine towne,a greene garland hanging by a corde betwene pillours (wherewith commonly they are wont to trimme their houſes,and ſett forth the beautie of their cities)fell vpon his head, and fitted him very well,inſomuch that all the people then preſent,gaue a great ſhout thereat. for it was thought that the falling garland prognoſticated vnto him the glory of the imperiall ſcepter following after. Some ſay that *Conſtantius* ſent him againſt the Barbarians,hoping that in ſkirmiſhing with them he ſhoulde there be diſpatched. but whether they report truely or no I knowe not. For after that he had maryed him to his ſiſter, if then he ſhoulde pretende him friendſhip and practiſe miſchiefe towards him, what other thing were that then to procure vengeance to lyght vpon his owne pate. but whether it be thus or otherwiſe, lett euery man iudge as he thinkes beſt. When *Iulian* had ſignified vnto the Emperour the careleſſe and ſlouthfull diſpoſition and negligence of the captaines,he ſent him an other,that was valiant,ſeruiceable, and a man for *Iulianus* owne vayne.*Iulian* after his comming fought manfully with the Barbarians:who ſent an embaſſadour vnto him ſhewinge the letters patents and commiſſion of the Emperour that commaunded them to go into the borders of the Romaine countries.But *Iulian* layd their embaſſadour in hold, waged battaile with the multitude,ouercame the enemy,and ſent the king of the Barbarians captiue vnto the Emperour *Conſtantius*. After this lucky and proſperous ſucceſſe, the ſouldiers proclayme him Emperour. The emperiall crowne was not then preſent, but one of his trayne tooke a chayne of golde from about his necke, and compaſſed his head therwith in ſteede of the crowne. In this ſort it was that *Iulianus* beganne his raigne. What he did in time following, whether it became a philoſopher or no,let other men iudge that ſhall heare thereof. For he determined with him

Maximus the Epheſiã philoſopher was a coniurer,& therfore put to death.

Iulian a coũterfeyte ſhaueling.

Iulianus was made Cæſar, and ſent into Fraunce.

A garlande foreſhewing the crowne of the empire

Iulianus of the ſouldiers proclaymed Emperour,& crowned with a chaine of golde.

him ſelfe thenceforth to ſend no embaſſadour vnto *Conſtātius*, neyther to doe homage, or to honor him as his ſuperiour, patrone, or wellwiller: but to deale in all matters accordinge vnto his owne will and pleaſure. He altered the preſidents throughout euery prouince, he diſcredited *Conſtantius* in euery citie by reading openly and ſkoffing at his letters written vnto the Barbariās, ſo that all fell from *Conſtantius* & followed after *Iulianus*. In the ende he layd aſide all his hypocriſie & diſſembling of Chriſtian religiō. For as he paſſed throughout euery citie he ſet wide open their temples and idoll groues, he ſacrificed to pictures, and entitled him ſelfe an highprieſt: ſo that the pagans celebrated afreſhe their heatheniſhe & abhominable feaſts. When theſe things were thus brought to paſſe, he tooke occaſion to raiſe ciuill warrs againſt *Cōſtātius*, & procured (as much as lay in him) all miſerie, calamitie, & miſchiefe which accuſtome to follow warre, to be committed. Neither truly could this philoſophers mind haue bene throughly knowē without great ſlaughter & bloodſhedig, vnleſſe God (who is the only iudge of his owne ſecret coūcell) had without ẏ calamitie of others cut of frō his purpoſe ẏ other aduerſary. For as *Iulianus* cōtinewed amōg ẏ Thracians, tydings were brought him of *Conſtantius* death. Thus was the Romaine empire then deliuered from ciuill warres. Immediatly *Iulianus* got him to Conſtātinople, and forthwith deuiſeth how to winne the peoples harts, and to linke them vnto him in loue and obedience. He compaſſed with him ſelfe this craft. Knowinge of a certaintie that *Conſtantius* was deadly hated of all them that embraced the Creede contayninge the clauſe of One ſubſtance: partly for that he had depriued them of their churches, and partly alſo for that he had baniſhed and exiled their biſhops: vnderſtanding alſo that the Ethnickes could in no wiſe away with him, becauſe that he kept them from ſacrificinge, and that they hoped to ſee the day when their idoll groues ſhould be frequented, and their altars loded with ſacrifice: ſeeing that both theſe ſorts of men ſeuerally owed ſpite vnto the deceaſed *Conſtantius*, and to be ſhort how that all men abhorred the Eunuches, and deteſted the haynous ſpoyle of *Euſebius*: he craftely applyed him ſelfe to euery ſort, and framed his behauiour according vnto euery ones humor. He diſſembleth and flattereth with ſome: others he allureth wͭ benefites and ſwellinge pryde of hoped promotion. But euery where he proclaymeth, and all the world is geuen to vnderſtand his diſpoſition towards idolatrie. And firſt he inueyeth at ẏ crueltie of *Conſtātius*, next to the end he might make him odious amōg the cōmon ſort of people, he calleth home by edict ẏ biſhops he had exiled, cōmaūding alſo that their cōfiſcated ſubſtance ſhould be reſtored thē againe. He gaue charge that without any adoe ẏ ethnickes ſhould haue free acceſſe into their tēples: he made a law ẏ the Eunuchs ſhoulde make reſtitutiō of ſuch ſubſtāce as they had iniuriouſly takē away. he cōmaunded ẏ *Euſebius* the Emperours chiefe chāberlaine ſhould haue his head ſtrooke of his ſhoulders, not only for the great iniuries he offred to diuers mē, but alſo (as he was geuē to vnderſtād) for ẏ his brother *Gallus* through his malicious procurement had bene put to death. At lēgth he buryed *Conſtātius* honorably. Afterwards he rid ẏ court of ẏ eunuches, barbours and Cookes: the Eunuches, becauſe ẏ by their meanes it came to paſſe, that *Conſtātius* being diuorced frō his wife, maryed not againe: the cookes, becauſe he had vſed a ſpare kind of dyet: the barbours, becauſe (as he ſayd) one was inough for a great many. For the aforeſayd cauſes he baniſhed theſe kind of men out of his pallace. He turned out diuers of the notaries to their former trades, and vnto ſome he cōmaunded that the ſtipend dew vnto ſcriueuers ſhoulde duely be payed. Moreouer he cōmaunded that the ordinary cariadge prouided for neceſſaries, ſhoulde no more be by Mules, Oxen, and Aſſes: but permitted that in ſuch publique affaires the onely vſe of horſes ſhoulde be retayned. There be but fewe which commende theſe his doinges, and ſure I am, there be many that diſcommende them: becauſe that in remouing the admiration and glorie of the emperiall treaſure and ſumptuous magnificence, whereat many dyd wonder, he brought the Empire into an abiect porte, and contemptuous kinde of ſtate. In the nyght he made orations, and pronounced them the day followinge in the Senate: ſo that he alone of all the Emperours from the raygne of *Iulius Cæſar*, vnto his tyme was hearde to ſound orations in the Senate. Although he fauoured greately and bare ſingular good wyll vnto all learned men and paynefull ſtudents, yet aboue all others he eſteemed ſuch as profeſſed philoſophie, ſo that the fame thereof beynge bruted abroade, all ſuch kinde of men bragginge not a little of theyr profeſſion frequented vnto the Emperours pallace, of which number manie attyred in mantells, were more reuerenced for theyr peltinge habite then theyr profeſſed doctrine. All theſe ſorte of men became heauie friendes vnto the Chriſtians, as lewde varletts they alwayes applyed them ſelues to the Emperours relygion. The Emperoure him ſelfe beynge puffed vp beyonde all

Iulian the Emperour is become an Apoſtata, & ſo was he called vnto his ende.

The policie of Iulian for the winninge of the people

Eunuchs, Barbours, & Cookes were baniſhed the Emperours court.

meaſure with the ſwellinge pryde of vayne glorie, wrote a booke the which he intituled *Cæſares*, wherein he bitterly inueyed againſt all the Emperours his predeceſſors. Beyng alſo of the ſame minde, and hauing his ſtomacke diſtempered with the cancred poyſon of malice, he made declamations and inuectiues againſt the Chriſtians. In that he baniſhed Cookes and Barbours out of his courte, we haue to gather that therein he played the parte rather of a philoſopher then of an Emperour: and in that he opprobriouſly taunted and reuyled his aunceto rs, he ſhewed him ſelfe playnely to be neyther philoſopher, neyther Emperour. For both thoſe ſortes of men are voyde of malicious backbytinge, and deſpitefull enuie. For euen as it behoueth the Emperour to ſeeke after thoſe precepts of philoſophie which tende to the moderation and modeſtie of minde: ſo the Philoſopher if he imitate the Emperour in all thinges, he ſhall paſſe the boundes of his callinge, and forgett his profeſſion. Thus much briefly of the Emperour *Iulians* linage, his bringinge vp and diſpoſition, alſo howe he came to be Emperour: nowe let vs returne to diſcourſe of the eccleſiaſticall affayres within that tyme.

Cap. II.

Of the commotion riſen at Alexandria, and the death of Georgius.

IT fell out vpon this occaſion at the beginninge, that there roſe a greate vprore at Alexandria. There was a certaine place within the citie, which of old time lay all waſt and open, full of all filth and vncleaneſſe, where the Ethniks (with rites and ceremonies done to the honor of *Mithra*) accuſtomed to offer vp men for ſacrifice. This platt of ground ſeruing to no vſe or purpoſe, *Conſtantius* gaue to the church of Alexandria. *Georgius* purpoſing with him ſelfe to founde there a church, cauſeth the ground to be ridd, and the filthe to be caryed away. Hauing purged the place, there was found a chauncell of great heyghth where the Ethniks had layd vp the reliques of their myſteries. There was alſo found therein an infinite number of dead mens ſkulles, both of yonge and olde, the which as we are geuen to vnderſtande, were ſlayne when the Pagans vſed bowells and intraylls for diuination and deueliſh ſouthſaying, thereby to daſell and bleare the eyes of ſimple and ignorant ſoules. When theſe were found in the veſteryes and ſecret cloſets of *Mithra*, the Chriſtians went about to diſcloſe vnto the world their practiſes, to the end their fond ceremonies myght be derided of all men. They cary about the bauld ſkulls of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria perceyuing their drift, ſtomaked the Chriſtians, boyled within them ſelues for anger, tooke that which firſt came to their handes, ſett vpon them, and ſlewe of them euery kind of way: ſo that ſome were runne through with ſwords, ſome other brayned with clubbs, other ſome ſtoned to death, ſome ſtrangled with halters about their necks, ſome other were nayled to the tree, caſting in their teeth the death of the croſſe. In the end, as cōmonly it falleth out in ſuch hurlyburlyes, they held not their hands, no not from their deareſt friends: one friende fell vpon an other, the one brother ſought the other brothers lyfe, the parents put theyr children to death, and to be ſhort the one cutt the others throte: ſo that the Chriſtians were fayne to ceaſſe from rydding the filth and foule cloſetts of *Mithra*: and *Georgius* was of the gentils pulled out of the church by the eares, tyed to a camell, torne in peeces, and burned to aſhes, together with the beaſt.

The Perſians worſhipped the ſonne, which they called Mithra.

The death of Georgius biſhop of Alexandria,

Cap. III.

Howe that the Emperour taking grieuouſly the death of Georgius, rebuked ſharply in his letters the people of Alexandria.

THe Emperour beyng wonderfully moued with the death of *Georgius*, wrote bytter letters vnto the people of Alexandria. The reporte goeth, that ſuch as conceaued diſpleaſure agaynſt him in the quarell of *Athanaſius*, committed theſe thinges agaynſte *Georgius*, for to diſpatche him out of the way. But in my opinion they that be at variance amonge them ſelues, moſt commonly holde together when neceſſitie conſtrayneth them, in tumultes and ſeditions to withſtand the violence of deſperate and damned perſons. Wherfore the Emperours epiſtle chargeth not the Chriſtians ſeuerally, but all the inhabitants of Alexandria. *Georgius* (as it is very lyke) had diuerſly moleſted and greeued them all, and therefore the people was furiouſly ſett on fiery ſeditiō. that the Emperour wrote generally vnto ỹ whole multitude heare out of his epiſtle as followeth. The Emperour *Cæſar Iulianus, Maximus, Auguſtus*, vnto the people of Alexandria ſendeth

The epiſtle of Iulian

ſendeth greetinge. Although it falleth out amongeſt you that there is no reuerence geuen vnto *Alexander* the founder of your citie, or (that vvhich is greater) if ye ſtand in no avve of the great and moſte holie God *Serapis*: yet doe I greately maruell that you vvere ſo voyde of common reaſon, naturall affection, and honeſt ciuilitie and that (vvhich with modeſtie I may add thereunto) you had ſo little conſideration of our perſon, vvhome not onely the greate God *Serapis* but alſo all the other godds haue thought vvorthie to be Emperour of the vvhole vvorlde, vnto vvhome it ſhoulde haue bene your parte to haue had recourſe, and to haue geuen vs the hearinge of all ſuch iniuries vvhatſoeuer you had ſuſtayned at the handes of levvde and diſobedient perſons. But peraduenture the boylinge heate of anger, and the furious motion of the mynde, ouershadovved your vvytts, and blynded your eyes, the vvhich moſt commonly beynge remoued from the ſeate of reaſon, is vvont to committe ſuch cruell and haynous actes. And though the fonde humour of ſedition feedinge on malice, vvas hyndered a little: yet for all that it brake out to the contempt and ouerthrovve of the lavves. You therefore ſeynge ye are numbred amonge the people and inhabitants of Alexandria, vvhome neyther reaſon coulde perſvvade, neyther ſhame vvithdravve from attemptinge the thynges, for the vvhich you myght haue iuſtly deteſted them: I charge you in the name of *Serapis* tell mee, vvhat vvicked fiende hath thus furiouſly prouoked you to ſeeke the death of *Georgius*? you vvyll ſaye peraduenture he incenſed agaynſte you the moſt bleſſed Emperour *Conſtantius*: that he procured a bande of armed ſouldiers to be brought into your ſacred citie: that the Liuetenant of Ægypt ranſacked and kept from you the moſt holie temple of God, caryed avvay thence the images, the monuments, & glorious ornature prouided for the ſolemnitie of ſeruice: and alſo that vvhen you not digeſtinge thoſe haynous acts, endeuoured (and that not vvithout iuſt cauſe) to maynetayne the quarell of your god, yea rather to retayne the glorious ornaments of your greate god, the ſame Liuetenant contrarie to all reaſon both vniuſtly and vvyckedly ſett vpon you vvith armed ſouldiers, vvho fearing more the diſpleaſure of *Georgius* the byshop, then of *Conſtantius* the Emperour, thought beſt in ſuch ſorte to ſaue him ſelfe. For novve of a longe vvhyle he had behaued him ſelfe more orderly and ciuilly then tyrannically diſpoſed tovvardes you. For the vvhich cauſes you vvere incenſed agaynſte *Georgius* the open aduerſarie of the godds, and haue thus defyled vvith conſpiracie and ſlaughter your holie citie, vvhen as you myght haue ſued him in the lavve, and brought him to his tryall, and the ſentence of the Iudges. In ſo doinge this haynous offence had not broken out into bloodshedinge and horrible murther: but vvoulde haue pacified the matter in æquall ballaunce and preſerued you vvithout harme or domage: it vvoulde haue sharpely punished the authour of ſuch levvde practiſes, and kept vnder all them vvhich not onely deſpiſe the gods, but alſo ſette at nought ſuch noble cities and famous aſſemblies, ſuppoſinge the crueltie they exerciſe vpon them to be a furtherance vnto their povver and authoritie. Conferre this my epiſtle vvith that vvhich of late I ſent vnto you, and weye diligently the difference betvvene them. In the former I haue highly commended you, but novve in the later I take the immortall godds to vvitneſſe, vvhen that I endeuour (as duetie requireth) to prayſe you, the horrible offence vvhich you committed, ſtoppeth my mouth, and ſtayeth my penne. VVhat? dareth the ſubiect as a madde dogge pull man in peeces vvith his teeth? ought not he be ashamed of ſo haynous an offence? Is this to purifie and clenſe the handes, and to holde them vp ſtreatched vvide vnto the gods, as if they vvere not polluted vvith the blemishe and infamie of murther? But *Georgius* had no other then vvas devve vnto his deſert, and peraduenture I my ſelfe might iuſtly haue affirmed that by all ryght he shoulde haue ſuffered farre vvorſe. But you vvill ſay, that he deſerued it for his dealinge tovvards you: and therein I am of your opinion. But if you ſay that it behoued you to punishe him, that vvill I in no vvyſe graunte. You haue lavves, the vvhich ought greatly to be honored and embraced of all men both publiquely and priuately. But notvvithſtandinge though it commonly fall out, that manie be founde faultie and ſeuerall treſpaſſors, yet ought vve to fauour the publique ſtate of the common vvealе, to obey the lavves, and in no vvyſe to violate the auncient and godlie decrees. Thinke your ſelues happie (O ye people of Alexandria) that this haynous offence vvas committed by you in my tyme, for I can not in maner chuſe but embrace you vvith brotherly affection, partly for the reuerence I ovve vnto God, and the affection I beare vnto my graundfather of the ſame title vvith me, vvho ſometyme gouerned both Ægypt and your citie. For the prince

the Apoſtata vnto the inhabitants of Alexandria.

Nicephorus in ſteede of graundfather readeth Vncle.

that vvyll not brynge him ſelfe vnder the gyrdle of his ſubiect, the diſcrete and vpryght magiſtrate may not vvinke at ſo haynous an offence of the people, leſt that neceſſitie conſtrayne to cure ſo greeuous a maladie vvith farre greater griefe, and more deſperate medicine. But I for the aforeſayd cauſes doe applie vnto theſe your ſores moſt gentle and tollerable ſalues, to wete exhortation and curteous language: vvhervnto I am certainely perſvvaded you vvill yeelde, if you be the men I take you for, deſcendinge of the auncient ſtocke of the Græcians, & retaining in your breaſts that noble & valiant courage, hauing alſo all the properties of curteous and ciuill life (I ſpeake vnto you my louinge citizens of Alexandria) impreſſed in the ſecret cloſets of your mindes. This was the epiſtle of the Emperour.

Cap. IIII.

Howe that after the death of Georgius, Athanaſius returninge vnto Alexandria, tooke agayne the gouernement of the biſhopricke. of Lucifer and Euſebius: and howe that Lucifer made Paulinus byſhop of Antioche.

Athanaſius returneth to Alexandria after the death of Cōſtantius.

Not longe after the people of Alexandria receaued with louinge and cheareful mindes their byſhop *Athanaſius* returninge from exile, at what tyme alſo the *Arians* were baniſhed the Chriſtian congregations, and the Church reſtored to the gouernment of *Athanaſius*. But the *Arians* meetinge in priuate houſes, appoynted *Lucius* to ſucceede *Georgius* in the byſhopricke. At that tyme thus went the affaires of Alexandria. * In the meane whyle *Lucifer* and *Euſebius* by the Emperours edict were called home from baniſhment. *Lucifer* was byſhop of Caralitanum a citie in Sardinia: *Euſebius* (as I ſayde before) was byſhop of Vercellæ a citie of the Ligurian Italians. Both they returninge from the hygher countries of Thebæ, conſulted together by what meanes they myght recouer their byſhopryckes without preiudice to the canon and decree of the churche.* Wherefore after aduiſement taken it ſeemed good that the one of them (I meane *Lucifer*) ſhoulde goe to Antioche in Syria: the other, that is *Euſebius*, ſhoulde take his voyage to Alexandria, where by the meanes of *Athanaſius* a Councell myght be called together, and the canons of the church therein confirmed. *Lucifer* ſent thither a Deacon, ſignifyinge by him that he woulde ſubſcribe vnto the decrees of the Councell. He him ſelfe went to Antioche, where he founde the ſtate of the churche very troubleſome. For the multitude was deuided, and the congregations at variance, not onely by reaſon of *Euzoius* hereticall opinion, but alſo (as I ſayde before) becauſe that the ſect of *Meletius*, for the ſingular fauour they bare vnto him, ſeuered them ſelues from the faithfull. *Lucifer* therefore when he had ordayned *Paulinus* to be byſhop of that ſeae, departed thence.

*Cap. 5. in the Greeke.

*Cap. 6. in the greeke.

Cap. 7. in the Greeke.

Cap. V.

Howe that Euſebius ioyninge with Athanaſius called a Councell at Alexandria, where the bleſſed Trinitie was pronounced to be of one and aquall ſubſtance.

The councel held at Alexandria condemned the Arians, Apollinarians, and Macedonians.

After that *Euſebius* came to Alexandria, he dealte earneſtly with *Athanaſius* for the ſummoninge of a Councell: ſo that the byſhops aſſembled out of diuers cities: decreed very neceſſarie doctrine: confirmed the diuinitie of the holie Ghoſt to be of one ſubſtance in the bleſſed Trinitie: affirmed the ſonne of God at his incarnation, to haue taken not onely humaine fleſhe, but alſo a reaſonable ſoule, as the auncient fathers of olde haue deliuered vnto vs. They woulde not eſtabliſhe neither thruſt into the church of God any newe opinion. But ſuch things as of old were inioyned by eccleſiaſticall decree, and layd downe vpon good conſideration by ſuch as were wiſe, learned, and zelous Chriſtians. For thus did the elders of old tyme reaſon of this matter, and deliuer in wrytinge vnto the poſteritie. *Irenæus*, *Clemens*, *Apollinarius* biſhop of Hierapolis, and *Serapion* byſhop of Antioch, haue wͭ generall conſent layd downe euery where throughout their works, that the ſonne at his incarnation was endued with reaſonable ſoule. Moreouer ẏ councell ſummoned for the hearing of *Cyrillus* cauſe, who was biſhop of Philadelphia in Arabia, ſignified ẏ ſelfe ſame by their letters vnto *Cyrillus*. *Origē* likewiſe who throughout his works teacheth ẏ the ſōne in takīg fleſhe tooke alſo ſoule: yet in ẏ ninth homily vpō Geneſis, he openeth this myſtery more plainly, where at large he diſcourſeth how ẏ *Adam* bare ẏ figure of *Chriſt*, & *Eue* ẏ figure

figure of the church. Hereof *Pāphilus* and *Euſebius* who of him tooke his appellation, are witneſſes ſufficient. for both they imploying their labor ioyntly for to penne in paper the life of *Origen*, and preuenting wͭ Apollogies in his behalfe the ſclaūderous accuſations of the aduerſaries: haue affirmed ẏ *Origen* was not the firſt that entreated of this matter, but ẏ he interpreted vnto the poſteritie the myſticall tradition of the church in ẏ behalfe. Moreouer the biſhops which mett in the councell of Alexandria, haue diſcuſſed the controuerſie of the clauſe of eſſence and ſubſtance. For *Oſius* biſhop of Corduba in Spaine (of whome we haue ſpoken before) being ſent by the Emperour *Conſtantine* to appeaſe the tumult rayſed by *Arius*, in diſputinge of eſſence and ſubſtance, to the ouerthrowe of *Sabellius* the Aphricks opinion, he miniſtred occaſion to the rayſinge of a newe controuerſie. But at that tyme there was not a worde of this matter in the Councell of Nice: for afterwards when diuers contended and reaſoned among them ſelues hereof, this councell tooke order toutching the clauſes of eſſence and ſubſtance, and decreed: that in handling the diuinitie of God there ſhould thenceforth no mētiō be made of theſe words: affirming ẏ the word eſſence was not founde in holie ſcripture, and that the Apoſtle in deliueringe the grounde of doctrine, was conſtrayned of neceſſitie to vſe the word ſubſtance. But they decreed farther that in an other ſenſe, to the end the opinion of *Sabellius* might be rooted out, theſe words were to be admitted: leſt that through the want of proper wordes we ſhould be compelled to imagine the thinge of three names to be as one, but that the ſeuerall names of the bleſſed Trinitie ſignifie and ſett forth God, to ſubſiſt by him ſelfe in proper ſubſtance. Theſe were the things decided in that Councell. I ſee nothinge to the contrarie, but that preſently alſo we may laye downe what we learned and read of the wordes eſſence and ſubſtance. Such as laboured in Greece to ſett forth the ſage doctrine of the Grecians, gaue vs to vnderſtande, that the worde Eſſence was diuerſly to be taken, and had many ſignifications: but of the word Subſtance they made no mention at all: nay *Irenæus Grammaticus* in his Atticke Dictionarie termeth it a barbarous worde. He ſayeth moreouer that it can not be founde in any auncient writer, and if that perchaunce we lyght vpon it, that it was neuer meant in the ſenſe we take it: That *Sophocles* in his Tragedie of Phœnix, taketh Hypoſtaſis for wyles or conſpiracie, and *Menander* for ſauce, and it ſignifyed alſo lees or dregges of wyne. For though the auncient Philoſophers haue not vſed this worde, yet we ſee that the later wryters haue taken it very oft for Eſſence. But we haue ſpoken before that the definition of Eſſence was deliuered to haue diuers ſignifications. If that Eſſence may be compriſed by definition, howe, when we entreate of God which is incomprehenſible, can we properly vſe this voyce? *Euagrius* in his booke intituled The Monke, exhorteth vs to refrayne from raſhe and vnaduiſed reaſoninge of the Godhead: he forbyddeth the definition of the diuinitie of God, becauſe it is a ſimple thinge. For definitions (ſayeth he) are alwayes of concrete and compound things, not of the abſtract and ſimple. His wordes are theſe: Euery propoſition, as the Logicians doe vvrite, hath eyther *Genus*, of vvhome it may be verifyed, or *Species*, or *Differentia*, or *Proprium*, or *Accidens*, or that vvhich dependeth of theſe: But in the handlinge of the bleſſed Trinitie, none of all theſe is to be required, becauſe it can not be layde dovvne, neyther expreſſed by vvordes, therefore it is not to be defined, but reuerently to be runne ouer vvith ſilence. So farre preſently out of *Euagrius*, but hereafter more at large. We of our owne parte, although we ſeeme to haue digreſſed, yet in ſo much theſe things appertayne vnto the diſcourſe of our preſent argument, we haue thought good to lay them downe here.

Oſius. b. of Corduba going about to remoue one opiniō, gaue occaſion to rayſe an other.

Hebr. 1.

Irenæus Grāmaticus.

Euagrius in lib. Monach.

Cap. VI.

Cap. 8. in the Greeke.

The Apollogie of Athanaſius in defence of his flyght in the tyme of perſecution:

Athanaſius at that very tyme read in the hearinge of ſuch as were preſent an Apollogie, the which he had written a litle before in his owne defence, when as by reaſon of the armed ſouldiers that beſett the churche of Alexandria, and ſought his lyfe, he was fayne to leaue all and runne away. Whereof I haue thought good at this preſent to alleadge ſome ſuch parcell as may ſeeme to brynge moſt profitt vnto the louing reader, leauinge the whole diſcourſe beynge ſomewhat ouer longe vnto the labour and induſtrie of the paynefull ſtudents. Beholde (ſayth *Athanaſius*) the lewde practiſes of vvicked perſons. Although they are priuie vnto theſe haynous offences, yet for all that they are nothinge aſhamed of the contumelyes and cruell

Athanaſius read his Apollogie in the councell of Alexādria

The Apollogie of Athanaſius writtē

in his owne defence agaynſt the ſclaunderous mouths of the Arians.

tyrannie they exerciſed againſt vs : but charge vs (in their opinion) vvith a foule ſpott and ble-
mishe of infamie,for eſcapinge the handes of cutthrotes and bloodſuckers, yea they beshrevve
them ſelues, that they diſpatched vs not out of the vvay. Moreouer to the ende they may ſtayne
my credite and æſtimation, they fall to accuſe me for faint courage, and timorous diſpoſition,
being forgetfull that vvhileſt they blaſed theſe thinges to my diſpraiſe, they turned the shame
to light vpon their ovvne pates. For if it be a diſcredite to flie the handes of the tyrant, hovve
much more to perſecute mē vnto the death. He that flieth ſeeketh meanes to ſaue his life, but he
that perſecuteth goeth about to procure the others death. That vve shoulde flie in ſuch caſes
the ſcriptures are on our ſide, but in thurſtinge after the bloode of our brother, the commaun-
dement is broken, and the author thereof is founde chiefe cauſe of the flight. If they blame a-
ny man for geuinge them the ſlippe, they are vvorthie of farre greater shame and reprehenſion.
For lett them ceaſſe from perſecutinge and threatninge of death, then vvill the other remaine
ſtill, and not runne avvay. But their ſpite and malice hath no ende, they doe nought elſe ſaue
deuiſe feates to bringe men vnto deſtruction, yea vvhen they knovve full vvell that the flight
of the perſecuted is a foule shame vnto the perſecutours. For no man flieth the gentle and
1.*Reg*.22. meeke, but rather the cruell and vvicked man. They that vvere greeued and farre indetted vnto
others, gaue *Saul* the ſlippe, and fledde vnto *Dauid*. VVherefore theſe men goe about to diſ-
patche ſuch as conuey them ſelues out of their vvay, leſt the levvdneſſe of Bishops be manifeſt-
ly knovven, vvithout doubte herein they ſeeme to be ſtarke blinde. For looke hovve euident
the flyght is, farre more apparent vvyll theyr ſlaughter and banishmentes ſeeme vnto the
vvorlde. If they murther men, death no doubt lifteth her voyce, and ſoundeth out their cruel-
tie : if they fall a banishinge of them, therein they ſett vp monuments to the remembrance of
their vvicked doinges. Had they bene in theyr ryght vvitts, they might haue eaſilie percea-
ued their ovvne follie, and them ſelues ouerthrovven in their ovvne deuiſes. But in that they
are bereaued of their vvittes and beſide them ſelues, they fall a perſecutinge of others, and
vvhile they endeuour to miſchiefe others, they perceaue not their ovvne malice and impietie.
If they reprochefully charge them which hide them ſelues from ſuch as ſeeke their liues, and ac-
cuſe them for flienge the handes of the perſecutor, what haue they to ſay (I beſeche you) vvhen
Gen.27. they heare that *Iacob* fledd from the face of his brother *Eſau*, and that *Moſes* for feare of *Pharao*,
Exod.2. conueyed him ſelfe to *Madian*? VVhat haue theſe contentious quarellers to ſaye vnto *Dauid*,
1.*Reg*.18.19. vvho fledd from *Saul*, vvhich ſent of his garde out of his houſe to ſlaye him : hid him ſelfe in a
20.21.22.23. caue : counterfeited his perſon vntill that ſubtly he had paſt *Abimelech* the prieſt, and auoyded
27. their layinge of vvaite for him? VVhat anſvvere can theſe rashe bablers geue, vvhen they ſee
3.*Reg*.17.18. that the greate prophete *Elias*, vvho ſo deuoutly called vpon the name of God, and rayſed the
19. dead, vvas faine to hide him ſelfe from *Achaab*, and runne away becauſe of the threats of *Ie-*
3.*Reg*.18. *zabel*? For it is written howe that in thoſe dayes, the ſonnes of the prophets beinge ſought for,
hid them ſelues, and through the helpe of *Abdias* lurked in denns. VVhat haue they not read
Mat.26. theſe auncient ſtories? vvhat, are they ignorant alſo of ſuch thinges as the Euangeliſts haue
Act.9. vvritten? For the Diſciples fearinge the Ievves, ſtole them ſelues from amonge them. More-
2.*Corinth*.11. ouer *Paul* beynge at Damaſcus, and ſought out by the gouernour of that countrey, vvas
lett dovvne ouer the vvall in a basket, and ſo eſcaped the magiſtrate. Seeinge that holie
ſcripture hath thus remembred the behauiour of holie men, vvhat coulourable shyfte can
they finde to cloke their impudent dealinge? If they charge them vvith timorous feare, the
fault recoyles and lighteth vpon their owne diſtempered brayne : If they report it to be contra-
rie to the will of God, then are they founde altogether ignorant of the vvorde of God. For it is
Num.35. commaunded in the Lawe, that ſanctuaries and cities of refuge, shoulde be ordayned for ſuch
Deut.4. as vvere purſued to death, vvhere after they had fledde vnto them, they might lyue in ſafe-
Deut.19. tie. Furthermore the vvorde of the father vvhich in olde tyme ſpake vnto *Moſes*, hath
Ioſue.20. commaunded in theſe laſt dayes : VVhen they shall perſecute you in this cytie, flye into
Mat.10. an other. And agayne : VVhen you ſee (ſayeth Chriſt) the abhomination of deſolation,
Mat.24. mentioned in the Prophete *Daniel*, ſtandinge in the holie place, (he that readeth lett him
Mar.13. vnderſtande it) then lette them that be in Iudæa, flye vnto the mountaynes : he that is on
Luc.21. the houſe toppe, lette him not come dovvne to take ought out of his houſe : and lett not
him that is in the fielde, returne home for his raymente. The vvhiche vvhen holie men
had learned, they framed their trade of lyfe agreeable therevnto. For looke vvhatſoeuer
the

he Lorde commaunded at that tyme, the ſame he vttered by the mouthes of his Saincťes, yea before his incarnation. And this is the vvay to perfection, for men to performe that in deede, vvhich the Lorde commaunded in vvorde. VVherefore the vvorde of God being made man for our ſakes, ſticked not to hide him ſelfe, as vve commonly doe, vvhen he vvas ſought for: and agayne to flie, to the ende he might auoyde the conſpiracie of the Phariſes vvhich perſecuted him. For euen as by pacient ſufferance of hunger and thurſt, and ſuch kinde of miſeries he vvoulde shevve him ſelfe to be true man: ſo alſo by flyinge avvay from the face of the aduerſary. Moreouer euen from the very cradle and ſvvadling cloutes, as ſoone as he had taken fleshe of the virgine, being as yet but a childe, he gaue charge vnto *Ioſeph* by the Angell, ſaying: riſe, take the childe together vvith his mother and flie into Ægypt, for it vvill come to paſſe that *Herode* vvill goe about to ſeeke the life of the childe. Likevviſe after the deſeaſe of *Herode*, vvhen he hearde that *Archelaus* the ſonne of *Herode* raygned in his ſteede, it pleaſed him to goe aſide into the partes of Nazareth. Aftervvardes vvhen he made him ſelfe manifeſt to be God, and healed the vvithered hande, the Phariſes vvent out and tooke councell hovve they might diſpatche him: but *Ieſus* perceauinge their conſpiracie, conueyed him ſelfe from amonge them. Agayne vvhen he reſtored *Lazarus* to life, from that daye forth (ſayth the text) they tooke councell hovve they might put him to death. *Ieſus* therefore after that tyme shevved not him ſelfe openly amonge the Ievves, but departed vnto a ſolitary place adioyning vnto the vvilderneſſe. Beſide all this vvhen our Sauiour auoutched, ſaying: before *Abraham* vvas, I am: the Ievves tooke vp ſtones for to throvve at him: but the Lorde hid him ſelfe, and vvent out of the temple, and paſſing through the middeſt of the thronge, eſcaped avvay. VVhen they ſee theſe examples (but they ſeeing as it is vvritten doe not ſee) and bethinke them ſelues of theſe preſidents, are they not invvardly pricked in conſcience, vvhen as they preſmue thus vnaduiſedly to bolt out ſentences, and ſit in iudgment both vpon the ſayings and doings of our Sauiour? To this purpoſe vvas that of Ieſus, vvho vnderſtanding of the beheading of *Iohn* the Baptiſt, and the buryirg of his body by his diſciples, tooke shiping & wẽt aſide into a deſert place. Thus the Lorde him ſelfe both did theſe thinges, and taught the ſame. I vvoulde to God theſe men vvoulde novv at length be ashamed of their doings, and ceaſe euen preſently from ſclaundering of true profeſſors: and not proceede on further in their furious diſpoſition, charging yea our Sauiour him ſelfe vvith timorous feare and faint corage, blaſpheming vvith all might the maieſtie of his bleſſed name. but no man can avvay vvith ſuch kinde of perſons, that are vvholy geuen ouer vnto all vngracious behauiour, it may eaſily be proued that they are altogether ignorant vvhat the Euangeliſts haue left vs in vvriting. The cauſe that moued our Sauiour to flie and goe aſide (being layde dovvne in the Goſpell) ſeemed not onely to be agreeable vnto reaſon, but vvas in very deede moſt true: vve therefore haue to coniecture that the ſame by all likelyhoode happened vnto all the *S*aincťes of God. for vvhatſoeuer thinges are vvritten to haue chaunced vnto our Sauiour, after the maner of men, vve haue not referre the ſame vnto all mankinde: in ſo much he tooke our nature vpon him, and liuely expreſſed in him ſelfe the humane affections of our fraile conſtitution: euen as it is vvritten in the Goſpell after *Iohn*: they ſought to take him but no man laide handes vpon him, becauſe that his houre vvas not as yet come. Yea before this came about, he ſayde vnto his mother: Mine houre is not as yet come. He ſpake alſo vnto them that vvere called his brethren: my tyme is not yet come. Agayne vvhen the houre vvas come, he ſayd vnto his diſciples: ſleepe on novv and take your reſt, beholde the houre is at hande, the ſonne of man shalbe betrayed into the handes of ſinners. Therefore neyther ſuffred he him ſelfe to be taken before his tyme vvas come: neyther hid he him ſelfe, vvhen the houre vvas at hande, but yelded him ſelfe vnto the enemie. In like ſorte the bleſſed Martyrs in the great heate, and troublſome ſtormes of perſecution vvhiche often came to paſſe, being purſued by men fledde avvay, and hid them ſelues in ſecret and ſolitary places, but being taken they valiantly encountred vvith the aduerſaries & ended the combatt vvith martyrdome. These were the reaſons of *Athanaſius* layd downe in his Apollogie the which he wrote in the defence of his departure from his biſhopricke in the time of perſecution.

Iohn.8. Math.2. Math.2. Math.12. Ioh.11. Ioh.8. Math.13. Math.14. Ioh.7. Ioh.2.7. Math.26.

Cap.9.in the Greeke.

Cap. VII.

Euſebius after the councell held at Alexandria was broken vp, returned to Antioch, where he founde the people at variance by reaſon that Paulinus was there choſen Biſhop: and when that he coulde not preuaile among them with exhortations to peace and vnitie, he gott him home to his owne biſhoprick of Vercellæ.

EVſebius Biſhop of Vercellæ immediatly after the diſſoluing of the councell gott him to Antioch. but when he founde *Paulinus* whome *Lucifer* had aſſigned to be their Biſhop, and the people deuided into two partes (for the ſect of *Meletius* had ſeuerall conuenticles by them ſelues) he was wonderfull ſorie, becauſe they did not all agree vnto the election of *Paulinus*. for in his ſecret opinion he condemned the act, yet becauſe of the reuerence he owed vnto *Lucifer* he concealed his ſentence: and as ſoone as he promiſed by ſummoning of a councell that he would prouide for their quiet ſtate, he left them and went his way. but firſt of all when as afterwards he had done his beſt for the reconciling of the brethren that were at variance, yet all was to no purpoſe. for *Meletius* returning from exile and finding his complices to frequent ſecret meetings and conuenticles, became their ſuperintendent. all the other churches that were there abouts were vnder *Euzoius* the Arian. *Paulinus* had but one litle pariſh within the citie, of the which *Euzoius* did not depriue him, becauſe of the reuerence he owed vnto him. *Meletius* had his conuenticles in the ſuburbes without the walls of the citie. For that time, when the affayres went in this ſorte, *Euſebius* tooke his leaue of Antioch. *Lucifer* vnderſtanding that *Euſebius* miſliked with that election of his, tooke it very contumeliouſly and was altogether impacient. He refuſed therefore to communicate with *Euſebius*, and being kindled with the fiery flame of contention, he reiected the canons of the councell. theſe thinges falling out in thoſe heauy tymes and tempeſtuous ſeaſons for eccleſiaſtical affayres miniſtred occaſion that many fell from the fayth: ſo that a newe ſect called the Luciferian hereſie then firſt ſprange vp. but *Lucifer* coulde not haue his fill, neyther ſatisfie him ſelfe with anger, becauſe that he bounde him ſelfe with his owne promiſes, ſent vnto the councell by his Deacon (who ſubſcribed thereunto in his name) to geue his aſſent. Wherefore hauing agreed (though againſt his will) vnto the canons of the church, he gott him vnto his owne biſhoprick in Sardinia. But they which fretted within them ſelues no leſſe then he, as yet doe remaine out of the Churche. *Euſebius* paſſing throughout the contries of the Eaſt cured and confirmed like a cunning Phiſicion ſuch as were weakelings in the faith: reſtored them to their former health, and inſtructed them in the doctrine of the Church. Thence he went into Illyrium & comming into Italie in like ſort he diligently preached the worde of God.

> Impaciency bringeth hereſie.
>
> The hereticall ſect of the Luciferians.

Cap.10.in the greeke.

Cap. VIII.

Of Hilarius Biſhop of Poetiers in Fraunce.

HIlarius Biſhop of Poetiers a citie of Guyan inſtructed diligently both the biſhops of Italy and alſo of Fraunce, in the canons of the Catholick fayth before the comming of *Euſebius*. for he firſt after his returne from exile had preuented him in thoſe prouinces. but both of them very abſolutely confirmed the fayth. *Hilarius* being endued with the gift of eloquence wrote in the latine tonge: expounded the canon contayning the clauſe of one ſubſtance: proued it ſufficiently and confuted the arguments of the Arians. but theſe thinges were done a litle after their returne from exile. Nowe we may not runne ouer with ſilence, howe that in the very ſame tyme the followers of *Macedonius*, *Eleuſius*, *Euſtathius* and *Sophronius*, (all theſe were called Macedonians) had their priuate and often conuenticles: called vnto them ſuch as were of their opinion in Seleucia, and accurſed the contrary faction to wete, of the Acacians: reiected the fayth that was ſet forth at Ariminum, and confirmed the creede that was read in the councell of Seleucia. It was the ſame which a litle before (according vnto that we wrote in our ſeconde booke) was eſtabliſhed at Antioch. Theſe men being reaſoned with in this ſorte: you that are called Macedonians if ſo be that ye differ in opinion from the Acacians, howe is it that you coulde finde in your hartes to communicate with them euer vnto this day as if they had bene of one opinion with you? *Sophronius* Biſhop of Pompeiopolis in Paphlagonia, in the name of the reſt made thereunto this anſwere: the Biſhops of the Weſt Churches haue in maner doted ouer the fayth of one ſubſtance:

> Hilari⁹ wrote 12. bookes of the trinity thewhich are to be ſeene in latine among his workes.
>
> The opinion of the We

Aëtius

Aëtius alſo in the Eaſt endeuored to corrupt the ſyncere doctrine, he taught the ſubſtance of the father and of the ſonne were not like one the other, both theſe opinions are abſurde. They vnaduiſedly and without diſcreete iudgement ioyned in one the diſtinct and ſeuered ſubſtances of the father and of the ſonne, linked it (not well) together vnder the name of coeſſentiall or one ſubſtance: but this *Aëtius* parted and deuided the proprietie of nature which the ſonne hath together with the father terming it the vnlikeneſſe or diuerſitie of ſubſtance. And in ſo much that both theſe fell into contraries, and meare extreamities, we thought good to walke in the midd way and holde the meane betwene both, to retayne the true and godly opinion, that the ſonne is of like ſubſtance with the father. This was the anſwere of the Macedonians (as *Sabinus* writeth in his booke intitled the collections of the councells) exhibited by *Sophronius* vnto their demaunde. In that they charge *Aetius* as autor of the diuerſitie of ſubſtance in the father and the ſonne, and not the Acacians, they craftely diſſemble and cloke the trueth: in ſo doing they partly oppugne the Arians, and partly the opinion of ſuch as maintaine the clauſe of one ſubſtance. but they ouerthrowe them ſelues with their owne wordes, for in diſplaying and opening both opinions, they laye downe a newe of their owne. So farre of theſe thinges.

churches. The opinion of Aëtius.

The opinion of the Macedonians.

The Macedonians proued them ſelues Neuterans.

Cap. IX.

Cap. 11. in the Greeke.

The hatred of the Emperour Iulian owed vnto the Chriſtians.

The Emperour *Iulian* although at the beginning of his raygne he was meeke and curteous towardes all men: yet in proceſſe of tyme he ſhewed him ſelfe not alike vnto all men, but when ſo euer any accuſation was brought before him to the diſcreditt of *Conſtantius*, then the Chriſtians were hearde at will: when that againe he hearde of no ſuch thinge, then beganne he to reueale vnto the worlde the priuate grudge and malice he conceaued agaynſt all the Chriſtians euery where. for he commaunded to buylde vp agayne at Cyzicum the Nouatian Churche which *Eleuſius* the Biſhop had pulled downe: threatning *Eleuſius* the Biſhop of that citie with grieuous puniſhment if he buylte it not agayne within two monethes vpon his owne coſts & charges. Furthermore he ſett vp a freſhe the rites of the Gentils: he ſet wide open (as I ſayd before) their temples: and offered ſacrifice in the Cathedrall church of Conſtantinople vnto the goddeſſe of Fortune where her Idoll was ſett vp.

Cap. X.

Cap. 12. in the Greeke.

The conference which Maris Biſhop of Chalcedon being blinde had with Iulian the Apoſtata,

About that tyme *Maris* Biſhop of Chalcedon in Bithynia being led by the hande vnto *Iulian* the Emperour (for that he was olde he had a webb growen in his eyes which bereaued him of his ſight) beganne to rebuke the Emperour ſharpely, calling him an impious perſon, an Apoſtata and an Atheiſt. he of the contrary anſwered him opprobriouſly, recompenced him with the like, called him a blind foole and ſayd vnto him farther: thy God of Galilee will not reſtore thee thy ſight agayne. for *Iulianus* called Chriſt a Galilæan and all the Chriſtians in like ſort. *Maris* a litle after anſwered the Emperour ſomewhat freely, I thanke God (ſayth he) which made me blinde leſt that euer I ſhould ſet mine eye vpon ſo vngracious a face as thine is. Wherunto the Emperour made no anſwere but handled the Biſhop roughly. When he perceaued that the Chriſtians did highly reuerence and honor ſuch as ſuffered martyrdome vnder the raigne of *Diocletian*: when he learned alſo for certayntie, diuerſe men to be ſo well diſpoſed, that willingly they woulde ſuffer martyrdome: he going about to depriue the Chriſtians of ſo great a benefitt, deuiſed an other way to afflict them. And although he let paſſe the vnſatiable tyranny practiſed in the tyme of *Diocletian*, yet ceaſed he not altogether from perſecuting. In mine opinion he is a perſecutor which moleſteth any kinde of way ſuch men as leade a quiet and peaceable life. *Iulian* in this ſorte afflicted the Chriſtians not a litle. he made a lawe that the Chriſtians ſhoulde not be trayned vp in prophane literature. for (ſayth he) ſeeing they haue the gift of vtterance ſo readily, they ſhall eaſily be able to ouerthrowe the quirks of Logick, wherewith the Gentils doe vpholde their doctrine.

The anſwere of Maris vnto Iulian.

Who is a perſecutor.

Cap. 13. in the Greeke.

Cap. xi.

Of the ſturre the Emperour Iulian rayſed againſt the Chriſtians, and what deuiſe he founde out to extort money from them.

MOreouer the Emperour *Iulian* gaue out a proclamation that ſuch as would not renounce the Chriſtian fayth ſhoulde warefare no longer in the Emperours pallace: likewiſe that all ſhoulde prepare them ſelues to doe ſacrifice: that no Chriſtian ſhould beare office in the common wealth. for their law (ſayth he) forbiddeth the execution by ſworde vpon ſuch as deſerued death, and therefore they are not fitt to be Magiſtrats. He allured diuers with flattery and faire offers to ſacrifice. but immediatly they ẏ were Chriſtians in deede, & they alſo which were thought to be no leſſe, made them ſelues manifeſt vnto all men as if they had ſhewed them ſelues vpon a ſtage. for they which with harte and good will profeſſed Chriſtian religion, threwe downe their ſworde girdles & ſignified they woulde rather ſuffer any kind of torment then denie their Sauiour Chriſt Ieſus. Of which number was *Iouianus, Valentinianus* & *Valens*, who afterwards were crowned Emperours. Other ſome that were counterfeit Chriſtians, who thought that the ritches and honor of this worlde was true felicity it ſelfe, without any delay fell to ſacrifice. Of which number *Ecebolius* a Sophiſt of Conſtantinople was one, who conforming him ſelfe vnto the humors & diſpoſition of the Emperours, was an earneſt follower of the chriſtian faith in the time of *Conſtantius*: but when *Iulian* ſucceeded him in the empire he fell to gentilitie and the idolatry of Pagans: againe after the death of *Iulian* he became a profeſſor of the doctrine of Chriſt. He laye alonge at the porche of the Church and cried vnto ſuch as came in: treade me vnder foote for that I am the vnſauery ſalt. *Ecebolius* as he was light and vnconſtant, ſo he continewed vnto the ende. It came to paſſe about that tyme that the Emperour purpoſed to reuenge him of the Perſians for the iniurie they had done him by inuading ſome part of the Romaine dominions, and determined to take his iourney into the Eaſt through the coaſtes of Aſia. When that he pondered with him ſelfe howe many euills and inconueniences appertayned vnto warres, what greate ſummes of money were needefull thereunto, and howe that without it, it was vnpoſſible to bring his purpoſe to effect, he deuiſed a certaine ſleyght to wring money from the Chriſtians. for he ſett a great fine vpon the heades of ſuch as woulde not ſacrifice, and the taxe was very grieuous and duely demaunded of the Chriſtians. ſo that euery one rateably was ſeaſed at a certaine ſumme and the Emperour him ſelf in a ſhort while was wonderfully enritched with the iniurious heapes of money vniuſtly exacted. This law was of force not onely where he traueled, but alſo in ſuch contries as he came not neare. Then did the Gentils inſult ouer ẏ chriſtians: the Philoſophers celebrated their frequented conferences: they ſolemnized certaine deteſtable rites and ceremonies: they made ſlaughter of infants ſparing no ſexe, they vſed their entralls for ſouthſaying, they taſted of their tender bowells. Theſe horrible practiſes were both at Athens, at Alexandria and other places.

Iulian ſclaũdereth and gibeth at the Chriſtians.

Ecebolius was a turne coate.

The horrible practiſes of the Ethnicks.

Cap. xii.

Howe that Athanaſius was faine to flie and leaue Alexandria in the tyme of Iulian the Apoſtata.

THey forged at that time a falſe accuſation againſt *Athanaſius* and ſignified vnto the Emperour that he had ſubuerted Ægypt and the whole citie of Alexandria, and that of neceſſitie it behoued to baniſhe him the citie, ſo that by the commaundement of the Emperour the gouernour of Alexandria was ſore incenſed againſt him.* *Athanaſius* vttering theſe wordes vnto certaine of his familiars: My friendes let vs goe aſide for a ſeaſon, this is but a litle cloude which quickly will vaniſh away, fledd immediatly, tooke ſhipping and ſayled into Ægypt. the enemy purſued after & made haſt to ouertake him. When it was vnderſtoode that the purſuers were at hand, his companions gaue him counſell to flie into the deſert. he by following their aduiſe eſcaped the enemy. for he perſwaded them to turne backe and to meete the purſuers, the which they did immediatly. As ſoone as they who a litle before fledd away, mett the perſecutors there was nothing demaunded of them, but whether they had ſeene *Athanaſius*: who anſwered againe that he hid him ſelf in ſome buſhe not farre from them, and if they would make quicke ſpeed, they woulde be like to take him. ſo the purſuers followed after and the farther they runne the further they raunge, but they loſt their labor, for he eſcaped their handes & conueyed him ſelfe priuely to Alexandria where he

* Cap. 14. in the greeke. Athanaſius likeneth perſecution to a cloude or miſt.

he hid himſelfe vntill the kindled flame of perſecution was wholly quenched. Such was the hurly burly after ſundry ſtormes of perſecution and manifolde vexations by the Ethnicks, which happened vnto the Biſhop of Alexandria. Furthermore the gouernours of the prouinces ſuppoſinge nowe that it was highe tyde for them vnder colour of the Emperoures religon to make vp theyr bagges, vexed the chriſtians farre ſorer then the Emperours proclamations bare them out: demaunded greater taxes then they were ſeaſſed at, and ſometimes tormented their bodies. The Emperoure vnderſtandinge of their doinges winked at them, and anſwered the chriſtians which complained vnto him in this ſorte: It is your parte when you haue iniuries offered vnto you, to take it paciently, for ſo your God commaunded you.

Iulian the Apoſtata mocketh chriſtians with their religiõ. Cap. 15. in the greeke.

Cap. xiii.

Of ſuche as ſuffred Martyrdome at Meris a citie of Phrygia in the time of Iulian.

There was at Meris a citie of Phrygia a certaine gouernour whoſe name was *Amachius*, who commaũded that the Idolatricall temple of the Ethnicks which ſtood in ŷ citie ſhould be ſet wide open, that the foule heapes and filthy corners of a long time vnfrequẽted ſhould be made cleane, and fell himſelfe a worſhipping of the Idols. Which act of his pricked not a litle in conſcience the zealous chriſtians. Wherefore one *Macedonius*, *Theodulus* and *Tatianus* beinge kindled with feruencie of loue towardes the chriſtian fayth, coulde in no wiſe away with ſuch horrible practiſes: but in the burninge zeale of their godly mindes, brake in the nighte ſeaſon into the temple, threwe downe theyr Idols, and ſtamped them into pouder. Whereat when the gouernoure was wonderfull wroth and purpoſed to execute diuerſe of the citizens whiche were giltleſſe and innocente perſons, the authors thereof preſented themſelues of their owne accorde before him and choſe to dye themſelues for the trueth, rather then any other for their ſakes ſhould be depriued of their liues. After they were layde in holde the gouernoure commaunded that they ſhould cleare thẽſelues by ſacrificinge vnto the Idols and threatned them if they refuſed he would ſeuerely puniſhe them. They beinge of a noble minde & valiant courage, ſet nought by his threats, made themſelues redy to ſuffer what tormente ſoeuer were layde vpon them, for they counted it farre better to looſe their liues then to defile their ſoules with thoſe impure ſacrifices. The gouernour whẽ he had aſſayd them at all kind of torments laſt of all ſet them on the gredyron, cauſed fire to be made vnder, & broiled them to death. And to the end they might valiantly encoũter vnder the glorious garlande of victory, they reaſon thus with the gouernour: If thou longe (O *Amachius*) after broyled meate, turne vp the other ſide of vs, leaſt in the eatinge we ſeeme rawe vnto thee and the bloode runne aboute thy teeth. This was the ende that theſe men had.

Amachius an Heathen magiſtrate.

Macedonius, Theodulus, & Tatianus broyled to death.

Cap. xiiii.

VVhen the Emperoure Iulian forbad the chriſtians the ſtudie of Prophane literature both the Apollinariuſes the father and the ſonne fell a wrytinge. The profitte that the chriſtians haue in prophane wryters.

The lawe whiche the Emperoure made that the chriſtians ſhoulde not be trained vp in the liberall ſciences made bothe the Apollinariuſes (of whome we ſpake before) to be of farre greater fame. For either of them beinge ſkilfull in ſuche artes as directed our ſtyle and orations, the father a grammarian, the ſonne a Rhetorician profited very much the chriſtians and furthered at that time not a little the churche of God. For the father as a profounde grammarian framed the arte of humanitie vnto the furtherance of Chriſtian religion: he turned the fiue bookes of *Moſes* into Heroycall verſe, together with other bookes of the olde Teſtament which contayne Hyſtories: partely in Hexameter verſe and partely after the forme of comedies and tragedies, with the fitte application of perſons: he wrote in all kinde of meter to the ende the chriſtians ſhoulde not be ignorant and vnſkilfull in any rare gifte that excelled among the Gentils. The ſonne an eloquente Rhetorician, broughte the wrytinges of the Euangeliſtes and workes of the Apoſtles into Dialogues, as *Plato* vſed amonge the Heathens. Althoughe their laboure and induſtrie ſeemed auaylable and greatelye to ſette forthe the ſeruice of God, in

The fiue bookes of Moſes in Heroycall verſe. The newe Teſtament was turned into Dialogues.

ſo muche that thereby the lewde drift of the Emperoure was ſtopped from takinge effect: yet the prouidence of God did farre exceede both their carefull ſtudie and daſhed alſo the Emperours wiked deuiſe. For immediatly the Emperours lawe (as hereafter it ſhall more manifeſtly appeare) was abrogated and theyr workes were as muche ſpoken of, as if they had neuer bene wrytten. But here peraduenture ſome man will ſaye vnto me: why then doe ye attribute bothe the aforeſayde vnto the prouidence of God? As toutchinge the ſhorteninge of the Emperoures dayes it is knowen well inoughe howe auaylable it was vnto chriſtian religion: but in that the Poetrye of bothe the *Apollinariuſes* was neglected, and that the chriſtians freely applied the Philoſophicall ſciences of the heathens, there is no man will graunte that it furthered the ſeruice of God, and the faith of Chriſt. For it can not be without daunger that the chriſtians maye wade in the doctrine of Ethnickes, in ſo muche it teacheth that there be many Gods. Unto theſe things which aptely may be obiected vnto vs we will preſentely frame ſuche anſwers as we can. The doctrine of the Gentiles is allowed neither by Chriſt neither by his Diſciples as inſpired from aboue: neither altogether reiected for daungerous. And I take ẏ to haue come to paſſe not without the ſpeciall prouidence of almightie God. For there were many heathen Philoſophers which were not farre from the knowledg of God: ſuch as by publique diſputation confuted the Epicures and other contentious Philoſophers delited with the quirckes of logicke and ouerthrewe their palpable error and ignorance. And though they coulde ſtande the fauorers of chriſtian religion in greate ſteade for their furtherance of learninge, yet attained they not vnto the grounde & principall point of our religion inſomuch they vnderſtoode not the myſtery of Chriſt which was concealed the cõtinewance of many ages and generations. The whiche the Apoſtle in his epiſtle vnto the Romanes ſheweth plainely in theſe wordes: The wrath of God is reuealed from heauen againſt all vn-

Rom.1. godlines and iniquitie of men which withholde the trueth in vnrighteouſneſſe. For the thinge that may be knowen of God is manifeſt amonge thẽ, becauſe God hath shevved it vnto them. For his inuiſible thinges beinge vnderſtoode by his workes, are ſeene through the creation of the world, that is, both his eternall power & godheade, ſo that they are without excuſe, becauſe that when they knewe God, notwithſtanding they glorified him not as God. VVherefore they knowinge the trueth which God reuealed vnto them were worthie of death, becauſe that whẽ they knewe God they glorified him not as God. Therefore ſithence that the Apoſtle forbadd not the knoweledge of the Gentils doctrine, he gaue free licence and libertie vnto euery man at his choice and pleaſure to wade in the vnderſtandinge of them. Let this ſuffice for one reaſon to the ſatisfiynge of the former doubts. The ſeconde is as followeth. The holy Scriptures inſpired from aboue deliuer vnto vs diuine precepts and myſticall doctrine: they graffe in the mindes of ſuche as heare them, true Godlines and the righte trade of liuinge: they ſette wyde open before ſuch as ſtudy them, the moſt ſacred faith: they teach vs no logicke, wherewith we may withſtand ſuch as oppugne the trueth, although the aduerſaries are eaſieſt ouerthrowen when their owne armoure and proper defence is vſed to their foyle and deſtruction. But the chriſtians enioyed not this benefit by the workes of bothe the *Apollinariuſes*. This was it that the Emperoure *Iulian* ſhotte at when as he made a lawe that the chriſtians ſhoulde not be ſchooled in the doctrine of the Gentils. He knewe full well that the fables contained in the works of the Hethen wryters being paiſed in the equall balance of indifferent iudgement would quickly be founde light and ſubiect to reprehenſion and diſcredit: the which fond inuention of theirs when *Socrates* their principall philoſopher had diſſalowed, the Iudges condemned him, as if he had gone about to diſproue or deſtroy their Gods, nay rather theyr deuells. Beſides all this both Chriſt himſelfe and his Apoſtle

1.Theſ.5. commaunded vs to be tried exchaungers, to the ende we might examine all thinges & holde that

Coloſſ.2. which is good: We haue alſo to take heede leſt any circumuent vs through Philoſophie & vayne deceate. This we ſhall not be able to doe vnleſſe we poſſeſſe the armoure of the enemy, and in enioyinge it, we turne the whole vnto an other vſe. For we haue to reiect that which is euell, to retaine that which is good, and to admit nothing without good trial. For that which is good whereſoeuer it is founde appertaineth vnto the trueth. For if any be diſpoſed to vrge vs farther herein let him conſider with him ſelfe howe the Apoſtle did not onely not forbidde the knoweledge of Heatheniſhe doctrine, but is ſeene not to haue deſpiſed them himſelfe, to the ende he might be ſkilfull in many of the Ethnicks workes. Where I pray you borowed he this ſentence: The Creti-

Tit.1. ans are alwayes liers, euell beaſtes, ſlowe bellies, was it not out of *Epimenides* a Poet of Creta?

Act.17. or where learned he this: we are alſo his offſpring, was it not out of the Phænomena of Aratus th.

Aſtrono

Aſtronomer? That ſayinge alſo: Euell wordes corrupte good maners, ſheweth playnely that he was well ſeene in the tragedies of *Euripides*. But what neede I vſe many wordes hereof? It is knowen well inoughe that the Doctors of the Churche of an auncient cuſtome neuer forbid vnto this day, exerciſed themſelues from their youth vp euen vnto the laſt houre in the ſciences and doctrine of the Gentils: partely for to attayne aſwell vnto a fine ſtile and eloquente phraſe as the exerciſe and whettinge of the wittes: and partely alſo for to confute the doctrine of ſuche wryters as deliuered vnto the worlde error and falſhoode in ſteede of the manifeſt and onely trueth. Theſe thinges accordinge vnto our ſimple habilitȳ we haue layde downe by occaſion of both theſe *Apollinariuſes*.

1.Corinth.15.

Cap. xv.

Ca.17.in the Greeke.

Howe the Emperoure takinge his voyage to warre with the Perſians came to Antioch where the common people derided him, vnto whome after his departure he wrote an oration intitled Miſopogon.

The Emperoure when he had exacted of the chriſtians and heaped together a great ſumme of money proceedinge on his voyage againſt the Perſians came to Antioch in Syria, Being there and deſirous to ſhewe vnto the people of Antioch a taſt of his honors title the which he ſette much by, ſette the market lowe, made all things very cheape, had no conſideration of the time: he pondered not with him ſelfe howe that an hoaſt or armie whereſoeuer it commeth, bringeth greate domage vnto the prouincialls and turneth plenty of neceſſaries to ſcarſitie of foode. Wherefore tauerners and vittayling houſes which prouided neceſſaries for wayfaringe men, not able to beare the loſſe of ſo weyghty a burthen, whereunto they were inioyned by the Emperours edict, gaue ouer their trade, ſo that the citie was brought to greate diſtreſſe, becauſe they wanted neceſſary prouiſion. The Antiochians an impatiente kinde of people, ſoone prouoked to anger and reuengemente coulde not away with this plague (which they tooke for no other) without any more adoe they goe to meete the Emperoure, they crie out agaynſt him, they inueye at his doinges, and playe with his bearde (it was a longe thrumme bearde) they bidde him goe ſhaue his bearde and make halters thereof: they bringe him in remembrance of his coyne, wherein there was a bull conqueringe the worlde with his hornes. For the Emperoure beinge wholly geuen to ſuperſtition, ſacrificed bulls vpon the Idols altare, and therefore gaue charge that bothe the Alter and the bull ſhoulde be ingrauen in his coyne. The Emperoure beinge incenſed with theſe ſkommes, threatned he woulde plague the people of Antioch. He remoued thence into Tarſus in Cilicia, as ſoone as he had prouided there ſuche neceſſaries as he ſtoode in neede of, he went on his iorney. Whereupon *Libanius* the Sophiſt tooke occaſion to wryte the oration intitled of his embaſſie, where he entreated the Emperoure for the Antiochians, and alſo the oration vnto the people of Antioch where he layde before them the diſpleaſure which the Emperoure had conceaued agaynſt them. The reporte goeth that the Sophiſt wrote the ſayde Orations and yet they neuer were ſeene abroade: and that the Emperoure was appeaſed not by reuenginge him of ſuch as had flouted his beard, but requitinge them with like cōtumelious ſkommes. For he defamed the citie of Antioch for euer in the oration which he entitled Antiochian or Miſopogon directed againſt the deriders of his bearde. So farre of theſe things.

The bearde and coyne of Iulian.

The oratiōs of Libanius.

The oration of Iulian againſt ſuche as flouted his bearde.

Cap. xvi.

Cap 18 in the Greeke.

VVhen the Emperoure woulde haue an anſwere of the Oracle of Apollo, the deuell woulde not ſpeake becauſe the body of Babilas the martyr was buried hard by. The Emperours diſpleaſure, and of the tormentes which Theodorus the Confeſſor ſuffred.

Nowe let vs ſpeake of the iniuries which the Emperoure at that time did vnto the Chriſtians at Antioch. Whē he had commaunded that the Idolatricall temples of the Ethnicks ſhoulde be ſet wide open at Antioch, the Emperoure made haſte to the Oracle of *Apollo* which was in Daphne a litle out of Antioch. But the Deuell whoſe dwellinge was in that denne trembled for feare of *Babilas* the martyr (whoſe corps laye interred not farre from the place)

Babilas the martyr.

and woulde geue the Emperoure no anſwer, the Emperoure perceauing the cauſe, commaunded that the martyrs tumbe ſhoulde thence be remoued with ſpeade. When the chriſtians of Antioch vnderſtoode of this they aſſemble together with women and children, they reioyce and are glad, they ſinge Pſalmes, they tranſlate the corps from out of Daphne into the citie of Antioch. The Pſalmes which they ſonge tended to the reprehenſion of the Heathen Gods, and of ſuch as worſhipped Idols and carued images. * Then the Emperours diſpoſition which was hid and cloked afore time was made manifeſt vnto the whole worlde. For he who alitle before was a profeſſor of Philoſophie, nowe breaketh out, and fretteth within himſelfe at ẏ Pſalmes that were ſonge in deriſion of the Gentils, and determineth to torment the chriſtians as *Diocletian* had done in a while before. But when his expedition againſt the Perſians permitted no leaſure to bring his purpoſe about, he gaue out a commiſſion vnto *Saluſtius* who was Liuetenante of that prouince, for to ſee that ſuch as had ſonge the Pſalmes in deriſion of the Ethnikes ſhoulde ſeuerely be puniſhed. The Liuetenant althoughe he were a paynime yet was he altogether vnwillinge to execute his commiſſion. But he ſeing there was no other choice attached many of the chriſtians, ſent many to priſon. But one that was a yonge man by name *Theodorus* and appeached of the Paganes, he tormented with ſundry kindes of puniſhments, and rent the fleſhe all his body ouer with the laſhe of the whippe: and in the ende he commaunded that he ſhould be let looſe when in very deede he was thought not poſſibly able to liue. Yet God reſtored him to his former health, for he liued many yeares after that confeſſion which he yelded in torment. *Ruffinus* who wrote the eccleſiaſticall hiſtory of his time in the latine tongue reporteth that he had conference a longe time after with this *Theodorus* and demaunded of him whether he had not felt great payne when the laſhe of the whip rebounded from his body: And that he anſwered him againe that the torments were not ſo grieuous as ſome men thought: that there ſtoode by him a yonge man which wiped away all the ſalte droppes of that ſwettinge combat, confirmed him in the fayth, and that the houre of torment was vnto him rather a delectable pleaſure then a dolefull paine. This much ſhall ſuffice of the renowmed *Theodorus*. At that very time there came Embaſſadors from the Perſiãs vnto the Emperour *Iulian*, requiringe him to proclaime open warres, he ſent them backe againe with this anſwere. you ſhall ſee me ſhortely in mine owne perſon and therefore I ſhall not neede to ſende any in embaſſy vnto you for this matter.

Ruff. lib. 1. eccleſ. hiſt. cap. 35. ſayth the Pſalme was this: confoūded be all they that worſhip carued Images and put their truſt in Idols.

* Cap. 19. in the Greeke.

Theodorus a confeſſor Ruff. li. 1. c. 36.

Cap. XVII.

Cap. 20. in the greeke.

Howe the Emperoure exhorted the Iewes to ſacrifice. Of the wonderfull ſignes which God ſhewed vnto the Iewes and the vtter ruyne of theyr temple at Ieruſalem.

Furthermore when the Emperoure endeuored an other way to vexe the chriſtians, he ſette forthe his owne ſuperſtition to be derided of all men. For when he tooke greate pleaſure in ſacrifice, he did not onely feede his owne fonde humor with the ſhedinge of bloode, but alſo inioyned penalties for ſuche as recreated not themſelues with the like. When he perceaued that he coulde finde but a fewe men of his diſpoſition, he calleth for the Iewes and demaundeth of them the cauſe why they did not ſacrifice, ſeinge that *Moſes* had commaunded them ſo to doe? after they had anſwered that it was not lawefull for them to execute that functiõ in any other place ſaue at Ieruſalem: he commaunded that in all the haſt the temple of Solomon ſhoulde be buylded vp againe. After this he taketh his voyage againſt the Perſians. The Iewes who of a longe time had dreamed they ſhoulde ſee the day when theyr temple ſhoulde be buylded againe for ſacrifice, nowe thinkinge that the houre was come, occupied their heads buſily about the buyldinge: they putte the chriſtians in great feare: they inſolentely crowed ouer them: they threatned them the like entertaynement, as they themſelues had of olde at the Romaynes handes. When by the Emperoures commaundemente the coſte and charges was awarded out of the publicke treaſory, all neceſſaries were prouided: as timber, ſtone, bricke, claye, lyme, together with other things that are required in buyldinge. At what time *Cyrillus* Biſhop of Ieruſalem remembred the prophecie of *Daniel*, the which Chriſt had confirmed and prognoſticated vnto many: that the time was nowe come when there ſhoulde not be one ſtone of the temple left vpon the other but that the prophecy of our Sauiour ſhoulde nowe take place and be fulfilled. When the Biſhop had thus prophecied, there was a great earthquake the night followinge which ſhooke the olde foundation

The propheсy of Cyril. *Math.* 24.

A greate earthquake.

of

of the temple and turned all downe to the grounde, together with the houſes which adioined there-vnto. The Ievves at the ſight thereof were taken with a ſodayne feare, the fame thereof brought many which dwelled in farre countreyes to ſee it. Agayne not only this but alſo many that were preſente ſawe with theyr eyes an other wonder. For there came downe fyre from Heauen whiche burned all theyr tooles and inſtrumentes. Then mighte a man haue ſeene theyr hammers, grauing irons, ſawes, axes, hatchets and all ſuche thinges as the workemen occupied in the buyldinge, conſumed with fire. The fire ceaſed not to burne the ſpace of a whole daye. The Ievves againe beinge in maner aſtonyed at this ſtraunge ſighte, confeſſed agaynſte theyr wills that Chriſte was an omnipotente God: yet yelded they not vnto his will and pleaſure but were helde backe with the ſtubburne opinion of Iudaiſme that was rooted in theyr bones. Neyther coulde the thirde wonder whiche enſued after conuerte them vnto the true fayth. The night following there were formes of croſſes marked in their garments which ſhined like the ſunne beames: in the morninge when they ſawe them and coueted to wipe and rubbe them of, they coulde not by any meanes. Wherefore beinge blinded as the Apoſtle wryteth, they baniſhed the goodneſſe of God from amonge them. To conclude the temple at that time in ſteede of rayſinge vp was ruynouſly throwne to the grounde.

Fire frō heauen burned the inſtruments of the Iewes.

Croſſes were printed in the clothes of the Iewes that coulde not be wiped away.

Cap. XVIII.

Cap. 20. in the greeke.

Of the Emperoure Iulians voyage into Perſia and his miſerable ende.

The Emperour vnderſtanding the maner of the Perſians that in winter they are very weake, of ſmale power and ſimple courage (for they are a kinde of people that can not awaye with colde: the Mede alſo as it is commonly ſayde, all winter tyme, neuer pulleth his hande out of his boſome) knowinge alſo that the Romayne ſouldiere is of power and force, thoughe the weather pinche neuer ſo much: marched forewardes a litle before winter and led his army into Perſia. Firſt he deſtroyed the countrey, the villages, threwe downe theyr caſtells afterwardes he fell a ranſackinge of their cities. He beſieged Cteſiphon that greate citie of Perſia, and pinched therein the kinge of Perſia very ſore, ſo that he ſente vnto him many Embaſſadors humbly requeſtinge him to take from him ſome parte of his kingdome, to ende the fielde, to rayſe the ſiege and ſo goe his way. But *Iulian* was nothinge moued therewith: pitied them not at all: neither remembred he the common ſayinge: To conquere is prayſe worthye but inſolentely to triumphe ouer the cōquered is a deſpiteful Act: he put confidence in fond coniectures of ſouthſaying, he truſted to much fantaſticall dreames, the which *Maximus* the Philoſopher then preſent put in his heade: he hoped verylie to counteruayle or rather to ſurmount the greater glorie and noble proweſſe of *Alexander* the Greate, ſo that he ſette noughte by the humble ſute of the Perſians: he dreamed accordinge vnto the opinion of *Pythagoras* and *Plato* that by the tranſmigration of the ſoules from one body into an other, the ſoule of *Alexander* was crepte into his carkaſſe: or rather that he was *Alexander* himſelfe in an other body. The whiche opinion led him into a foule error, and cauſed him to make light of the kinge of Perſia his requeſte. The kinge vnderſtandinge that his embaſſie was to no purpoſe, beinge broughte to a narrowe ſtraicte and ſore plunge gathered his power the daye after this embaſſie and ioyned with the Romayne hoſte face to face. The Romaynes althoughe they founde greate faulte with theyr Emperoure for refuſinge the offer and fallinge to bloodſhed, yet doubted they not to deale with the Perſians who nowe were come forthe to meete them, ſo that in the ende they putte them to flighte and wonne the fielde. The Emperoure himſelfe was a horſebacke at the battell to the ende he mighte animate and incourage the ſouldiers: but truſting to much to his proſperitie and thinkinge himſelfe cockeſure wente into his campe without complete harneſſe. Therefore an arrowe beinge ſodaynely ſhotte at him, pearced throughe his arme and ſtucke in his ribbes whiche gaue him his deathes wounde, but who did it, was neuer knowen. Some reporte that he was wounded by a fugitiue Perſian: ſome other that he was ſlayne by one of his owne ſouldiers, whiche is rife in euerye mans mouthe, yet *Caliſtus* one of the Emperours houſholde garde, who wrote his life in Heroycall verſe, and the battell whiche he gaue then vnto the Perſians, ſaythe that it was a wicked fiende or Deuell that runne him throughe, whiche peraduenture is fayned after the maner of Poeticall inuention, and yet it may very well be true, for we learne that the furies of Hell haue often times recompenced ſuche lewde perſons with extreme puniſhmente. But

The Perſiās & Medes can not abid cold

howe ſo euer it was euerye man knoweth that for his headye raſheneſſe he was ſubiecte to daunger : for his eloquence , and gifte of vtterance he was deſirous of vayne glorie : and for his counterfete grauitie he was contemned and derided of all men . Thus he ended his life in Perſia (as I ſayde before) in his fourth Conſulſhip the whiche he enioyed with *Saluſtius*, beinge the ſixt and twentieth of Iune and the thirde yeare of his raygne : the ſeauenth yeare after he was made Cæſar by *Conſtantius*, the one and thirtieth yeare of his age.

Iulian dyed Anno Dom. 367.

Cap. xix.

Iouianus is created Emperoure . A notable confutation of Libanius the Heathen Rhetorician.

Iouianus was created Emperour Anno Dom. 367.

THe ſouldiers beinge doubtefull , knowinge not what was beſt to be done , the nexte day after the death of *Iulian* , without any further deliberation , they proclaime *Iouianus* a man of valiante and noble courage theyr Emperoure . This man beinge a tribune , when *Iulian* by proclamatiõ gaue the ſouldiers in choice eyther to doe ſacrifice or to leaue warefare : choſe rather to throwe awaye his ſwordegirdle then to ſatisfie the wicked and deteſtable edicte of the Emperoure . For all that , *Iulian* , when the neceſſitie of the warres then in hande conſtrayned him , retayned him in the number of his Captaines . But *Iouianus* beinge nominated Emperoure refuſeth the crowne and beinge compelled thereunto agaynſte his will by the ſouldieres breaketh out into lowde ſpeache , ſayinge : In that he was a Chriſtian he woulde not be Emperour where Ethnickes ſhoulde become his ſubiectes : yet when all with one voice confeſſed themſelues to be Chriſtians , he yelded and was crowned Emperour . Beinge in Perſia and ſodainely put to his ſhiftes , his ſouldiers alſo being almoſt famiſhed to death : vpon certaine conditions he ioyned in league with the kinge of Perſia and ſo ended the warres . The couenantes as the Romaynes thoughte were vnlaweful, yet conſideringe the caſe of that preſente time they were not to be miſliked . For he was contente to looſe the dominion of Syria and to deliuer the Perſians Niſibis a citie in Meſopotamia . When theſe tidinges were blaſed abroade the Chriſtians conceaued no ſmall ioye at the departure of *Iulian* : the whole armie alſo miſliked very muche with his vndiſcreete and headye raſheneſſe and laye to his charge that the boundes of the Empire were cutte ſhorte . For he beinge deceaued by a Perſian that was a fugitiue , ſette afire certaine veſſells vpon the ſeaes whiche broughte them corne , and thereof it roſe that the famine grieued them ſore . At that time *Libanius* the Sophiſt made a funerall oration where he bewayled the death of *Iulian* and entitled it Iuliana or the Epitaph of Iulian . In the whiche he paynted forthe his life with loftye ſtile in prayſe of his perſon and to his further commendation reporteth of the bookes he had wrytten agaynſte the Chriſtians , and howe that in them he had proued theyr doctrine for triflinge and ridiculous ſtuffe . If this Rhetorician had extolled the Emperoure onely for his other Acts , I would haue proceeded with ſilence to diſcourſe of that which remayneth of the hiſtorie : but in ſo muche he hath mentioned the bookes of *Iulian* , and like a graue and wiſe orator inueyed bitterly againſte Chriſtian religion , therefore I haue thoughte good to ſaye ſomewhat thereof , and firſte I will laye downe his owne wordes * In the vvinter ſeaſon (ſayth he) vvhen the nights are ſomevvhat longe, the Emperoure peruſing thoſe bookes vvhiche affirme that the man vvhoſe originall vvas in Palæſtina is bothe God and the ſonne of God , confuted them vvith manye reaſons and ſtronge argumentes and condemned them for ridiculous doctrine: affirmed moreouer that the glorious religion, highly eſteemed of them was full of toyes and trifles , vvhere he proued himſelfe to be farre vviſer then the olde grayberde of Tyrus. VVherefore let the olde man of Tyrus (he meaneth *Porphyrius*) conceaue no diſpleaſure at all but patientely vveye vvherein his childe doth preiudice his creditte . Theſe are the wordes of *Libanius* the Sophiſte . Truely I will ſaye no leſſe, but that he was a notable Rhetorician and I am verelye perſwaded that if he had not conſented vnto the Emperours religion , he woulde haue had no other ſpeache in his mouthe then the Chriſtians haue at this day , and that by all likelyhoode , beinge an excellent Rhetorician , he woulde haue extolled Chriſtian religion vnto the ſkies . For he wrote in the prayſe of *Conſtantius* while he liued , after his deceaſe he wrote to his diſprayſe and made inuectiues agaynſte him . Wherefore if *Porphyrius* had bene Emperoure , he woulde haue preferred his workes before the wrytinges of *Iulian* : againe if

* Cap. 23. in the Greeke.

Libanius the Sophiſt in his funerall oration vpõ the death of Iulian the Apoſtata.

Iulian

Iulian had bene a Sophiſt (as he wrote of *Ecebolius* in his funerall oration of *Iulian*) he would haue called him a baulde Rhetorician. In as muche as then he beinge of the ſame religion with the Emperoure, beinge a Rhetorician, beinge alſo his friende wrote his pleaſure of him: we alſo after our habilitie will fall to anſwere his ſclaunderous workes. Firſt he ſayth that in the winter ſeaſon the nights beinge ſomwhat longe he tooke great paines in peruſing the chriſtians bookes He ſignifieth by taking of paines in this place, that his trauell was greate in wrytinge of inuectiues, as Rhetoricians doe vſe, when they traine vp youth to the knoweledge of their art. A good while agoe he read thoſe bookes in deede, tooke greate paynes, diſcourſed at large, not as *Libanius* ſayth with ſtronge argumentes, but with weake, in ſomuche they were contrarie to the trueth, and endeuored ſkoffinge wiſe to refell ſuche thinges as of themſelues were of force inoughe. For whoſoeuer diſputeth with an other, laboureth to foile his aduerſarie, ſometime by corrupting and peruerting, ſome other time by concealinge of the trueth. Whoſoeuer alſo he be that oweth ſpite and hatred vnto any man, he will endeuer like a deadly enemy not onely to doe, but alſo to ſpeake the worſte of him: he will alſo wreſte all the miſchiefe whiche the enemy deuiſeth agaynſt him, vpon his aduerſarie. Their owne bookes doe manifeſtly declare, that bothe *Iulian* and *Porphyrius* (whome he calleth the gray bearde of Tyrus) were raylers and ſkoffers. For *Porphyrius* in his booke intitled the liues of Philoſophers, wrytinge of *Socrates* the chiefe of all the reſte, inueyeth againſt him bitterly: and wryteth to his contumely raylinge ſpeaches and farre more opprobrious languages, then *Melitus* or *Anytus* who of olde ſclaundered him alike, euer durſte to reuile *Socrates* with all. I meane that *Socrates* whome the Gentils haue in greate admiration for his temperance, iuſtice and others his vertues: whome *Plato* the deuine Philoſopher, whome *Xenophon* with the whole Senate of Philoſophers doe greatelyreuerence. But *Iulian* followinge his fathers ſteppes in all thinges, reuealed vnto the worlde that corrupte humor whiche troubled his heade (wherewith he reuiled all the Emperours and Cæſars that were before him) in ſo muche that he ſpared not, no not his deare friende the Philoſopher *Marcus*. Wherefore lette theyr wrytinges be iudge whether bothe *Porphyrius* and *Iulian* were reuilers and ſclaunderers or no. Neyther haue I neede of greate and weyghtie argumentes to confirme this my aſſertion: but the opinions of diuerſe ſage perſonages grounded vpon good coniectures the whiche I minde to alleage ſhall ſtande for ſufficiente proofe. What *Gregorie Nazianzen* hathe thought of *Iulian*, lette vs firſt of all ſee out of his owne wordes. For in his ſeconde Oration agaynſt the Gentils he wryteth thus. Althoughe bothe his raygne and alſo experience hathe taughte other men that theſe thinges vvere moſte true in him: yet perceaued I them longe a goe ſince the time I vvas aquaynted vvith him at Athens. For he came thither vvhen the Empereſſe had procured licence of the Emperoure for his voyage, vvhen alſo his brother *Gallus* had conſpired the deathe of *Conſtantius* the Emperoure. There vvere tvvo cauſes that moued him to repayre vnto Athens. The firſt tollerable, the ſeconde of ſmale honeſtie: the firſt to ſee Grece and the ſchooles that floriſhed therein: the ſeconde (vvhiche vvas more ſecrete and knovven vnto fevve) for to conſulte vvith ſouthſayers and ſacrificers about his affayres in time to come, becauſe it vvas not then openly permitted for the authors of ſuche impiety to practiſe ſuche Deueliſhe inuentions. And I my ſelfe in coniecturinge of him at that time (although I am not of the number of Propheciers) vvas not much deceaued: for his vvauering mind and frenticke diſpoſition, made me a Prophet good inough. He vvhich goeth neareſt the marke by coniecture, is commonly called the beſte Prophete. I ſavve not one ſigne in him that gaue me any hope of him that euer he woulde become an honeſte man. He had a runninge heade: his ſhoulders did neuer lynne vvagginge, and lay flatte or ſtipe vviſe: he had vvinkinge eyes that continevvally rolled in his heade: his countenance vvas ſtaringe: he had a ſlidinge, ſlippery and limpinge pace: his viſage vvas ſcornefull: he had a flyringe face of his ovvne, the which his immoderate laughter and continevvall ſkorninge did declare: his maner vvas without all good order to ſay and vnſay: his vvords came tumblinge out vvith vehemencie and ſtoppes, the ſentence broken in the middes: his queſtions and obiections were raſhe and fooliſh, his anſvvers vvere litle better which oftentimes follovved one after the other, and as there vvas litle holde of them, ſo were they propoſed vvithout order. But what neede I to runne ouer all particulers. I foreſawe in him before he was created Emperour that which afterwardes proued to be moſte true. If there were preſentely in place any of my familiars vvhiche hearde me thus diuininge of him, I am ſure they woulde teſtifie this to be no othervviſe then

Gregorius Nazianzen orat. 2. cont. Gentil.

The phiſiognomie of Iulian the Apoſtata.

I doe reporte it:in vvhoſe hearinge alſo at the foreſight of theſe thinges I vttered theſe vvordes: O good God vvhat a monſter the Empire of Rome doth nouriſhe. VVhen I had vttered theſe vvordes I deſired of God that in this behalfe I might be founde a lyer. For that had bene farre better, then that the vvhole vvorlde ſhoulde haue bene viſited vvith ſo many miſchiefes, then that ſuche a monſter ſhoulde euer haue beene ſeene amonge men, vvhen the like thereof had neuer bene remembred before: ſeing there happened many deluges and floodes ouerflowing the countreys, the vvhich both yong and olde at this houre doth remember: great loſſe by fire: terrible earthquakes and gapinge of the grounde, and men alſo of a ſtraunge ſhape vvere ſeene borne into the vvorld, of mixte and compound natures halfe man halfe beaſt. But he purchaſed vnto himſelfe ſuche an ende as his frentike diſpoſition by all right deſerued. Theſe thinges did *Gregorie* reporte of *Iulian*. Becauſe that *Porphyrius* and *Iulian* bothe, in many their raſhe allegations to the ſclaunder of Chriſtian religion haue done greate iniurie to the trueth, partely by peruertinge certaine places of holy Scripture, partly alſo by reconcilinge of others after theyr owne fooliſhe iudgement, with applyinge of them to their owne purpoſe: many withſtoode them, confuted and ouerthrewe their Sophiſticall poſitions, yea aboue all the reſt, *Origen*, who floriſhed a long tyme before the raigne of *Iulian*, ſifted out ſuch places of holy Scripture as ſeemed to bring the readers into doubt, layd downe the obiections together with the anſwers, & ſatisfied the captious & vayne doubts of wicked perſons. If *Iulian* and *Porphyrius* had diligently peruſed theſe his workes, they woulde (I am ſure) not onely haue approued the ſame but alſo applyed all theyr giftes to other matters and neuer ſette theyr mindes to wryte Sophiſticall fallacies full of blaſphemous impietie agaynſt the maieſtie of God. It is manifeſt hereby that the Emperoure vſed theſe cauillations amonge rude and vnlearned people, and not in the hearinge of ſuch as had learned the manifeſt trueth out of holy Scripture. For when he had heaped together many wordes of holy Scripture whiche are neceſſaryly ſette forthe after a common and vſuall kinde of fraſe to expreſſe the Oeconomie, the order in doinge or diſpenſation of God, in the ende he ſayth thus:

Iulian lib. 3. contra Chriſtian.

Verely theſe places euery one vnleſſe the ſentence hath ſome ſecret or hid myſtery (the whiche I take to be moſt true) contayne as farre forthe as the vvordes geue vs to vnderſtande manye blaſphemies againſt God. This was one amonge other of his argumeutes layde downe in his thirde booke againſt the Chriſtians. In his booke intitled Cyniſme while he endeuoreth to inſtructe vs howe farre forthe it may be lawefull for vs to proceede in framinge of holy fables or diuine comedies, his opinion is that in the handelinge of ſuche matters it behoued vs to

Iulian lib. Cyniſ.

conceale the trueth, his wordes are theſe: Nature had leuer be vnreuealed, the hidde alſo, and the intrecate eſſence of the Gods vvill not in any vviſe ſuffer it ſelfe to be beaten vvith playne and manifeſte vvordes, into the defiled eares of men. Wherefore the Emperoure as farre forthe as we can gather by his wordes, ſeemeth to be of that opinion toutchinge holy Scripture, becauſe the wordes are myſticall and contayne ſecrecie: but it grieues him that all men be not of his minde and therefore he ſcorneth at ſuch Chriſtians as vnderſtande the ſayd myſteries ſimplie. Yet he ſhoulde not haue ſo derided the ſimplicitie of the common people: neyther therefore to haue inueyed againſt holy Scripture: neither to haue abhorred and deteſted the ſenſe and notable ſentences compriſed in the ſame, becauſe all men did not vnderſtande them as

Impatiencie brought Porphyrius into Apoſtaſie.

he thoughte good. Nowe as it is very euidente the like happened vnto *Porphyrius*. This *Porphyrius* beinge rebuked of certaine Chriſtians at Cæſarea in Palæſtina, beinge altogether impaciente throughe boylinge choler, and burninge heate of furious rage fell from the Chriſtian faythe and raſhely tooke penne in hande (becauſe of the hatred he owed vnto them, whiche reprehended him) for to wryte bookes where he inueyed bitterly with contumelious ſtile againſte all Chriſtians: as I reede in the bookes of *Euſebius Pamphilus* whiche he wrote to the confutation of his workes. The Emperoure alſo ſettinge vp him ſelfe inſolentely agaynſt the Chriſtians in the hearing of vnlearned perſons, and being prouoked thereunto by the ſelfe ſame frentike and raginge humor fell into the like Apoſtaſie with *Porphyrius*. Wherefore bothe of them, fallinge of theyr owne accorde into extreme impietie, and priuye in conſcience to theyre blaſphemous practiſes receaued puniſhment due vnto theyr deſeruinge. Furthermore when *Libanius* the Sophiſte ſkornefully derided the Chriſtians, in theſe wordes: they take the man that was borne in Palæſtina for God and the ſonne of God: me thinkes he forgetteth himſelfe when as

Libanius in the funerall of Iulian.

in the ende of his Oration he numbred *Iulian* amonge the Gods, in this ſorte: Firſte of all (ſayth he) they coulde not refrayne, for they ſtoned him almoſte to deathe vvhiche broughte

the firſte tydinges of *Iulians* departure out of this lyfe, as if he had lyed agaynſte God. Agayne a little after: O thou ſcholar (ſayeth he) of the deuells: O thou diſciple of the deuells: O thou aſſiſtent and aſſociate of the deuells. Although he vnderſtoode this otherwiſe, yet in ſo much he eſchewed not the equiuocall worde which compriſed alſo the Deuell, he ſeemed to vtter no leſſe then the Chriſtians accuſtomed to doe in reproche. Wherefore if he had determined with him ſelfe to extoll any man, he ſhoulde haue auoyded euery ambiguous worde in ſuch ſorte as he reiected an other phraſe beynge reprehended for it, and blotted it out of his bookes. Howe that man in Chriſt is made God: howe that he is both man openly, and God in myſterie, howe that alſo both theſe thinges may be iuſtifyed, the holie bookes of the Chriſtians doe declare. The Ethnickes before they beleeue, are not able to comprehende it. For the ſaying of the Prophete is true: If you beleeue not, ye ſhall not be able to vnderſtand. Wherefore they are not aſhamed to number many mortall men in the catalogue of the gods. I would to God they had offended herein onely in takinge them for godds who were vertuous lyuers, iuſte men, and temperate perſons: but they haue preferred ſuch as were impure, vniuſt, and dronken ſottes: I meane *Herculeans*, *Bacchians*, *Æſculapians*, whome *Libanius* doeth very oft call to wittnes in his writinges, whoſe amorous toyes and wanton behauiour both with male and female if I ſhoulde goe about to rehearſe, woulde compell mee to vſe a longe digreſſion. Such as are deſirous to vnderſtande farther hereof, lette them repayre vnto *Ariſtotles* Peplus, by interpretation the womans attyre: vnto *Dionyſius* garlande, vnto *Reginus Polymnemon*, and to the whole rable of Poets, who writinge of theſe thinges doe ſette wyde open vnto the worlde the vayne and ridiculous myſteries of the Ethnickes. but that it is a heatheniſhe cuſtome to accompt of mortall men as of gods, lette vs conſider thereof a little better. The Rhodians beynge in greate diſtreſſe receaued anſwere of the Oracle, that they ſhoulde worſhip *Attis* the Phrygian, who was a prieſt, and dyed frentike. The Oracle was as followeth:

Hercules. Bacchus. Æſculapius.

Attis dyed for loue.

Set forth the greate God *Attis* name, ſounde out his glorious prayſe,
VVhome vertue ioynd with *Adon* chaſt and *Bacchus* happie dayes.

This Oracle maketh *Attis*, who dyed for loue, a god, together with *Adonis* & *Bacchus*. Moreouer when *Alexander* king of Macedonia came to Aſia, the people Amphictiones brought him preſents, of whome the Oracle of *Apollo* in Delphos made this anſwere, and charged the people as followeth:

Adon was a beautifull boy ſlaine of a bore & becauſe he was the dearlinge of Venus ſhe turned him to a purple flowre, or as ſome ſay, vnto a Roſe.

Let altars burne and incenſe powre, pleaſe *Ioue*, *Minerua eke*:
The potent prince though nature frayle, his fauour you muſt ſeeke.
For *Ioue* from heauen to earth him ſent, lo *Alexander* kinge,
As God he comes the earth to rule, and iuſt lawes for to bringe.

Theſe were the wordes which the deuell out of the breaſt of *Pythia* vttered of *Alexander*. The ſame Oracle to the ende he myght flatter greate perſonages and Princes of greate power, numbred them in the catalogue of the gods, and peraduenture this anſwere was no other but a flatteringe of *Alexander*. To what ende ſhall I write of *Cleomêdes* the wraſtler, of whome to the ende he myght be canonized a god, the Oracle ſpake in this ſort:

Bacchus was a dronkē ſott

Cleomede interred is, his fame lett floriſhe ſtyll,
Aduaunce with feaſts and ſacrifice his name, this is our will.

Diogenes Cynicus and *Oinomaus* the philoſopher, condemned the Oracle of *Apollo* for this aforeſayde follie. The people Cyziceni called *Adrianus* the thirtienth god: *Adrianus* him ſelfe counted *Antinous* his dearlinge in the catalogue of the gods. Yet *Libanius* woulde not once open his lyppes to the reprehenſion of theſe ridiculous toyes and meere follie. Neuertheleſſe though he peruſed theſe Oracles, and read ouer the booke of *Adrias*, intituled The lyfe of *Alexander*, yet was not he aſhamed to eſteeme of *Porphyrius* as of a god. I am humblie (ſayeth he) to craue pardon of the olde graybearde of Tyrus, in that I haue preferred the vvorkes of the Emperour before his vvritinges. Thus haue we diſcourſed by waye of digreſſion ſomewhat at large, to the ende we myght ſatiſfie the deſpitefull reportes of the ſclaunderous mouth of the Sophiſt: yet in ſo much they ſeeme to require a ſeuerall volume we will ende them heare and proceede on in our hiſtorie.

Cleomêdes was a wraſtler of exceedinge ſtrēgth & greatneſſe of body, who beinge put beſide the price at the game of Olympus, fell madde.

Antinous was a yonge boy whome Adrianus the Emperour loued.

Cap. xx.

Cap.24.in the greeke.

Howe that the biſhops of all ſects & opinions poſted vnto Iouianus the Emperour as ſoone as he was created, hoping euery one to finde him accordinge vnto their owne vaynes.

The Emperour Iouian[9] was a fauorer of the Nicene creede.

As ſoone as the Emperour *Iouianus* returned out of Perſia, the churches immediately were troubled with ſedition. The biſhops likewiſe whileſt they hope to finde ẏ Emperour of their owne ſeuerall opiniõs, endeuour with all might to preuent one an other. The Emperour for as much as alwaies he cleaued vnto the creede cõtayning the clauſe of One ſubſtance. made flatt anſwere that he would alwaies further the ſame, & encouraged *Athanaſius* biſhop of Alexandria by his letters, who immediatly after the deſeaſe of *Iulian* enioyed againe ẏ biſhopricke of Alexandria. For he being thẽ cõfirmed therein by the Emperours letters, layd aſide all feare & fayntnes of courage. Moreouer the Emperour called home againe the biſhops whome *Cõſtãtius* had exiled, whome *Iulian* alſo had not reſtored to their ſeaes. Thẽ alſo the Idoll groues & temples of the Ethnicks were ſhut vp: the Pagans them ſelues wandered & hid them here & there: ſuch as wore ẏ philoſophicall habite, layd it aſide & wore ẏ cõmon & vſuall attire. Thoſe bloody & deteſtable ſacrifices wherwith they openly defiled thẽ ſelues, & tooke their fill during ẏ raigne of *Iulian*, were nowe wholly taken away.

Cap. xxi.

Cap.25.in the Greeke.

How the Macedonians and Acacians aſſembling at Antioche, confirmed with their ſubſcriptions the Nicene Creede.

The Chriſtian affaires were not as yet pacified, neither enioyed they a quiet ende. For ſuch as were ringleaders of contrary factions gott them vnto the Emperour, hopinge that he would geue them free libertie to feede & foſter among them ſelues the fiery humour of contention, & licence to deale ſediciouſly wͭ their aduerſaries. And firſt of all ẏ Macedonians exhibite vnto him a ſupplication where they requeſt that ſuch as auoutch the vnlikenes & diſſimilitude betwene the ſonne & the father ſhould be baniſhed ẏ church, & thẽ ſelues ſubſtituted in their rowmes. The authors of this ſupplication were *Baſilius* biſhop of Ancyra, *Siluanus* biſhop of Tarſus, *Sophronius* biſhop of Pompeiopolis, *Paſinicus* biſhop of Zenum, *Leontius* biſhop of Comanum, *Callicrates* biſhop of Claudiopolis, & *Theophilus* biſhop of Caſtabala. The Emperour receauĩg their ſupplication gaue them no anſwere at all, but ſent thẽ away wͭ theſe words. I tell you truely I cã not away wͭ contention, but ſuch as embrace vnitie & concord, I doe both honor & reuerence them. Theſe words of ẏ Emperour cõming to ẏ eares of other contentious perſons, delayd the heate of ſedition ẏ was kindled amõg them, which fell out right as the Emperour had wiſhed. Againe at ẏ time alſo the behauiour of ẏ *Acacians*, a buſie kind of bodies, a ſect wonderfull ſeditious was perceaued: a kind of people they are alwaies applying them ſelues according vnto the vaynes of the Emperours. Theſe men aſſemble them ſelues at Antioch in Syria together with *Meletius*, who a litle before had ſeuered him ſelfe from their communion, they creepe to familiaritie & conference with him. The cauſe that moued them therevnto was, for that they ſawe him in great eſtimation with the Emperour, who then made his abode at Antioche. They frame a ſupplication amonge them ſelues with vniforme cõſent of them all: They acknowledge the faith of One ſubſtance: they ratifie the Nicene creede: They exhibite vnto ẏ Emperour their ſupplication cõtayning ẏ forme as followeth. Vnto our moſt holy and gratious lorde *Iouianus*, victorious, puiſant, *Auguſtus*: the councell of bishops aſſembled at Antioch out of ſundry prouinces, ſend greeting in the Lorde. VVe haue experience & tryall ſufficient (moſt holy Emperour) howe that your graces highnes with great induſtrie endeuoureth to eſtablishe peace & vnitie in the church of God: neither are we ignorant howe that your prudent aduice thinketh no leſſe then that the forme of the catholicke faith will preuayle very much to the furtherance and confirmation of the aforeſayde vnitie and concorde. Therefore leſt we should be numbred among the corrupters of the true and ſyncere character of Chriſtian doctrine: we thought good to let your maieſtie vnderſtand that we both allowe and retaine vnuiolably the Creede confirmed of old in the holy & ſacred councell of Nice: ſithence that the clauſe of *One ſubſtance* (according vnto ſome mens thinkinge vnaduiſedly layde downe) is very well interlaced of the fathers, interpreted and expounded both with commodious phraſes, and fitt epithetons: the which expoſition sheweth forth the ſonne to be begotten of the fathers ſubſtance: to be like vnto the father according vnto his ſubſtance: that

Iouianus the Emperour coulde not away with contentious perſons.

The ſupplication of the Acacians aſſembled at the councell of Antioch vnto the Emperour Iouianus.

no paſſion ought to be conceaued in his inexplicable generation: that the word *Subſtance* was not vſed of the holie fathers in that ſenſe which the Græcians take it, but to the ouerthrowe of the poyſoned doctrine which the blaſphemous mouth of *Arius* endeuoured to eſtabliſhe, ſaying that Chriſt had his originall of nothinge: that alſo theſe *Anomoians* affirming (by interpretation) the ſonne to be vnlike the father, who lately ſtept vp, auoutched more impudent and levvde doctrine to the ouerthrovve of the eccleſiaſticall peace and vnitie. VVherfore vve haue thought good to annexe vnto this our ſupplication, vvherein our cenſure and opinion is layde downe, the forme of faith (which we honor and reuerence) decreed by the biſhops aſſembled at Nice. It beginnes as followeth: VVe beleeue in one God the father almightie, &c. contayning throughout very ſounde and ſubſtantiall doctrine. I *Meletius* biſhop of Antioch, doe ſubſcribe and allowe of all the parts and parcells of the aforeſayde ſupplication and creede aboue written. Euen ſo doe I *Euſebius* biſhop of Samoſata, *Euagrius* biſhop of Sicilia, *Vranius* biſhop of Apamea, *Zoilus* biſhop of Lariſſæ, *Acacius* biſhop of Cæſarea, *Antipater* biſhop of Roſſe, *Abramius* biſhop of Vria, *Ariſtonicus* biſhop of Seleucobelus, *Barlamenus* biſhop of Pergamus, *Vranius* biſhop of Melitine, *Magnus* biſhop of Chalcedon, *Eutychius* biſhop of Eleutheropolis, *Iſacocis* biſhop of Armenia the greater, *Titus* biſhop of Boſtra, *Peter* biſhop of Sipus, *Pelagius* biſhop of Laodicea, *Arabianus* biſhop of Antros, *Piſo* biſhop of Adana, by his ſubſtitute *Lamydrio* the elder, *Sabinianus* byſhop of Zeugma, *Athanaſius* byſhop of Ancyra by his ſubſtitutes *Orphitus* and *Atetius* the elders, *Irenio* byſhop of Gaza, *Piſo* biſhop of Auguſta, *Patricius* byſhop of Paltum by his ſubſtitute *Lamyrio* the elder, *Anatolius* byſhop of Berœa, *Theotimus* byſhop of Arabia, and *Lucianus* byſhop of Arce. This ſupplication haue we founde in the booke of *Sabinus* intituled The collection of the Councells. The Emperour who determined with him ſelfe to pacifie with gentle and curteous languages all quarelles and contention, made anſwere that he woulde not moleſt any, what faith or religion ſoeuer they profeſſed, but aboue all others that he woulde honour and reuerence ſuch as ſhewed them ſelues peacemakers, and went about to mayntayne the bonde of vnitie and concorde. *Themiſtius* the philoſopher doth report theſe thinges in this ſort of him. For in the oration intituled Conſul, the which he wrote of him, he extolleth him vnto the ſkies, becauſe that in grauntinge euery man free choyce and libertie to profeſſe this or that kinde of religion, he ſtopped the mouthes of all flattering paraſites and ſycophants, which kinde of men (ſayeth he nyppinge wyſe) as it is knowen vnto the whole world, worſhip not the kinge of heauen, but the earthly crowne and ſcepter, much like vnto *Euripus* caryed headlong ſome times this way, ſome times that way.

The ſubſcription of the biſhops.

Flatterers are likened vnto the ſea Euripus which ebbeth and floweth ſeuē times a day.

Cap. XXII.

The death of Iouianus the Emperour.

The Emperour when he had appeaſed the ſedition of contentious perſons, in ſuch ſorte as we haue ſayde before, remoued with ſpeede from Antioche, and gotte him to Tarſus in Cilicia, where after the wonted ſolemnitie of honorable funeralls he buryed the corps of *Iulian* his predeceſſor, immediatly after he is proclaimed Cōſul. Thence he tooke his voyage towards Cōſtantinople, & came vnto a place called Dedaſtana, lying in ỳ middeſt betwene Galatia and Bithynia. There was he mett of *Themiſtius* the philoſopher, together with other Senators and noble perſonages, who then pronounced before him his oration intituled Conſul. the which afterwards alſo he vttered at Conſtantinople in the hearing of the whole multitude. The empire of Rome had enioyed great proſperitie: the ſtate of all people both hygh and lowe: the eccleſiaſticall affaires of the church of God, by reaſon of ſo vertuous an Emperour, had floriſhed exceedingly: had not death vnlooked for, pearced his breaſt with her poyſoned dart, and depriued him of all his princely ioy: for he dyed in the aforeſayde place in winter, of the longues beynge ſtopped with deadly obſtructions, the 17. of Februarie: he him ſelfe together with his ſonne *Varonianus* being Conſul. He was Emperour ſeuen moneths, and departed this lyfe beyng three and thirtie yeare olde. This booke compriſeth the ſpace of two yeares and fiue moneths.

Iouianus the Emperour departed this life Anno Dom. 368.

The ende of the thirde booke of Socrates.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. 1.

Howe that after the death of Iouian, Valentinianus was choſen Emperour, who ioyned with him his brother Valens. Valentinianus him ſelfe was a true Catholicke, but Valens was an Arian.

The fourth booke compriſeth the hiſtorie of 16.yeares. ending anno Dom.381.

Valétinianus created Emperour anno Dom.368.

Valens the Arian was felowe Emperour with Valentinian. An.Do.368.

When *Iouian* the Emperour had runne the race of his naturall lyfe, and departed out of this worlde at Dadaſtana, (as we ſayde before) the ſeuentienth of Februarie, beynge Conſull him ſelfe together with *Varonianus* his ſonne: the ſouldiers which came from Gallatia the ſeuenth daye after, into Nicæa a citie of Bithynia, proclaymed with vniforme conſent and one voyce *Valentinianus* for their Emperour, the fiue and twentie of the ſayde Februarie, and in the aforeſayde Conſulſhip. This *Valentinian* was by byrth of Pannonia, and of the citie Cimale, who applyinge him ſelfe to feates of armes, proued both a ſkilfull and a valiant warryer. He was a man of a noble minde, and ſeemed alwayes to deſerue farre greater honor and dignitie then he enioyed. As ſoone as he was created Emperour, he gott him with all ſpeede to Conſtantinople, and thirtie dayes after his coronation, he made his brother *Valens* fellowe Emperour with him. And though they were both Chriſtians, yet did they diſagree in poyntes of religion. *Valentinian* embraced the faith eſtabliſhed by the Councell of Nice: but *Valens* after a certaine toye conceaued in his braynes, cleaued vnto the *Arian* hereſie, the which opinion tooke roote in his breaſte, by reaſon he was baptized of *Eudoxius* the *Arian* biſhop of Conſtantinople. They were both earneſt followers of the faith which they embraced, and beynge created Emperours, the one was farre vnlike the other in condicion and trade of lyfe. For though before that tyme vnder the raygne of *Iulian*, the one beynge Tribune, I meane *Valentinian*, the other beynge of the ordinarie garde and dayly about the Emperour, I meane *Valens*, they both declared vnto the worlde the zeale they bare vnto Chriſtian religion (for beynge conſtrayned to ſacrifice, they choſe rather to flinge from them their ſworde gyrdels, then forſake the faith of Chriſt, ſo that the Emperour *Iulian* depoſed nere nother of them from their dignities, no more he dyd not *Iouian*, who immediately ſucceeded him in the Empire, perceauinge they were profitable members of the common wealth) yet afterwardes hauinge gotten the ſupremacie & the emperiall ſcepter, notwithſtandinge their diligence and care was alike in the adminiſtration of the publicke weale at the beginninge of their raygne, for all that toutchinge the faith (as I ſayde before) they varyed one from an other, and ſhewed a contrarie and a diuers countenance vnto the profeſſors of Chriſtian religion. *Valentinian* as he honored and reuerenced the fauourers of his faith and opinion: ſo he moleſted the *Arians* not at all: yet *Valens* endeuoured not onely to encreaſe the numbre of the *Arians*, but alſo (as hereafter ſhall more manifeſtly appeare) greeuouſly to perſecute the contrarie opinion. About that tyme *Liberius* was biſhop of Rome, and at Alexandria *Athanaſius* was ouer the congregations which addicted them ſelues vnto the faith of One ſubſtance: but ouer the *Arians* was *Lucius*, whome the heretickes choſe to their biſhop immediatly after the deceaſe of *Georgius*. The *Arians* inhabitinge Antioch had *Euzoius* to their byſhop. Such as maynetayned there alſo the faith of One ſubſtance, were deuided into two partes, ouer the one was *Paulinus*, ouer the other *Meletius*. *Cyrillus* was then biſhop of Ieruſalem, and *Eudoxius* the *Arian*, biſhop of Conſtantinople. The defenders of the creede which contayned the clauſe of One ſubſtance, were fayne to meete in a litle chappell within the ſayd citie, and there to celebrate their wonted ſolemnity. The ſect of the *Macedonians* which varied from the *Acacians* in Seleucia, enioyed their churches throughout euery citie. And thus went the affayres of the church in thoſe dayes.

Liberius. Athanaſius. Lucius. Euzoius. Paulinus. Meletius. Cyrillus. Eudoxius.

Cap.

Cap. II.

When Valentinianus abode in the West, the Macedonians repayred vnto Valens at Conſtantinople and obtayned of him to ſummone a councell. How that Valens being an Arian perſecuted the true Chriſtians.

The Emperour *Valentinian* tooke his iorney with all ſpeede into the Weſt, whither he was conſtrained by reaſon of earneſt buſines to remoue. But *Valens* as he remayned at Conſtantinople was viſited of the Biſhops which were of the ſect of *Macedonius*, and requeſted to ſummone an other ſynode for the eſtabliſhing of the true faith. The emperour thinking verily they were of one opinion with *Acacius* & *Eudoxius*, gaue them licence to call a councell together. They from euery where cited the biſhops to meete at Lampſacum. But *Valens* with all celerity gott him to Antioch in Syria, fearing leſt the Perſians ſhould breake the league of thirty yeares made in the raygne of *Iouianus*, and inuade the Romaine dominions, where he founde that the Perſians were quiet and meant no harme. The Emperour therefore liuing in peace and enioying quietnes raiſed great and grieuous perſecution againſt them which embraced the faith of one ſubſtance. And although he moleſted not *Paulinus* the Biſhop, for his rare vertues and ſinguler giftes, yet baniſhed he *Meletius*, but others of the Churches of Antioch that woulde not communicate with *Euzoius*, he vexed diuerſly and plagued with ſundry penalties and puniſhments. It is reported moreouer that he threwe many into the riuer Orontes which runneth by the citie, and there drowned them.

The councell of Lampſacum gathered together of Macedonian hereticks.

Cap. III.

While Valens the Emperour perſecuted the true Chriſtians in the East, Procopius the tyrant rebelled at Conſtantinople, then alſo were ſeene great earthquakes and ouerflowing of the ſea which deſtroyed many cities.

When *Valens* exerciſed ſuch practiſes in Syria, *Procopius* the tyrant rebelleth at Conſtantinople. Who when in ſhort ſpace he had gathered great power, marched forwards to geue battell vnto the Emperour. *Valens* vnderſtanding of this, was in a ſore taking, and by reaſon of this ſturre his tyranny & cruelty reſted a while from perſecuting. In the meane ſpace while ỹ ſmoke of this tumult waxed hott, there roſe vpon a ſodaine a great earthquake which ſcattered the building aſunder & deſtroyed many cities. Moreouer the ſea kept not within his bounds, brake ouer the banks & drowned the contries, for it fel out in many places, that where a litle before men went afoote, all then was aflote, botes, barks & ſhipps were vſed: againe the ſea went ſo farre from it ſelf in other places that it left much dry land, much ſandy groũd, & many fiſhes to ſwimme without water. Theſe thinges happened in the firſt conſulſhip of theſe two Emperours.

Anno Dom. 369.

Earthquakes

The ſea ouerflowed.

Cap. IIII.

In the troubleſome ſtate of the Church the Macedonian ſect in the councell of Lampſacum ratified the creede of the councell held at Antioch: accurſed the faith of the councell ſummoned at Ariminum, and confirmed the depoſition of Acacius and Eudoxius.

In the time of the aforeſayd calamities, neither enioyed the common weale peace, neither were the eccleſiaſticall affayres in proſperous eſtate, for ſuch as had procured licence of ỹ Emperour to ſummone a councell met together at Lampſacum in the ſame Conſulſhip, that is the ſeuenth yeare after the councell of Seleucia, and there after they had confirmed afreſh the forme of fayth which of olde was publiſhed at Antioch, (they had alſo a litle before ſubſcribed vnto the ſame at Seleucia) they accurſed the creede of the Biſhops which with vniforme conſent in religion they had lately eſtabliſhed at Ariminum. Againe they gaue ſentence againſt *Acacius* and *Eudoxius*, as of right deſeruing to be remoued. *Eudoxius* Biſhop of Conſtantinople could in no wiſe reſiſt their doings, the commotion and warres then in hande rayſed by the tyrant *Procopius*, was a cauſe and let that he coulde not reuenge him of them. Wherefore *Eleuſius* Biſhop of Cyzicum hauing gotten the vpper hande, maintayned for a while together with his complices the Macedonian opinion, the which alſo a litle before was diſcloſed and made more manifeſt at the councell of Lampſacum. I ſuppoſe verily the ſayd councell to haue bene cauſe why Helleſpontus (for Lampſacum is a towne on the ſea ſide of Helleſpontus towards Aſia) is ſo full of the Macedonian hereticks. The aforeſayd councell was ended as you reade before.

The councell of Lampſacum helde of Macedonians 7. yeares after the councell of Seleucia.

Cap. v.

How the Emperour and the rebell Procopius pitched their fielde by Nacolæa a city of Phrygia. The rebell was betrayed by his owne captains, and executed together with them.

Anno Dom. 370.

The yeare following in the conſulſhip of *Gratianus* and *Dagalæphus* the warre beganne. For *Procopius* the tyrant left Conſtantinople and made expedition againſt the Emperour: *Valens* vnderſtanding of it remoued out of Antioch and with all ſpeede went to meete *Procopius*, ioyned with him at Nacolæa a city in Phrygia, and there pitched the battell. In the firſt ſkirmiſhe he had the worſe, his ſide was the weaker, in a while after he tooke *Procopius* aliue, for *Angelo* and *Gomarius* his owne captaines had betrayed him, whome (I meane all three) he executed with new and ſtraung kindes of torments. The traytors for contemning their alleageance & othe paſt betwene them, he ſawed aſunder in the middeſt. The tyrants thighes he tyed to the toppes of mighty boughes growing not farre aſunder, the which firſt of all with certayne Engines he wreſted to the grounde, afterwardes looſed them which lifted *Procopius* on high and pulled him in peeces. The rebell being thus torne in two partes died miſerably.

Angelo and Gomarius the captaines of Procopius were ſawed aſūder Procopius dieth miſerably.

Cap. vi.

How the Emperour after his victory againſt Procopius went about to compell the Macedonian councell of Lampſacum & all Chriſtians to the Arian opinion.

The Emperour being puffed vp with his proſperous and lucky ſucceſſes, turned himſelfe againe to moleſt & perſecute the chriſtians becauſe he determined with him ſelf to preferre euery where the Arian opinion. And firſt of all the councell held at Lāpſacum lay on his ſtomacke not onely becauſe they depoſed the Arian Biſhops and depriued them of their Churches, but alſo becauſe they accurſed the forme of faith lately eſtabliſhed at Ariminum. Wherefore after his comming vnto Nicomedia a citie of Bithynia he called before him *Eleuſius* Biſhop of Cyzicum, who as I ſayde before was of the Macedonian opinion. The Emperour called together a councell of Arian Biſhops, and compelled *Eleuſius* to ſubſcribe vnto their faith. Who though at the firſt he denied vtterly that he woulde agree thereunto, yet afterwards being ſore threatned of the Emperour with baniſhment and confiſcation of all his ſubſtance, he yelded vnto the Arian opinion: Immediatly after his ſubſcription he was in a great agony and torment of conſcience: he returned thence to Cyzicum: In the face of the congregation he made a pitifull complaint with relation of the iniurie which the Emperour had done vnto him: how he had condeſcended not with his will, but by compulſion vnto the Arian hereſie: he requeſted they woulde get them an other biſhop, becauſe that he was conſtrayned to deny his owne opinion, but the inhabiters of Cyzicum for the great loue and affection they bare towards him, neyther woulde acknowledge an other biſhop ouer them, neyther yeld vp the gouernment of their Church. Wherfore they both tooke him for their ſuperior, and kept ſtill their former opinion.

Cap. vii.

How that Eunomius after the depoſition of Eleuſius the Macedonian, was made Biſhop of Cyzicum. The originall of Eunomius, and how that he being the ſcribe of Aëtius the Atheiſt followed his ſtepps.

When the former depoſition was hearde of, the Biſhop of Conſtantinople choſe *Eunomius* to be Biſhop of Cyzicum, who being an eloquent man, was thought able with his gift of perſuaſion eaſily to induce them to embrace his opinion. After that *Eunomius* was come thither, the Emperour ſent his commaundement that *Eleuſius* ſhoulde be remoued, and *Eunomius* placed in his rowme. Whereupon the fauorers of *Eleuſius* buylded them a church without the walls of the citie, and there had their priuate conuenticles. but of *Eleuſius* ſo farre. And now let vs returne vnto *Eunomius*. This *Eunomius* was a ſcribe of *Aëtius*, who was ſurnamed the Atheiſt, of whome we ſpake before. And liuing with this *Aëtius* he learned of him captious fallaces and quircks of Logick, the which Sophiſters doe highly embrace and exerciſed him ſelf therin continewally. Moreouer he was delighted with vayne ſpeaches and epithetons: he learned vn-

Eunomius was the ſcribe of Aëtius the heretick.

aduiſedly to frame ſophiſticall arguments:he tooke great pride therein and ranne headlong into open blaſpemy.he embraced the hereſie of *Arius* and impugned the trueth in Chriſt. And although he was in maner ignorant as toutching holy Scripture and the vnderſtanding thereof: yet was he able to decline the wordes and vary the phraſe,but he coulde neuer attaine vnto the marke he ſhot at,as his ſeuen bookes of commentaries vpon the epiſtle of *S.Paul* vnto the Romaines fooliſhly written doe declare. When he had vttered many vayne and friuolous expoſitions of that epiſtle, his capacity could not compriſe neither attaine vnto the drift of the Apoſtle. There are extant certaine other bookes of his not vnlike the former,the which if any be diſpoſed to peruſe,he ſhall finde many wordes,but litle matter. It was this *Eunomius* that *Eudoxius* preferred to the biſhopricke of Cyzicum. When as he after his wonted maner fedd the eares of his auditors out of the pulpitt wt ſophiſticall arguments and reaſons of Logick, he amazed his auditory, ſo that thereupon there was rayſed a great tumult at Cyzicum.for the citizens of Cyzicum when they coulde not away wt his arrogant and inſolent maner of preaching, they baniſhed him their citie. Thence he gott him to Conſtantinople,liued with *Eudoxius* and playd the Biſhop no longer. Yet leſt we ſeeme in the way of ſclaunder onely to report theſe thinges of him,let vs heare the blaſphemous wordes of *Eunomius* him ſelfe, wherewith moſt impiouſly after his Sophiſticall maner he derogated from the maieſty of Almighty God.he ſayd as followeth: God of his owne eſſence vnderſtandeth no more then we doe,neither is the ſame better knowen or vnderſtoode of him then of vs: and whatſoeuer we knowe of it,the ſame knoweth he, and looke what his capacitie reacheth vnto, the ſame thou ſhalt finde in vs. Theſe and many other ſuch lewde fallacies linked *Eunomius* together, but after what ſorte he fell from the Arians,I will hereafter declare.

The blaſphemies of Eunomius the herelick.

Cap. viii.

Of the oracle that was founde ingrauen in a ſtone,when the Emperour Valens vpon diſpleaſure ouerthrewe the walls of Chalcedon.

The Emperour vpon diſpleaſure gaue commaundement that the walls of Chalcedon lying ouer againſt Byzantium ſhould be ouerthrowen. for he tooke an othe that if he gott the vpper hand of *Procopius* the tyrant,he would do it becauſe ye citizens of Chalcedon tooke *Procopius* part and reuiled him as he paſſed by the walls of their citie with ſpitefull and contumelious languages,and ſhutt vp their gates againſt him.ſo it fell out that the walls of the citie by the commaundement of the Emperour were throwen downe to the grounde.the ſtones thereof were carryed to the common baths at Conſtantinople called Conſtantianæ. In one of the ſayd ſtones there was an oracle founde ingrauen the which of olde lay in ſecret,& then firſt came to light. Whereby it appeared that the walls ſhould be taken to the vſe of the baths, when great plẽty of waters were ſeene in the citie: and that when infinite of the Barbarian nations inuaded the Romayne dominions,they ſhoulde wonderfully moleſt the empire of Rome, and in the ende be ouerthrowen them ſelues,there is no cauſe to the contrary but that the reader may haue the oracle layd before him.

An oracle founde engrauen in a ſtone when the wall of Calcedon was throwne downe.

VVhen Nymphs with noyſe and royall feaſts,when mirth in citie raygnes
VVhen walls with woe keepe ſtreamy bathes that boyle vp filth and ſtaynes
A people ſtrong in number great ſhall paſſe Danuby ſtreames
Calliro eke,the Scythian Iſe and Miſian craggy realmes
The Thracian bankes with armour bright all couered men ſhall ſee
This nation fierce though armour fight in armour foyld ſhalbe.

The oracle is in this ſort.for not long after the condupt which *Valens* made,yelded great plenty of water vnto the citie of Conſtantinople: at the ſame time alſo (as hereafter ſhall more manifeſtly appeare)certaine of the Barbarian nations tooke armour againſt the empire of Rome.yet ye oracle may otherwiſe be vnderſtoode.for *Clearchus* the Lieuetenant of the city after ye conueyance of the condupt,made a great pipe in *Theodoſius* market the which was called the plentifull pipe, where alſo for ioye thereof the citie kept a ſolemne feaſte, and this peraduenture was it which the Oracle meant when he ſayd:

VVhen Nymphes with noyſe and royall feaſts when mirth in citie raygnes
VVhen walls with woe keepe ſtreamy bathes that boyle vp filth and ſtaynes.

But theſe circumſtances & knowledge of the oracle fel out afterwards. When ye walls of Chalcedon were a throwing downe,ye citizens of Conſtantinople made humble ſute vnto ye Emperour yt he would not ſo deface the city of Chalcedon.ye like did ye Bithynians,Nicomedians & Nicæans,

who by chaunce then were at Conſtantinople. but the emperour being throughly incenſed againſt them, tooke their ſute in very ill part: & to the end he might kepe his othe, he commaunded the wal ſhoulde downe and the foundation ſhould be filled vp with litle pelting ſtones, ſo that as yet there is to be ſeene in ſome places of the wall, how ſclender and what newe building of no accompt was raiſed vpon ſo auncient and ſubſtantiall a foundation. but of the walls of Chalcedon ſo much ſhall ſuffice.

Cap. ix.

How the Emperour Valens perſecuted the Nouatians who embraced the clauſe of one ſubſtance no leſſe then the true Chriſtians. How the Emperour Valentinianus begate a ſonne and called him after his owne name, for his ſonne Gratianus was borne before Valentinianus enioyed the empire.

The Emperour moreouer ceaſed not from perſecuting ſuch as embraced the creede contayning the clauſe of one ſubſtance, but baniſhed them out of Conſtantinople, and together with them the Nouatians, who addicted them ſelues vnto the ſame opinion: their Churche doores he commaunded to be nayled vp: their Biſhop *Agelius* a man that led a preciſe life, and ruled the Church euen from the raigne of *Conſtantine* he exiled. This man all his life tyme went barefoote and according vnto the commaundement of the Goſpell, he had but one coate. At that time *Martianus* who ſometime was a ſouldier in the Emperours pallace, a zealous and an eloquent man, appeaſed the diſpleaſure of the Emperour conceaued againſt the Nouatians. He was then a Prieſt of the Nouatian Churche, and trayned vp *Anaſtaſia* and *Caroſis* the Emperours daughters in the precepts of Grammer: in whoſe name the common bathes buylded by *Valens* at Conſtantinople were conſecrated, the which as yet are there to be ſeene bearing the name of the Emperours daughters. Wherefore by reaſon of his ſute and becauſe of the reuerende opinion which the Emperour conceaued of this prieſt, the Nouatian Churches being ſhutt vp for a while, were ſet wide open and frequented a newe, yet were they not ridd of the Arians nor deliuered from their perſecution. The Arians abhorred them becauſe they loued entirely ſuch as embraced the faith of one ſubſtance. The ſtate of the Eccleſiaſticall affayres then was at this point. This one thing we may not leaue vntoutched, how the battell betwene the Emperour and *Procopius* the tyrant was fought about the latter ende of May, in the conſulſhip of *Gratianus* and *Dagalæphus*. In a while after the ſayd battell, the aforeſayd men being Conſulls, the Emperour *Valentinianus* had a ſonne borne him in the Weſt, whome he called after his owne name, for his ſonne *Gratianus* was borne before he was crowned Emperour.

Cap. x.

Of the great hayle that fell at Conſtantinople, and the earthquakes which happened in Bithynia and Helleſpontus.

Great haile. The yeare following in the Conſulſhip of *Lucinus* and *Iouianus*, the seconde of Iulie, hayle of a wonderfull bignes, like vnto ſtones lighted at Conſtantinople. It is riſe in euery mans mouth that God ſent that great hayle in token of his diſpleaſure againſt the Emperour, for baniſhing many Prieſtes and Biſhops which refuſed to communicate with *Eudoxius* the Arian. Not long after in the aforeſayd conſulſhip, the foure and twentieth of Auguſt, *Valentinianus* created his ſonne *Gratianus* Emperour. The yeare following, being the ſeconde Conſulſhip of *Valentinianus* and *Valens*, the eleuenth of Octobre, there was in Bithynia a greate earthquake which ouerthrewe the citie of Nice. It was the twelf yeare after the ruyne of Nicomedia. Immediatly after many peeces of Germa, a citie in Helleſpontus were turned vpſide downe wᵗ an other earthquake. for all theſe dreadfull ſights were beheld in the open face of the worlde, the lewde diſpoſition of *Eudoxius* the Arian Biſhop, and the peruerted minde of the Emperour *Valens* was nothing moued to incline vnto piety and right reformation of true religion. for they obſerued no meane but furiouſly raged againſt all ſuch as helde the contrary faith and opinion. Theſe earthquakes were no otherwiſe to be taken then for manifeſt tokens of the ſchiſme & tumults then rayſed in ẏ church. And though many of the prieſtly order were depriued of their dignities, yet of all the reſt *Baſilius* Biſhop of Cæſarea in Cappadocia, and *Gregorius* Biſhop of a ſmall and meane citie bordering vpon Cæſarea, by the prouidence of God for their great pietie were not baniſhed their natiue ſoile. Of

Terrible earthquakes.

Of whome I ſhall haue occaſion hereafter to diſcourſe more at large.

Cap. xi.

How the ſect of Macedonius being put to their ſhifts by reaſon of the Emperours diſpleaſure, ſent their letters vnto Liberius Biſhop of Rome, where they ſubſcribed vnto the fayth of one ſubſtance.

When as at that tyme ſuch as cleaued ſtedfaſtly vnto the clauſe of one ſubſtance being the true Chriſtians, were vexed aboue meaſure: the Macedonians alſo were purſued of the wicked and godleſſe perſecutors. Theſe men partly for feare and partly for their fayth being brought to their witts ende, wrote letters and ſent meſſengers from their biſhoprickes one vnto the other, ſignifying that of neceſſity they muſt flie for refuge both vnto the Emperours brother and to *Liberius* Biſhop of Rome, and ſubſcribe rather vnto their fayth then condeſcende to communicate with *Eudoxius* the Arian. Wherefore they ſende *Euſtathius* Biſhop of Sebaſtia, one that had bene often times depoſed: *Siluanus* Biſhop of Tarſus in Cilicia, and *Theophilus* Biſhop of Caſtabala a citie likewiſe of Cilicia: theſe men are charged not to diſagree as toutching the faith with *Liberius*, but to communicate with the Churche of Rome and to ratifie by their ſubſcriptions the faith of one ſubſtance. When theſe men had receaued their letters which impugned the faith at Seleucia, in all the haſt they poſt to olde Rome. They ſhewe not them ſelues vnto the Emperour (for he was in Fraunce, buſily occupying him ſelfe about the battell againſt the Sarmatians) but deliuer their letters vnto *Liberius*. *Liberius* refuſeth to geue their letters the reading, he tolde them they were Arians and therefore in no wiſe to be entertayned of the Church, becauſe they had abrogated the creede of the Nicene councell. Unto whome they make anſwere that his words were true, yet that they repented them afterwards of their folly: that they acknowledge the trueth: that of late they had condemned the opinion which affirmeth the ſonne to be vnlike the father: that they confeſſed the ſonne in all thinges and in all reſpects to be like the father, and that the clauſe of likenes differed nothing from the ſenſe of one ſubſtance. When they had made this proteſtation by word of mouth, he requireth them to doe the ſame in writing. They immediatly exhibite vnto him a ſupplication wherein the forme of faith publiſhed and eſtabliſhed by the councell of Nice was compriſed. And leſt that I ſeeme ouertedious vnto the reader, my purpoſe is to omitt the letters they wrote from one company to an other, namely from Smyrna in Aſia, from Piſidia, Iſauria, Pamphilia and Lycia: onely here to lay downe the ſupplication which *Euſtathius* ſent from his lodging vnto *Liberius*, it was written as followeth:

Vnto their Lorde and brother their fellow miniſter Liberius, Euſtathius, Theophilus & Syluanus ſende greeting in the Lorde.

To the ende vve may remoue all ſuſpicion of hereſie and partaking vvith ſects vvhatſoeuer, which heretofore haue moleſted the quiet eſtate of the catholick church: preſently we do allow of the ſynods & aſſemblies of biſhops which mett at Lampſacum & Smyrna, & at ſundry other places maintaining the right & ſoūd faith. that theſe our words may ſeeme for no other thē our true meaning, we are legats & haue brought letters vnto your holines, vnto al the biſhops of Italie & to the other churches whatſoeuer of the weſt contrey, whereby it ſhall manifeſtly appeare that vve are of the Catholick faith: that vve defende the ſacred Canons of the Nicene councell eſtabliſhed in the happy raygne of the holy Emperour *Conſtantine* by three hundred and eyghteene Biſhops, the which vnto this day haue bene continewally obſerued and vnuiolably retained: where the clauſe of one ſubſtance was godly enterlaced to the ouerthrowe of the poiſoned opinion of *Arius*. for by ſubſcribing with our owne hands we doe plainly proteſt that we are of no other opinion then theſe fathers were of: but that heretofore & preſently alſo we embrace the ſame faith with them & mind firmely to continew therin vnto our laſt houre. Moreouer we cōdemne *Arius*, his deteſtable opinion, his diſciples, his complices: the whole hereſie of *Sabellius*, all the Patropaſſians, Marcioniſts, Photinians, Marcelliās, & to be ſhort the wicked ſect of *Paulus Samoſatenus*. VVe pronounce theſe mens doctrine for accurſed together with all that holde with them, all hereſies likewiſe which are contrary vnto the aforeſayd ſacred faith, generally & godly framed by thoſe holy fathers aſſembled in the city of Nice. VVe accurſe alſo the forme of

The hereticall Biſhops of Macedonius ſect, now doe recant & exhibite this ſupplication vnto Liberius biſhop of Rōe.

faith that was repeated at the councell of Ariminum, partly for that it repugneth the Nicene Creede,& partly for that diuers vvere fraudulently brought to ſubſcribe vnto the ſame at Conſtantinople,through vviles & periury miſtaking the title, for they tooke Nice a city of Thracia, for Nice in Bithynia.The beliefe & faith vve are of, & of them likewiſe vvhoſe legats vve are,is as followeth: VVe beleeue in one God the father almighty, maker of all things viſible & inuiſible,& in one onely begotten God our Lorde Ieſus Chriſt the ſonne of God,begotten of the father,that is of the ſubſtance of the father:God of God,light of light:very God of very God begotten not made:being of one ſubſtance with the father by whom all things were made,either in heauen or in earth,who for vs men & for our ſaluation came downe from heauen, was incarnate & made man,he ſuffred & roſe againe the third day,he aſcended into heauen & shall come againe to iudge both the quicke & the dead.And we beleue in the holy Ghoſt.ſuch as ſay there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothinge: or that he conſiſteth of any other eſſence or ſubſtance then of the fathers: or that the ſonne of God is conuertible and mutable,them I ſaye,the holy and Catholick Churche vnder heauen doth holde for accurſed.I *Euſtathius* bishop of Sebaſtia,*Theophilus* & *Siluanus* legats of the councells of Lampſacum,Smyrna, with others,haue voluntarily with our owne proper hands ſubſcribed vnto all the premiſſes & to euery parcell within compriſed.If any man after this our proteſtation commenſe any ſute or accuſe either vs or them whiche ſent vs, let him come with your holineſſe letters vnto ſome of the catholick Bishops whome you thinke beſt,& there pleade with vs in their preſence & ſo let the punishment light vpon his heade that is faulty.*Liberius* hauing bounde the legats with the ſubſcription of their owne hands,receaued them into the communion,gaue them theſe letters following and ſent them away.

The Nicene Creede.

Cap.12.in the Greeke.

The epiſtle of Liberius Biſhop of Rome,vnto the Biſhops of the Macedonian ſect inhabiting the Eaſt contries.

Vnto our welbeloued brethren and fellowbishops *Hythius*,*Cyrillus*,*Hyperechius*,*Vranius*,*Heron*,*Elpidius*,*Maximus*,*Euſebius*,*Eucarpius*,*Heortaſius &c*.vnto all the Catholick bishops of the Eaſt churches:*Liberius* Bishop of Italy together with other Bishops of the VVeſt ſende greeting alwaies in the Lord.Your letters(welbeloued brethren & mẽ that are bedecked with the bright beames of fayth) we haue receaued by the reuerend brethren & bishops *Euſtathius*,*Siluanus* & *Theophilus*,containing quietnes & concord of the catholick church,which confirmed in vs fully our deſired ioy & gladnes.And firſt of all becauſe that therby we perceaued your faith & opinion to be in all pointes agreeable both with mine which am the meaneſt of you all, with the other bishops of Italy & the reſt of the weſt contreyes:nay not only this but alſo your legats haue confirmed it with the teſtimony of their owne handes. This Catholick & Apoſtolicke faith we doe acknowledge which from the councell of Nice hitherto hath firmely & vnuiolably continewed.This was the faith that your legats proteſted:in this faith with notable corage they haue accurſed all the croked ſteppes of cankred opinions, & quenched all the fiery ſparcles that flashed thereof. This faith not onely by preaching vnto the people but alſo by penning of it in paper they haue published vnto the worlde.The coppy whereof we thought good to annexe vnto theſe letters,leſt the hereticks finde meanes hereby to cauill: euen as ſome heretofore haue gotten lighter occaſion then this to leueale at the church of God the darts of their diſpiteful minde & the flaming firebrands of contention.for our moſt reuerende brethren *Euſtathius*,*Siluanus* & *Theophilus* confeſſe the ſame,and withall them ſelues,togerher with your fatherhoode, to haue bene euer of this fayth, & nowe with free purpoſe to continewe firme in the ſame vnto the laſt houre: that in the faith which was approued of three hundreth & eyghteene Catholick Bishops aſſembled in the city of Nice: which containeth the abſolute and perfect trueth:which ſtoppeth the mouths of hereticks and vtterly ouerthroweth their counterfeit doctrine. Neither came it to paſſe by happ hazarde that ſo great a heape & multitude of bishops met together:for it was the will & prouidence of Almighty God that aſſembled them to the ſuppreſſion of the fury & rage of the heretick *Arius*.It was with the ſame nũber that bleſſed *Abraham* ouercame through faith ſo many millions of mẽ.The which fayth being compriſed in the force & vertue of *one ſubſtance*, is ſo firme & inuincible a bulwark that it foyleth all the ſleights & crafty inuention of the Arian hereſie.And although the curſed & abominable Arians cauſed all bishops from euery where to aſſem-

Gen.14.

aſſemble at Ariminum,to the ende that eyther through perſvvaſion or rather(to tell the trueth) by the commaundement of the Emperour, that vvhich vvas the principall point of the creede might by them be blotted out,or at leaſt vviſe levvdly peruerted: yet for all their ſpitefull deuiſes,they preuailed not.For all the Bishops in maner vvhich mett at Ariminum,and vvere either allured by their fradulent enticements,or compelled by force, and ſo fell at that time from the faith:novv hauing remembred them ſelues better,accurſed the faith ſett forth by the Bishops at Ariminum:ratified by ſubſcription the Catholick & Apoſtolick faith confirmed by the bishops of the Nicene councell,and now they communicate together vvith vs:once I ſay againe all they preſently are earneſt & zealouſly bent againſt the hereticall opinion of *Arius* and his followers. The vvhich thing vvhen your legats had throughly examined & deepely vveyed vvith them ſelues,they freely ſubſcribed in your names, & accurſed *Arius* together vvith the canons concluded vpon at Ariminum contrary vnto theNicene faith,vnto the vvhich ſometimes you your ſelues being trained through fraude & vviles haue by othe ſubſcribed. VVherfore it ſeemed good vnto vs to write vnto your louing brotherhoode & to aſiſt you in ſuch reaſonable requeſts:eſpecially ſeing we are geuē to vnderſtād by the proteſtatiō of your legats that the bishops of the eaſt are novv come into the right vvay & embrace one faith together with the Catholick Bishops of the vveſt.Neither vvould vve haue you ignorant that they vvho ſometime vvere craftely & violently dravven from the trueth to eſtablish the blaſphemous decrees againſt the maieſtie of the ſonne of God at the councell of Ariminum: novve haue vvholly & vnfainedly condemned the ſame,& with vniforme conſent of them all to haue embraced the Nicene creede.Moreouer you haue to certifie all men by your letters, that they vvhich heretofore vnvvittingly ſvvarued from the faith & now wander in the waſt deſert & darke miſte of hereſie may at length returne vnto the bright & celeſtiall beames of chriſtian liberty shining in the vvorlde to the comfort of their ſoules. All vvhich let them knovve for ſuertie that if they vvill not after this damnable councell purge them ſelues & vomit out the deadly poiſon of this deteſtable doctrine:if they will not remoue from among them all the blaſphemies of *Arius*:if they wil not abhorre him from the hart roote & accurſe him for euer:that they them ſelues are cutt of & excōmunicated from the communion of the faithfull as aliens & forayners, (for the Churche norisheth no baſtards)together with *Arius* & his diſciples,& all ſuch vipers broode as the Sabellians, Patropaſſians & all other hereticall opinions whatſoeuer.God haue you in his tuition welbeloued brethren. The legats of *Euſtathius* cōpany hauing gotten theſe letters tooke their iourney into Sicilia: where after that a ſynode of Sicilian biſhops was called together,they proteſted in like ſort before them yͭ they embraced yͤ faith of one ſubſtance:there alſo they ratifie the forme of faith eſtabliſhed by the councell of Nice.When they had alſo procured theſe biſhops letters toutching the ſame matter together wͭ the epiſtle of *Liberius* vnto yͤ eaſt churches,ſtraight way they returne home.The eaſterne biſhops after the receat of *Liberius* epiſtle,ſent legats into euery city of them which defended the fayth of one ſubſtance,requeſting them with one conſent to aſſemble at Tarſus in Cilicia:partly for to ratifie the Nicene creede, and partly for to remoue all ſchiſme and contention raiſed in the Church ſince that time.The which peraduenture had bene done, if that *Eudoxius* the Arian Biſhop who was in great fauor with the Emperour had not withſtoode it: who alſo for the ſummoning therof was wonderfully incenſed,ſo that afterwards he diuerſly vexed them. *Sabinus* alſo in his booke intitled the collection of the councells, reporteth in like ſorte that the Macedonians communicated by their legats with *Liberius*,and ratified the Nicene Creede.

The councel of Ariminū recanteth & accurſeth Arius.

The councel of Sicilia.

Cap. xii.

How Eunomius the heretick fell from Eudoxius the Arian:how by the procurement of Eudoxius, Athanaſius was faine to flie & to hide him ſelfe, ſo that there roſe a great tumult,and to appeaſe the ſame,the Emperour wrote louingly vnto the people of Alexandria,& commaunded that Athanaſius ſhoulde quietly enioy his biſhoprick.

Cap.13.in the Greeke.

About that time *Eunomius* deuided him ſelfe from *Eudoxius*, & rayſed ſeuerall conuenticles: becauſe that after he had made longe and tedious ſute vnto *Eudoxius* in the behalfe of his maiſter *Aëtius*, he woulde not receaue him into the Church. Neither did *Eudoxius* that of him ſelfe (for he miſliked not at all with the opinion of *Aëtius*, in ſo much that his owne differed not from his)but all the whole faction of *Eudoxius* abhorred *Aëtius* for one that was of a contrary opinion vnto them. It is knowen very well that this was the cauſe which moued *Eunomius*

The one heretick falleth out with the other.

to diſagree and vary from *Eudoxius*, for we learned of a trueth theſe thinges to haue thus fallen out at Conſtantinople. But at Alexandria the writt that was ſent thither by the gouernours, through the procurement of *Eudoxius* moleſted wonderfully the quiet eſtate of the Church. *Athanaſius* miſtruſting the heady and raſhe motion of the common people, fearing if any miſchiefe were wrought by them that it woulde be laide to his charge: hid him ſelfe in his fathers priuey cloſſet, the full ſpace of foure moneths. The Emperour hearing that the people was all on an vprore at the departure of *Athanaſius*, for the loue and longing they did for him, was wonderfully incenſed and ſignified vnto the people of Alexandria by his letters that his pleaſure was that *Athanaſius* ſhoulde quietly as they wiſhed them ſelues enioy the biſhoprick. by this meanes it came to paſſe that the Church of Alexandria had peace and tranquillity vnto the death of *Athanaſius*. but howe the Arians poſſeſſed that Church after his death we will hereafter declare.

Cap. 14. in the Greeke.

Cap. XIII.

How that after the death of Eudoxius, the Arians choſe Demophilus biſhop of Conſtantinople: the Catholicks choſe Euagrius whome Euſtathius Biſhop of Antioch did conſecrate, but by the commaundement of the Emperour Valens they were both exiled, ſo that afterwards the true Chriſtians were wonderfully afflicted. Of the fourescore prieſtes that were burned in the ſhip, & the great famine that fel in Phrygia.

The Emperour *Valens* haſtening againe to Antioch left Conſtantinople & comming to Nicomedia in Bithynia, was faine to make there his abode for a while, the cauſe was as followeth. *Eudoxius* the Arian Biſhop hauing enioyed the biſhoprick of Conſtantinople the ſpace of nyneteene yeares departed this life immediatly after the emperours remouing out of the citie, in the third Conſulſhip of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his rowme. but ſuch as embraced the faith of one ſubſtance, ſuppoſing now they had got fitt opportunity, choſe *Euagrius* a man of their owne opinion. He was conſecrated biſhop by *Euſtathius*, who of olde had bene biſhop of Antioch, and then lately had bene by *Iouianus* called home from exile & at that time by chaunce remained (though in ſecret) at Conſtantinople for to confirme ſuch as were of the faith of one ſubſtance. * This being done the Arians begonne againe with furious motion to perſecute the faithfull chriſtians, ſo that tydings therof came quickly to the Emperours eares. he fearing greatly leſt the ſeditious tumult of the vulgar ſort ſhould ouerthrow the city, ſent out of Nicomedia into Conſtantinople great power of armed ſouldiers: & commaunded withall that both the conſecrator and the conſecrated biſhop ſhoulde be baniſhed one to one place, the other into an other contrey. Wherefore *Euſtathius* was exiled into Bizya a city of Thracia, & *Euagrius* was conueyed into an other city. When the world fauored the Arians in this ſort, they ſet vp them ſelues, they crowed inſolently ouer the true chriſtians, they ſcurged, reuiled, impriſoned, mearced they layd vpon them all the greeuous and intollerable burthens they could deuiſe. The true Chriſtians being thus oppreſſed with extreme dealing, went vnto the Emperour, beſought moſt humbly of him, that if not altogether yet at leaſt wiſe he woulde eaſe them of ſome part of their troubles: but where they thought to haue founde fauor, there were they fouly deceaued, inſomuch they hoped to obtaine iuſtice at his hands which was their deadly foe and the cauſe of all their woefull calamity. * For when as thoſe godly & religious men of the prieſtly order being in number fourescore and ſent in the name of all the reſt into Nicomedia, (namely as the moſt famous, *Urbanus*, *Theodorus*, and *Menedemus*) made ſupplication vnto the Emperour, opened vnto him their grief, certified him of the iniuries they ſuſtayned at the hands of the Arians: he although he was then wonderfully incenſed againſt them, yet concealed his diſpleaſure vntill that priuely he had commaunded his Lieuetenant *Modeſtus* to lay them in hold, and puniſh them with death. The kind of death inſomuch it was newe and ſtraunge, I thinke beſt to paint it forth in paper to the knowledg of the poſteritie in tyme to come. The Lieuetenant fearing greatly leſt if he woulde execute them in the open face of the Citizens, the common people woulde be on an vprore and ſett vpon him: made them beleeue that he would baniſhe them the contreye. They tooke the threats of exile in good part. The Lieuetenant commaunded them to haſten vnto the rode, to goe on borde, and take ſhipping as if they were to be conueyed into foreyne and farre contreyes: yet charged he the maryners, then when as they came into the mayne ſeae they ſhoulde ſett the ſhip afire, ſo that dying in that ſorte they ſhoulde haue none for to bury them. And ſo they did. For immediatly after their comming vnto the *Aſtacen* ſeae, they conueyed them ſelues into a cockeboate, fired the ſhip and retur-

*Cap. 15. in the greeke.

*Cap. 16. in the Greeke.

Fourescore true chriſtiãs were ſett

returned home. There roſe by chaunce a mightie Eaſterne winde which draue the ſhip with violence, ſwiftely for to ſulcate the ſeas and continewed ſo longe untill ſhe arriued at the hauen called Dacidizus: where in the ende together with thoſe godly men ſhe was utterly conſumed to aſhes. Yet the reporte goeth, and riſe it is in euery mans mouth that this cruell and horrible act was not longe after unreuenged. For immediatly all Phrygia was plagued with a ſore and a lamentable famine: ſo that many of the inhabitantes of that countrey were conſtrayned of neceſſitie to flie unto Conſtantinople and to other prouinces for neceſſarie food. The city of Conſtantinople though it find and relieue an infinite multitude of mē, yet there is great plentie & abundance of all things partly by reaſon that all neceſſaries are caried thither by ſeae, and partly alſo that *Euxinus* is ſo nighe and conueyeth thither greate ſtore of grayne. in a ſhippe and fired by commaundement of Valens the Arian Emperoure.

Cap. XIIII. Cap. 17. in the greeke.

Howe the Emperour wente to Antioch and perſecuted all them that profeſſed the fayth of one ſubſtance: of his doinges at Edeſſa and the great conſtancie of a Chriſtian woman.

The Emperour *Valens* weyed not at all this grieuous famine, went forth on his iorney to Antioch: and continewing there purſued with deadly hatred ſuch as deteſted the Arian opinion. He depoſed of theyr churches for no other crime then becauſe they were enemies unto ẏ Arians, all that embraced the faith of one ſubſtance, not onely throughout all the Eaſterne parts of the world: but alſo not ſatiſfied with this puniſhemente, tormented them with diuerſe grieuous deuiſes and executed a farre greater number then we ſpake of before, with ſundry kindes of death but ſpecially with drowninge of them in the ſurginge waues of the ſea.* Furthermore let us here call to remembraunce, the horrible Acte committed by him at Edeſſa a citie in Meſopotamia. There I meane in that citie there is a goodly & a gorgeous temple called Sainct Thomas the Apoſtles, where infinite troopes of men for ẏ reuerent opinion conceaued of the holy place are wont to frequent. *Valens* being deſirous to ſee it, although he knewe full well that all thoſe flockinge aſſemblies deteſted his hereticall opinion: as the reporte goeth, gaue the Liuetenant a blowe with his fiſt becauſe he had not ſcattered thoſe conuenticles as he had charged him before. When the Liuetenant for all this grieuous contumely framed himſelfe with unwillinge minde to obeye the Emperours wrath and diſpleaſure: gaue notice priuely hereof unto them (it was farre from his mind to fall a murthering of ſo many godly citizens) that none ſhould ſhewe his face in the temple that none ſhoulde be founde rayſing of any conuenticle: but not one made accompt of his aduiſe nether weyed of his threates, for the day followinge all flocked in greate companies to the temple. And while the Liuetenant haſtened with greate power of armed ſouldieres unto the temple, to the ende he might delay the boyling heate of the Emperours ſtomacke which breathed out anger and diſpleaſure: a ſimple woman leadinge a childe in her hande all in haſt brake the raye and thruſt her ſelfe in the throng of armed ſouldiers to paſſe on her voyage. The Liuetenant being moued therewith calleth the woman before him, reaſoneth with her in this ſorte: thou fond and unfortunat woman, whether runneſt thou ſo raſhly? thither (ſayde ſhe) where others doe haſten. Haſt not thou hearde (ſayth he) that the Liuetenant will execute as many as he finds there? I heard it (ſayd ſhe) and therefore I goe thither in all the haſt that I may be founde there. But whither (ſayd he) leadeſt thou this childe? that he alſo (ſayd ſhe) may be accompted in the number of Martyrs. When the Liuetenant heard this he coniectured thereafter of the reſt. Thereupon he got him unto the Emperour, and geueth him to underſtand that all from the higheſt unto the loweſt prepared them ſelues to die in the quarell and in defence of their faith: he aded moreouer that it was verye raſhe and without all reaſon that ſo great a multitude in ſo ſhorte a ſpace ſhoulde ſo ſoddainely be executed, in ſo ſaying he fell a perſwading of the Emperour ſo long untill that his wordes preuayled, & the Emperour was with reaſon appeaſed. Thus the Edeſſæans auoyded the ouerthrowe pretended of the Emperour towardes them.

*Cap. 18. in the Greeke.

Ruffinus reporteth this ſtorie lib. 2. cap. 5. eccleſ. hiſt.

Cap. XV. Ca. 19. in the Greeke.

Howe the Emperour Valens put many to death whoſe names beganne with TH, by reaſon of certaine Necromancie whereunto he gaue ſome credit.

ABout that time a certaine peſtilent ſpirite vſed the tyrannicall crueltye of the Emperour to yͤ ſatisfieng of his deueliſh luſt & pleaſing mind. For he allured certain fond & curious kind of people to ſearch and ſift out by Necromancie who ſhould ſucceede *Valens* in the Empire. The deuell after his wonted guiſe gaue no perfect and plaine but a very darke & doubtfull anſwere vnto the coniurers, that his name beganne of foure letters *Th, E, O, D*, which ſhould ſucceede *Valẽs* in the Empire, & that his name was compound. The fame thereof was ſpred ſo farre that it came to the Emperours eares. He as it fell out neither attributed caſualties, neither referred the knowledge of things to come, neither admitted yͤ beſtowing of ſcepters to lie in yͤ power of God whoſe prouidence ruleth all things: but laying aſide the principles of Chriſtian religion the which colorably he pretended, executed diuers whome he ſuſpected after him ſhould enioy yͤ Emperial ſcepter. So yͭ he diſpatched out of the way as many as were called *Theodorus*, *Theodotus*, *Theodoſius*, *Theodulus*, or after any ſuch like names. Of which nũber was *Theodoſiolus* a noble man, yͤ ſonne of a Senator, being brought vnto *Valens* from Spayne, who loſt his heade. Many for feare chaunged their names which theyr parents had geuen them at theyr comminge into yͤ world & denied themſelues & theyr owne names being in great perill & daunger of their liues. But of this matter thus much ſhal ſuffice.

Cap. XVI.

Cap. 20. in the greeke.

After the deſeaſe of Athanaſius, Peter became his ſucceſſor: but the Arians by the commaundement of the Emperour clapte Peter in priſon, and placed Lucius in the Biſhopricke.

HEre we haue to learne that while *Athanaſius* Biſhop of Alexandria liued, the Emperour through the prouidence of God tempered himſelfe from troubling of Alexandria & Ægipt, becauſe he vnderſtoode yͭ there was a great multitude which would liue & die wͭ *Athanaſius*: & therfore he feared if Alexãdria were ſet on an vprore (for it is a hot & a haſty kind of people) leſt the cõmon weale ſhould therby greatly be annoyed. *Athanaſius* in yͤ end after many ſkirmiſhes endured in the quarel of the church: after he had bene biſhop ſix & forty years not without great hazard of his life, departed out of this world in the Conſulſhip of Probus & the ſecond of *Gratianus* & left behind him *Peter* a godly and a zealous mã to ſucceede him. * Immediatly the Arians ſet vp themſelues, they brag & boaſt of the Emperours religion, & in all the haſt they certifie the Emperour who then continewed at Antioch of *Athanaſius* death. *Euzoius* alſo the Arian beinge then at Antioch, determined with himſelfe by reaſon of the opportunitie of the time, in all the haſt to ride into Alexandria, for to cõfirme *Lucius* yͤ Arian in the Biſhoprick. The ſame likewiſe ſeemed good vnto yͤ Emperour. wherefore he prepareth himſelfe & taketh his voyage into Alexãdria together with great power from the Emperour. There accompanied him *Magnus* the Emperours treaſorer. The Emperour ſent wͭ him a commaundemẽt vnto *Palladius* Liuetenant of Alexandria, that he ſhould ayd the enterpriſe of *Euzoius* with armed ſouldiers. Being come to Alexandria they lay hande on *Peter* & clap him in priſon: the reſt of the clergie they baniſhed ſome vnto one place, ſome vnto an other: but *Lucius* they ſtalled Biſhop.

Athanaſius died Anno Dom. 375.

* Cap. 21. in the Greeke. Peter b. of Alexandria.

Cap. XVII.

Cap. 22. in the Greeke.

Howe Sabinus the Macedonian made no mention of the miſchiefs committed by Lucius the Arian: howe Peter Biſhop of Alexandria fled vnto Damaſus Biſhop of Rome & ſaued his life: of the crueltie which the Arians exerciſed vpon the worſhippers which liued in the deſert.

ALthough *Sabinus* beinge halfe an Arian & therefore a concealer of the hainous faltes of his friends, made no mention of the horrible Acts committed immediatly after the ſtallinge of *Lucius* in yͤ Biſhops ſeae of Alexandria againſt ſuch as inhabited the reſt of Ægypt, by impriſonning of ſome, tormẽting of others, exiling of yͤ reſt: yet *Peter* after he had eſcaped out of priſon, ſignified howe great they were by his epiſtles wrytten vnto all the Chriſtian churches vnder heauen. Who as ſoone as he got out of priſon, fled vnto *Damaſus* biſhop of Rome. Wherefore the Arians though they were fewe in number yet fauored the world thẽ ſo much, that they held all the churches of Alexandria. Not long after yͤ Emperours edict was proclaimed, by vertue of yͤ which as many as helde the faith of One ſubſtance were baniſhed not onely Alexandria, but all Ægypt. Moreouer yͤ Liuetenant was cõmaunded to purſue wͭ power of armed ſouldiers all ſuch as *Lucius*

ſhoulde

ſhould appoint him. Thẽ were the religious houſes in the deſert & wildernes,ſpoyled,ouerthrowẽ
& without all compaſſion turned downe to the groũd. For the armed ſouldiers ſet vpon theſe ſeely
& vnarmed ſoules which ſtretched not out as much as the naked hande to their owne defence:they
were miſerably ſlaine, ẏ maner of the ſlaughter was ſo lamẽtable ẏ it can not ſufficiẽtly be painted
vnto the world by penne & wrytten paper.

Cap. XVIII.

Of Ammon the monke and diuerſe religious men inhabiting the deſert. — Cap. 23. in the Greeke.

IN ſo muche that we haue made mention of the monaſteries in Ægypt, there is no cauſe to the
contrarye but that we maye diſcourſe ſomewhat thereof. The places commonly called religi-
ous houſes,though peraduenture the originall of them was many yeares before:yet were they
very much augmented & amplified by *Ammon* an holy man. Who though in the prime of his flo- Ammon a
riſhing youth he diſdained of wedlock:yet at the entreaty and earneſt requeſt of his deare friendes Monke yet
which exhorted him not to inuey ſo bitterly againſt mariadge but to take a wife,he yelded vnto thẽ maried.
& was maried. Immediatly he led the newe maried ſpouſe by the hand out of the parlour,with the
wõted pompe & ſollemnity,into the wedding & bed chamber:whẽ their friends were gone he tooke
the newe teſtament in his hand:read the epiſtle of *Saynct Paul* vnto the Corinthiãs:expounded vn-
to his wife out of the Apoſtle ſuch doctrine as concerned wedlock:interlaced many other exhorta-
tions borowed out of other wryters: layd before her the diſcõmodities of mariadge howe heuye a
caſe was the company of man & wife together,what bitter panges & griping griefs women great
with child haue at the deliuerance of their burthen. He added moreouer vnto theſe the care & ſorow
incident to the education & bringing vp of childrẽ:laſt of all he rehearſed the vertues & cõmodities
annexed vnto virginitie:howe the pure life, the vndefiled & vnſtaunched veſſell was free frõ all the
aforſayd annoyance & cumbrances:& that virginitie commended vs highly & preſented vs next vn-
to God. When he had vſed theſe & the like reaſons with his wife as yet being a virgine: they pre-
uailed ſo much ẏ ſhe was perſwaded before their cõming together to forget the wonted familiarity
of man & wife. wherefore both they hauing cõcluded among themſelues toutching the premiſſes,
got thẽ immediatly vnto the mounte Nitria,where for a ſeaſon they led a monaſticall life in a blind
cottage, without reſpect of ſex, not thinkinge either on man or wife, for they were as the Apoſtle
ſayth,one body in Chriſt. In a while after the new maried ſpouſe,the vndefiled virgine reaſoneth
thus wͭ *Ammon*. It becometh not you in ſo much you haue vowed tẽperancie and chaſtity to haue
a woman in your ſight in ſo narrowe and ſtraict a rowme. Wherefore if you thinke my aduiſe any
thing to ẏ furtherance of cõtinency & vertuous life,let vs both ſeuerally lead ſolitary and monaſti-
call liues. Thus they agreed amonge themſelues, they parted a ſunder one from the other and ſo
ſpent out their dayes,bothe abſtained from wine and oyle, their foode was drie breade,they faſted
ſomtimes one whole day,ſomtimes two,ſome other times more. *Antonie* who liued in thoſe dayes Antonie.
(as *Athanaſius* biſhop of Alexãdria wryteth in his life)ſawe the ſoule of *Ammon* after his deceaſe
caried vp of the Angells into heauen. Wherefore many became earneſt and zealous followers of
Ammons trade of life: ſo that ẏ mount Nitria and Scitis were full of religious mẽ,whoſe liues ſeue-
rally to penne would require a peculier volume. But in ſo much there were of thẽ many ſinguler &
rare men,renowmed for their monaſticall diſcipline aud partly alſo for their Apoſtolicke trade of
life, famous alſo for many notable acts and ſage ſentences worthy of immortall memory: It ſhall
not be amiſſe in my opiniõ to cut out & here lay downe diuers things,which may ſeeme cõmodious
for the profit of ẏ ſtudious readers. The report goeth that *Ammon* neuer beheld his naked body: &
ẏ he was wõt to ſay:that it was a ſhamefull thing in a monk to delight himſelfe with the ſight of
his bare ſkinne. Of ẏ ſame man it is reported ẏ goinge about by chaunce to paſſe ouer a riuer,and
very loth to ſhift himſelfe,to haue prayed vnto God ẏ he might not be foyled neither hindred of his
enterpriſe:an Angell to haue come & cõueyed him ouer vnto ẏ further bank. *Didymus* alſo an other Didymus.
monke hauing liued foureſcore and tenne yeare is ſayd in all ẏ ſpace,neuer to haue kept company
with man. *Arſenius* of the ſame vocation was neuer wont to excommunicat ẏ yonger ſort whẽ they Arſenius.
had offended,but ſuch as profited very much in ẏ monaſticall diſcipline. his reaſon was this: A yõg
man whẽ he is chaſticed (ſayth he) with excommunicatiõ,forthwith he will diſdaine & take the
matter in a ſnuffe: but he that profiteth will quickly perceaue the griefe & be ſore pricked with
punishment. *Pior* as he walked was wont to eate,and being demaunded, why he did ſo?made this Pior.
anſwere:that he tooke not feeding for a ſeueral vvork but as an od or ſuperfluous thing. Unto an

other that aſked of him the like, he gaue this anſwere: My behauiour is as you ſee, leſt the mind by pamperinge of the carkaſſe, be pufte vp vvith fleshelye pleaſure. *Iſidorus* affirmed that for

Iſidorus.

the ſpace of fortie yeares, his minde had not conſented to ſinne, that he had neuer yelded to fleſh-

Pambo.

ly luſt, or furiouſe anger. *Pambo* a ſimple and an vnlearned man, came vnto his friende for to learne a Pſalme, and hearinge the firſte verſe of the thirtieth and eyght Pſalme, which is thus

*Pſal.*38.

reade: I ſayde I vvill take heede vnto my vvayes; that I offende not in my tongue, woulde not heare the ſeconde, but wente awaye ſayinge: This one verſe is inoughe for me if I learne it as I oughte to doe. And when as his teacher blamed him, for abſentinge himſelfe wholle ſix monethes, he anſwered for himſelfe, that as yet he had not well learned the firſte verſe. Many yeares after that, when as one of his acquayntance demaunded of him, whether he had learned the verſe: ſayde againe: that in nyneteene yeares he had ſcarſe learned in life to fulfill that one lyne. The ſame man when as one deliuered him moneye to the reliefe of the poore, and ſayd tell the ſumme: made anſwere: vve neede no counters but a ſound mynde and a ſetled conſcience. The reporte goeth that at the requeſte of *Athanaſius* the Biſhop he came from the deſerte into Alexandria, and ſeing there a certaine light woman, ſumpteouſly attyred and gorgeouſly arayed to feede the eyes of fonde people, to haue burſt out into teares. And beinge demaunded what the cauſe was and wherefore he wept, to haue anſwered, that two things moued him to lamente very ſore. One was that he ſawe the gaye and painted woman to runne headlonge into deſtruction: the other was that he was not ſo carefull and earneſt in pleaſinge of God, as ſhe buſied to bayte & entrappe men, already burthened with ſinne and iniquitie. An other ſayd: the monke that liued

The idle Monke is a thiefe. Petirus.

idlely and labored not for his liuing, vvas no othervviſe to be taken them for a thiefe, a roge, or a vagabounde. *Petirus* a man of greate ſkill in metaphyſicall and diuine contemplation gaue out one precept or other continewally vnto ſuch as cõferred with him, his maner was to conclude euery ſentence with a prayer. Amonge the aforeſayde religious men of that time there were two of equall fame, and renowne, of like piety and vertue, of one name & appellation, either was called

2. Macarius.

Macarius, the one of the vpper parte of Ægypt, the other of Alexandria it ſelfe: bothe floriſhed and excelled in many things, as monaſticall diſcipline, inſtitution of godly life, right conuerſatiõ, and ſtraunge miracles. The Ægyptian *Macarius* cured ſo many men, caſt out ſo many Deuells out of ſuch as were poſſeſſed of them, that all the wonderfull actes he wroughte, deſire a peculier volume. He mingled auſtere ſeueritie, with temperate reuerence and grauitie towardes them which reaſoned or dealt with him. The Alexandrian *Macarius* although in all other thinges he fully reſembled him, yet in this one point was he farre from his diſpoſition, for he behaued him ſelfe cheerefull and pleaſaunt towardes all them that talked with him, ſo that with his curteous ciuilitie, and comely mirth he allured many yonge men vnto the monaſticall trade of liuinge. *Eua-*

Euagrius.

grius was a diſciple of theyrs, who at the firſt was a Philoſopher in word, but afterwardes in dede and trueth it ſelfe. This mã was firſt made deacon at Cõſtantinople by *Gregorie Naziãzen*: thence together with him he went into Ægipt and there had conference with the aforeſayd religious men: he became an earneſt follower of theyr trade of life, and wrought as many miracles as bothe the *Macariuſes* before him. He wrote learned bookes, one intitled: the monke, or of that trade of life which conſiſteth of practiſe, an other called *Gnoſticus* of ſcience or knowledge, deuided into fiftie chapiters, a third *Antirreticus*, that is a confutation collected out of holye Scripture againſt the temptation of Deuells, deuided into eyght partes, reſemblinge very fitly the number of the eight deuiſes or imaginations of mãs mind. moreouer he wrote ſix hundreth problemes to the vnderſtanding of things to come. Vnto theſe are added two bookes in verſe, one vnto the mõks inhabiting the monaſteries & publicke aſſemblies: the other vnto him that leadeth a virgine life, what ſinguler books theſe are, I referr it vnto ẏ iudgemẽt of the reader. Yet opportunitie ſerueth in my opinion preſently to alleage here ſome part out of his booke called the monke and to linke it with

Euagrius in his booke entitled the Monke.

this our hiſtory, for thus he wryteth: The inſtitution & trade of life, layd downe by the monkes of old is neceſſarily to be knovven of vs, & furthermore we haue to direct our wayes thereafter: For they vttered many ſage ſentences, and did many notable and worthie acts. Of which number one ſayde that a drie and ſpare kinde of diette, at all tymes preciſely kept, (mingling brotherly charitie and loue vvithall) woulde quickly purge mans minde, of all perturbation and fonde humor of humane and earthly affection. The ſame man deliuered a certaine brother that was wonderfully tormented in the night ſeaſon with ſpirites, for he charged him alvvayes vvith deuotiõ to miniſter vnto the poore faſting Being demaũded vvhy: there is no way (ſayth he) to

quenche

quenche the fierie heate of perturbation as ſoone as by almes and charitie. One of them vvhich at that time were called vviſe, came vnto *Antonie* the iuſt, & reaſoned with him, ſaying: O father how can you prolong your dayes, being bereaued of that ſolace & comfort which is by reading of bookes, & peruſing of holy writers? My booke ô philoſopher (ſayd *Antonie*) is the cōtemplation of all the creatures vnder heauen, in the vvhich as often as I am diſpoſed, I may reade the wonderfull workes and writinges of God. The olde Ægyptian *Macarius*, the choſen veſſell, demaunded of mee the reaſon why, vvhen we remember the iniuries that men do vnto vs, vve doe vveaken the ſeate of memorie ingraffed in the minde: vvhen as vve call to remembrance ſuch ſpite as the deuell ovveth vs, the memorie taketh no hurt? and vvhen I muzed vvhat to anſvvere, and requeſted him to reſolue me the doubt, he ſayd: that the former perturbation was contrarie to nature, the later agreeable vvith the heate and anger of nature. Furthermore vvhen I came vnto the holie father *Macarius*, about noone tyme in the heate of the daye, beynge ſore athurſt, and requeſted of him a draught of vvater: be content (ſayeth he) vvith the ſhade, for manie that trauayle on earth, and manie that trafficke by ſea, haue not that. VVhen that I reaſoned vvith him of continencie: God ſende thee vvell to doe ô ſonne (ſayeth he) theſe tvventie yeares haue not I taken my fyll eyther of breade, or vvater, or ſleepe. For I eate breade by vveyght, and dronke vvater by meaſure, and ſlept fevve houres, my maner is to leane vnto a vvall, and ſo take a nappe. A certaine Monke vnderſtandinge of his fathers death, tolde him that brought him the tydinges thus: Holde thy peace (friende) vtter no ſuch blaſphemie, for my father is immortall. A certaine brother ſoulde the nevve Teſtament beynge his onely booke, and gaue the money for to releeue the poore, and vttered a vvorthie ſayinge vvithall: I haue ſoulde the ſame booke vvhich ſayeth, Sell all that thou haſt, and geue to the poore. There is a certayne Iſle not farre from Alexandria northvvarde, ſituated ouer the brooke of Marie, vvhere there dvvelled a Monke of the ſect of Gnoſtici, a notable man, he ſayde that all vvhatſoeuer the Monkes dyd, vvere done for fiue cauſes: for God, for nature, for cuſtome, for neceſſitie, and for handie vvorke. At an other tyme he ſayde, that naturally there vvas but one vertue, yet becauſe of the povvers and facultyes of the ſoule vvhere her ſeate reſteth, the ſame one vvas deuided into ſundrye partes and members. The lyght of the Sunne (ſayeth he) vvanteth forme and fygure, yet by reaſon of the vvindovves and chinkes through the vvhich it pearceth, it is ſayde to haue a figure. It is reported of him, that vnto an other Monke he ſayde thus: I doe therefore cutte of all occaſion and baytes of fleſhly pleaſure, to the ende I may expell euery humour that tendeth to heate of anger. I am veryly perſvvaded that this heate of Anger contendeth for pleaſure, diſquieteth the quiete diſpoſition of my minde, and bereaueth my vnderſtandinge of her force. An other fatherly olde man ſayde: That loue or charitie could neuer hoord or lay vp great ſtore of meate and money. Agayne he ſayde, that to his knovvledge the deuell neuer deceaued him tvviſe in one thinge. Theſe amonge other thinges hath *Euagrius* remembred in his booke intituled The trade of lyfe vvhich conſiſteth of practiſe. In his booke called Gnoſticus he vvriteth thus. That there are foure vertues, and ſo many offices or functions belonginge vnto them, vve haue learned of *Gregorie* the *Iuſt*: Prudencie, Fortitude, Temperance, and Iuſtice. The office of Prudencie is to contemplate thoſe faculties that appertaine vnto the minde, (theſe he affirmed to proceede of vviſdome) vvithout intermedlinge vvith vvordes. The office of Fortitude is firmely to perſiſt in the trueth, and though therefore thou ſuffer grieuous torment, yet it is thy part neuer to yeelde vnto falſehoode. The office of Temperance is to receaue ſeedes of the higheſt and ſupreme husbandman, and to put him by, that poppeth in any other ſeede. Laſt of all, the office of Iuſtice, is to render an accompt of euery thinge vvorthely, he ſayde that this vertue acknovvledged ſome things obſcurely, ſignified other thinges darkely, explicated ſome things openly to the profit of the ignorant and vnlearned. *Baſilius* of Cappadocia, the pyller of trueth ſayde: that the knovvledge vvhich one man learneth of an other, is made perfect by continuall vſe and exerciſe: but that which through the grace of God is ingraffed in the minde of man, is made abſolute by iuſtice, gentlenes, and charitie: And that they vvhich are ſubiect vnto perturbation, may be partakers of the former, but of the later they only which are purged of all ſuch heat & motion, who alſo while they pray vnto God, do behold the proper & peculier light of the mind ſhining to the cōfort of their ſoules. Bleſſed *Athanaſius* likewiſe the light & mirror of all Ægypt, ſayth, that *Moſes* was cōmaūded to ſet the table northward: let thē therfore which

Antonie.

Macarius.

Euagrius in his booke intituled of Science or knowledge.

Prudence.

Fortitude.

Temperāce.

Iuſtice.

Baſilius.

Athanaſius.

are in contemplation remember alwaies, who the aduerſarie is which aſſaulteth them, and ſee that they endure manfully all temptations: and that they refreshe & relieue cheerefully all ſuch as frequent vnto them. *Serapion* bishop of Thmuis ſpake much like an Angell, that the minde vvhich feedeth vpon ſpirituall knovvledge, muſte throughly and vvholly be clenſed: that the parts of the minde vvhich boyle vvith fierie heate of furious rage, muſt be cured with loue and brotherly charitie: and that the levvde motion and luſt of the fleshe beyng crept into the inner cloſett of the minde, is to be ſuppreſſed vvith continencie. *Didymus* that great doctor and beholder of heauenly things vvas accuſtomed to ſay: Ponder vvith thy ſelfe alvvayes the præcepts of the prouidence and iudgement of almightie God, endeuour to retayne in thy memorie the ſumme of them, for many doe erre therein: the præcepts of iudgement thou shalt eaſily diſcerne in the varietie of bodies, and in the alteration of all the creatures vnder heauen: the præcepts of prouidence thou shalt perceaue in thoſe meanes vvhereby vve are drawen from vice and ignorance vnto vertue and knowledge. Theſe thinges haue we borowed out of *Euagrius* bookes and alleaged here for the profit of the ſtudious reader. An other monke there was a very notable man, his name was *Ammonius*, who by chaunce being at Rome together with *Athanaſius*, was nothing curious, he deſired to ſee nothing of all the gaye and gorgeous buyldinge of the citie, ſaue the temple of *Peter* and *Paul*: The ſame man being vrged with a byſhopricke, fledd away ſecretly, cutt of his ryght eare, that the deformitie of his bodie myght be a canonicall impediment, ſo that he ſhoulde not be choſen byſhop. Afterwardes when that *Euagrius*, beynge choſen biſhop by *Theophilus* byſhop of Alexandria, had runne awaye without mayming any part of his bodie, and by chaunce mett *Ammonius*, whome he merely taunted for committing ſo haynous an offence in cuttinge of his eare, and that he ſhoulde anſwere for it before God: *Ammonius* made anſwere: And doeſt thou thinke *Euagrius* to eſcape puniſhment, for that of ſelfeloue thou haſt ſhut vp thy mouth, and vſed not the gift and grace which God hath geuen thee? There were at that tyme ſundry other rare and ſingular men of thoſe religious houſes, to rehearſe all woulde be very longe, inſomuch that if we ſhoulde runne ouer their ſeuerall liues, and the ſtraunge miracles wrought by them by reaſon of their ſingular vertue and holineſſe, we ſhoulde farre digreſſe from our former diſcourſe. Wherefore if any man be deſirous to knowe further of the acts, to vnderſtand more of their trade of lyfe, to learne their profitable ſayinges and ſentences, to be inſtructed howe they ſtroue with beaſts and ouercame them: lett him reade the booke of *Palladius* the monke who was the diſciple of *Euagrius*, the which he wrote onely of them. For all that appertayned vnto them is fully layde downe there, where alſo there is a diſcourſe of the women which leade the like trade of lyfe with the aforeſayde holie men. *Euagrius* and *Palladius* floriſhed in a while after the death of *Valens*. But nowe let vs returne thither where we left.

Serapion. Didymus. Ammonius a religious mā cutt of his eare & fledd away becauſe he woulde not be biſhop. Euagrius refuſed a byſhopricke.

Cap. 24. in the Greeke.

Cap. XIX.

Of the religious men that were exiled, and howe that God wrought miracles by them, and drewe all men vnto him.

When the Emperour *Valens* had proclaimed againſt all them that maintayned the faith of One ſubſtance throughout Alexandria and all Ægypt, that they ſhould looke for no other then fire and fagott, and deadly foes: all was deſtroyed, whileſt that ſome were brought before the barre, ſome clapt in priſon, ſome others diuerſly tormented, for they vexed thē w ſundry puniſhments which lead a peaceable & quiet life. When theſe things were practiſed at Alexandria accordinge vnto *Lucius* his pleaſure, when that *Euzoius* alſo was come backe from Antioche, the captaine with great power together with the companie of *Lucius* the *Arian* (who was nothing behinde, but without all pitie and compaſſion vexed theſe holy men farre more grieuous then the ſouldiers did) marched forwards towards the Monaſteries of Ægypt. When they came to the place, they founde the men after their wonted maner powringe out of prayers vnto God, curing of diſeaſes, caſting out of deuells. Theſe men making no accompt of miracles, would not ſuffer them in their accuſtomed places to accompliſhe their vſuall lyturgie, but chaſed them away. Neither were they content with this, but they proceeded forwardes in the raginge furie of their minde, and ſet vpon them with the heady and raſhe troope of ſouldiers. This, *Ruffinus* reporteth him ſelfe to haue ſeene, and to haue bene partaker with them of the ſame calamitie. Furthermore the things ſpecified in the Apoſtle, ſemed in them to be fulfilled anew. For many of thē were

ſett at nought, ſcurged, ſpoyled of their rayment, fettered in priſon, cruſhed with ſtones, beheaded with bloody ſwords, ſhut vp in the deſert, couered with ſheepe & goats ſkinnes, deſtitute of ayde & ſuccour, grieuouſly afflicted, wõderfully troubled ẇ aduerſity, whome ẏ world was not worthy to enioy, neither ẏ earth to beare ſo holy a burthẽ: many wãdred in deſerts & daungerous waies, they hid thẽ ſelues in mountaines, in denns, in caues, & hollow rocks. Theſe afflictions they ſuffred for their faith, for their works, for their gift of healing ẏ which God miraculouſly wrought by them. Yet as we haue to cõiecture, it pleaſed ẏ prouidẽce of almighty God, that they ſhould endure ſuch great calamities, to ẏ end their miſerie might be a medicine to reduce other vnto ẏ health of their ſoules, purchaſed by God him ſelfe, ẏ end proued ẏ the premiſſes were no leſſe. for after that theſe notable men through their inuincible pacience & ſufferãce had ouercome theſe ſundry & manifold torments, *Lucius* being deceaued of his purpoſe, perſwaded ẏ captaine to exile the fathers & ring-leaders of theſe religious mẽ, by name *Macarius* ẏ Ægyptiã, & *Macarius* ẏ Alexãdriã. Theſe men were baniſhed into an iſle where there was not a Chriſtiã. In this Iſle there was an Idoll groue & a prieſt, whome all ẏ inhabitãts worſhipped for their god. whẽ theſe holy mẽ came thither all ẏ deuels ẏ were conuerſant there, bẽgan to trẽble for feare. At ẏ time ſuch a miracle as followeth is ſayd to haue bene wrought. The prieſts doughter was ſodainly poſſeſſed of a deuell, ſhe raged out of meaſure, & kept a foule ſturre, neither could her furie any kinde of way be mitigated, but ſhe exclaimed & cryed out againſt theſe godly men, ſaying: Why came ye hither to chace vs away? then the holy men reuealed & made manifeſt vnto all thoſe inhabitants ẏ gift which God had beſtowed vpon them. For they caſt ẏ deuell out of ẏ maide, they deliuer her ſafe & ſound vnto her parents, & cõuert both prieſt & people vnto ẏ Chriſtian faith. Immediatly they chaunged their religion, and were baptized, and willingly embraced the ſeruice of almightie God. Wherefore thoſe holy men beĩg grieuouſly perſecuted for ẏ faith of One ſubſtãce, were proued, & ſufficiẽtly tried thẽ ſelues, miniſtred both health and ſaluation vnto others, and alſo cõfirmed that holie and reuerende faith. A miracle.

Cap. xx.

Of Didymus a blinde man, yet of great skill and knowledge. Cap. 25. in the Greeke.

ABout that time God rayſed in the world an other rare & ſingular man, by whoſe meanes he made the faith to floriſhe. for *Didymus* a notable mã, excelling in all kind of literature, was famous at that time. who being a yong man, & entring into the principles of learning, was wonderfully plagued ẇ ſore eyes ſo long, vntill ẏ at length he was bereaued of all his ſight. But God in ſteede of the outward ſenſe of the eye, endued him of his goodnes with rare gifts & vnderſtanding of the minde. For looke what he could not attaine vnto by the eye, that got he by the eare. Becauſe that of a child he was of great towardnes, ſharpe witted, and ſingular capacitie, he farre excelled all the famous witts of his time. For he was quickly ſeene in all the preceptes of grammar: Rhetoricke he runne ouer ſooner then the other: it was a wonder to ſee in how ſhort a ſpace he profited greatly in philoſophie: firſt he learned Logike, next Arithmetike, then Muſicke, afterwardes the reſte of the liberall artes, the which he ſo applyed, that he was able to encounter with them, who by the helpe of their eye ſight had profitted very much therein. He was ſo perfect in the old and newe teſtament, that he made therevpon many cõmentaries. He publiſhed three books of the Trinitie. He interpreted the bookes of *Origen* intituled Of principall beginnings, left commentaries thereof, cõmended the bookes highly, condemned for fooles ſuch as not vnderſtanding what he wrote, found fault with the works, & accuſed the writer. Wherefore if any be deſirous to knowe ẏ profound ſkill & great ſtudy of *Didymus*, let him peruſe his works, & there he ſhalbe fully perſwaded. The report goeth, that *Antonie* a good while agoe in the time of the Emperour *Valens* comming out of the deſert, becauſe of the *Arians*, into the citie of Alexandria, had conference with this *Didymus*, and vnderſtandinge of his great ſkill and knowledge, he ſayde vnto him: Let it not grieue thee at all (*ô Didymus*) ẏ thou art bereaued of the corporall eyes & carnall ſight, for though thou want ſuch eyes as cõmonly are geuen to flies & gnatts for ſafetie, yet haſt thou greatly to reioyce, that the eyes wherwith the Angells do behold, wherwith God him ſelfe is ſeene, wherwith the cleare ſhining of the celeſtiall godhead is cõprehended, are not dygged out of thy head. Theſe, as they ſay, were the wordes of *Antonie* vnto *Didymus*. At that time *Didymus* was a great patron and defender of the true faith againſt the *Arians*: he withſtoode them, he diſſolued their captious fallacies, and confuted their lewde and falſe arguments. Didymus.

Cap. xxi.

Cap.26.in the greeke.

Of Baſilius biſhop of Cæſarea in Cappadocia, and Gregorie byſhop of Nazianzum.

EUen as *Didymus* by the appointment of God him ſelfe withſtoode the *Arians* at Alexandria, ſo in other cities did *Baſilius* of Cæſarea, & *Gregorie* of *Nazianzũ*, of whome now fit opportunitie is miniſtred to diſcourſe. Although the fame of them is ryfe in euery mans mouth, and the great profitt that riſeth by their workes, is of greate force to their prayſe and commendation: yet ſeeinge that then the Chriſtian faith was greately furthered by them as by two greate lightes, it is our parte to ſay ſomewhat of them. If in caſe that any will compare *Baſilius* with *Gregorie*, and with longe diſcourſe conferre the life and learninge of the one with the other, it will be longe ere he ſhalbe able to diſcerne whether to preferre of them both. They were both equally matched for right trade of life, for both kinde of knowledge, diuine and prophane. Beynge yonge men in the floure of their youth, they hearde at Athens the famous Rhetoricians, *Hymerius* and *Proæreſius*: afterwardes at Antioche in Syria, they frequented the ſchoole of *Libanius*, in the ende they excelled in Rhetoricke. When they were thought worthie men to deliuer vnto the worlde the preceptes of philoſophie, and were entreated of many to take that function vpon them: when as alſo others perſwaded with them to become Orators: they ſett nought by both thoſe trades, they deſpiſed the maner aud guiſe of Rhetoricians, and gaue them ſelues vnto ſolitary and monaſticall life. Wherefore as ſoone as they had ſufficiently profited in philoſophie, vnder a certaine reader, who then was a profeſſor at Antioche: they prouided for thẽ ſelues the cõmentaries of *Origen* (who then was famous throughout the worlde) and learned out of them to expounde and interprete the holy and ſacred ſcripture. beynge exerciſed in them, they valiantly encountred with the *Arians*. And when as the *Arians* alleaged out of *Origen* for the confirmation of their hereticall opinion, they refuted their ignorance: and ſhewed by plaine demonſtrations that they vnderſtoode not the minde and meaning of *Origen*. For *Eunomius* a fauourer of that ſect, and as many *Arians* as were of greateſt reputation, and accompted the profoundeſt clerkes in reſpect of all the reſt: when they diſputed with *Gregorie* and *Baſil*, proued them ſelues ſtarke fooles, and vnlearned perſons.

Baſil biſhop of Cæſarea in Cappadocia.

Baſil firſt of all being ordained Deacon of *Meletius* biſhop of Antioche, afterwards biſhop of Cæſarea in Cappadocia, where he was borne: gaue him ſelfe wholly to the furtherance and profit of the churche of God. When he feared greately leſt the newe deuiſe of *Arius* brayne would creepe throughout the prouinces of Pontus, he got him into thoſe parts in all the haſt, and ordained there the exerciſe of monaſticall life, inſtructed men in his opinion, and confirmed the waueringe minde of weakelinges in the faith.

Gregorius firſt biſhop of Nazianzum, afterwards of Cõſtantinople.

Gregorie alſo being made biſhop of Nazianzum a meane citie of Cappadocia, (wherof his father had bene biſhop before him) did yͤ like vnto *Baſils* doings. As he paſſed throughout yͤ cities, he cõfirmed yͤ faynt & weake in the faith: by oft viſiting of Conſtantinople, he ſetled with his graue leſſons and great learning the minds of all them that embraced the faith of One ſubſtance. Wherefore in a ſhort while after, he was by the voyces and conſent of many biſhops, choſen biſhop of Conſtantinople. When the fame of them both was blaſed ſo farre, that it came to the Emperour *Valens* eares, in all the haſt he gaue forth commaundement, that *Baſil* ſhoulde be brought from Cæſarea before him to Antioche.

Baſil reaſoneth with the Arian preſident of Antioche.

He was no ſooner come, but the Emperour charged he ſhould be brought before the tribunall ſeate of the preſident. When the Preſident demaunded of him, why and wherefore he liked no better of the Emperours religion? *Baſil* vnfaynedly and freely ſpake his minde of the Emperours opinion, yet highly cõmended the faith of One ſubſtance. When the Preſident threatned him wͭ preſent death: I would to God (ſayth *Baſil*) it woulde fall out ſo well of my ſide, that I might leaue this carcaſſe of mine in the quarell of Chriſt, in the defence of my head and captaine. Whẽ the Preſident aduiſed him, againe and againe to remember him ſelfe better, the report goeth that *Baſil* ſayde vnto him. As I am today, ſo ſhalt thou find me tomorow, but I pray God thou alter not thy minde. Then lay *Baſil* in priſon that whole daye. In a whyle after the Emperour *Valens* ſonne, by name *Galates*, of youthly and tender yeares, fell to ſo daungerous a diſeaſe that the phiſicions gaue him vp, and deſpaired of his recouery. whoſe mother *Dominica* the Empreſſe tolde her huſband the Emperour, that the ſame nyght ſhe was wonderfully diſquieted in hir ſleepe with vgleſome ſhapes, & dreadfull viſions of deuells and wicked ſpirites: that the child was viſited with ſickneſſe, because of the cõtumelie and reproche he had done vnto *Baſil* the biſhop. The Emperour marking diligently the

wordes of his wife, muzed a while, & pondered them wᵗ him ſelfe, at length reſolued him ſelfe what was to be done, ſent for *Baſil*, and becauſe he would know ẏ trueth, reaſoned thus with him: If thy faith and opinion be true, pray that my ſonne die not of this diſeaſe. Then *Baſil* anſwered, If thou wilt promiſe mee to beleue as I doe, and if thou wilt bringe the churche vnto vnitie and concord, thy childe no doubt ſhall lyue. When the Emperour woulde not agree vnto this, let God (ſayeth *Baſil*) deale with the childe as pleaſeth him. Immediatly after this conference *Baſil* was ſette at libertie, and forthwith the child dyed. Thus much haue we runne ouer of both theſe mens doings. They both left behinde them vnto the poſteritie many notable bookes, wherof *Ruffinus* reporteth him ſelfe to haue tranſlated ſome into the Latine tongue. *Baſil* had two brethren *Peter* and *Gregorie*. *Peter* lead the ſolitarie life, after the example of *Baſil*: *Gregorie* was a teacher, and finiſhed after the deceaſe of his brother, the Cōmentaries which *Baſil* had left vnperfect, vpon the Six dayes vvorks. The ſame *Gregorie* preached at Conſtantinople a funerall ſermon vpon the death of *Meletius* biſhop of Antioch. There are extant many other notable orations and ſermons of his.

The cōferēce of Baſil and the Arian Emperour Valens.

Cap. xxii.

Cap. 27. in the Greeke.

Of Gregorie byſhop of Neocæſarea.

INſomuch that many are deceaued, partly becauſe of the name, and partly becauſe of the works attributed vnto *Gregorie*: we haue to learne that there was an other *Gregorie* borne in Neocæſarea a citie of Pontus, who was the diſciple of *Origen*, and farre more auncient then the former men we ſpake of euen now. This *Gregorie* is much ſpoken of not onely at Athens, and at Berytus, but throughout Pontus, and in maner throughout the whole world. As ſoone as he had left the famous ſchoole of Athens, he gaue him ſelfe at Berytus vnto the ſtudy of the ciuill lawes: hearinge there that *Origen* profeſſed diuinitie at Cæſarea, got him thither in all the haſt. When he had bene the auditor of the heauenly doctrine of holy ſcripture, made no accōpt of the Romaine lawes, but leaned thenceforth vnto that. Wherfore hauing learned of him the true philoſophie at ẏ commaūdement of his parents he returned vnto his natiue contrey. Beinge a laye man he wrought many miracles, he cured the ſicke, he chaſed deuells away by his epiſtles, he conuerted the gentils and Ethnicks vnto the faith, not only with wordes, but wᵗ deedes of far greater force. *Pāphilus Martyr* made mention of him in his bookes written in the defence of *Origen*, where the oration of *Gregorie* in the praiſe of *Origen* is layd downe in writing. To be ſhort, there were foure *Gregories*: firſt this auncient father, the diſciple ſome times of *Origen*, next *Gregorie Nazianzene*, thirdly *Gregorie* the brother of *Baſil*, and the fourth of Alexandria, whome the *Arians* after the exile of *Athanaſius*, choſe to their biſhop. Thus much of theſe men.

Gregorie. b. of Neocæſarea.
Gregorie. b. of Nazianzū
Gregorie the brother of Baſil.
Gregorie. b. of Alexādria an Arian.

Cap. xxiii.

Cap. 28. in the Greeke.

The originall of the Nouatian hereticks, and how that as many of them as inhabited Phrygia, celebrated the feaſt of Eaſter after the Iewiſhe maner.

ABout that time the *Nouatians* inhabiting Phrygia, chaunged the dayes appoynted by the councell of Nice, for the celebration of Eaſter, but howe that came to paſſe I will declare, if that firſt I lay downe the cauſe & originall why ſo ſeuere a canon of the *Nouatian* church preuailed ſo much with the Phrygian and Paphlagonian nations. *Nouatus* the prieſt ſeuered him ſelfe from the church of Rome, becauſe ẏ *Cornelius* the biſhop receaued into the communion after repentance the faithfull that fell from the church, & ſacrificed vnto Idols in the perſecution vnder *Decius* the Emperour. When he had deuided him ſelfe from ẏ church for the aforeſayd cauſe, firſt he was made biſhop of ſuch biſhops as were of his opinion: next he wrote epiſtles vnto all churches euery where, that they ſhould not receaue as meete partakers of the holy myſteries, ſuch as had ſacrificed vnto Idolls, but exhort them vnto repentance, referring ẏ forgeuenes and remiſſion vnto God, who is of power and authority ſufficient to remit ſinne: when the letters were brought vnto euery prouince, euery one iudged thereof as pleaſed him beſt. Becauſe *Nouatus* had ſignified that ſuch as after baptiſme committed a ſinne vnto death, were not afterwards to be admitted vnto the communion: the publiſhing of that cānon ſeemed vnto ſome toe ſeuere, vnto others but right & reaſon, auailable alſo for the direction of godly life. Whē this controuerſie was toſſed toe and fro, the letters of *Cornelius* were ſent abroade, ſignifying that there remained hope of pardon for ſuch as had ſinned after baptiſme. They both wrote contrary letters, and cōueyed them vnto the churches abroade. And whileſt that both went about to confirme his opinion with teſtimonies of holy

ſcripture, euery man (as the maner is) looke where affection lead him, there he addicted him ſelfe. For ſuch as were geuen to ſinne, tooke occaſion by the libertie and fauoure that was graunted them, went forewardes headlonge into euery ſhamefull crime. The Phrygians are a nation farre more temperate and modeſt then others, for they ſweare very ſeldome. The Scythians and Thracians are hotter & more prone vnto anger. For they that are nearer vnto the riſing of the ſunne, are ſet more vpon luſt & concupiſcence. The Paphlagonians & Phrygians are inclined to nere nother of theſe perturbations. For at this daye they vſe no running at tilte, no ſuch warlike exerciſe, neither doe they vſe to paſtime them ſelues with ſpectacles and ſtage playes. Wherefore theſe kind of men in myne opinion, draw neereſt vnto the drift & diſpoſition of *Nouatus* letters. Adulterie is counted among them for a deteſtable and horrible ſinne. It is well knowen that the Phrygian and Paphlagonian trade of lyfe is farre modeſter, and more chaſt and continent, then any other heretical ſect whatſoeuer. I coniecture that they ſhott at the ſame modeſt trade of lyfe, which inhabited the weſt parts of the worlde, and leaned to *Nouatus* opinion. *Nouatus* him ſelfe though he varyed from the church of Rome, by reaſon of a certaine ſeuere trade of liuing: yet altered not he the tyme appointed for the celebration of Eaſter. For he alwayes obſerued the cuſtome of the Weſt churches, and celebrated it as they did. For ſuch as lyue there, ſince they were Chriſtians kept alwayes that feaſt after the Equinoctiall ſpringe. And though *Nouatus* him ſelfe was putt to death in the perſecution vnder *Valerianus*: yet ſuch as in Phrygia are ſo called of him, for all they are fallen from the faith of the Catholicke churche, were licenced to become partakers of his communion, at what time they altered the celebration of Eaſter day. For in the village Pazum, where the ſprings of the floode Sangarius are founde, there was a Councell ſummoned of fewe, and the ſame very obſcure *Nouatian* biſhops, where they decreed, that the maner & cuſtome of the Iewes, who kept the dayes of vnleauened bread, was to be obſerued, and that the time appoynted by them was not to be broken. This haue we learned of an olde man who was a prieſts ſonne, and preſent at the Councell with his father: whereat *Agelius* the *Nouatian* byſhop of Conſtantinople was not, neyther *Maximus* of Nice, neither the *Nouatian* biſhop of Nicomedia, neyther the biſhop of Cotuaium, who was of the ſame opinion with the reſt, for theſe were they that chiefely layde downe the canons of the *Nouatian* churches. Theſe things were of olde in this ſort. Not longe after becauſe of this Councell (as it ſhall be ſhewed in an other place) the *Nouatian* churche was deuided within it ſelfe.

The Phrygians. Scythians. Thracians. Paphlagonians.

Adultery abhominable.

A Councell of Nouatian biſhops held at Pazum, a pelting village, where contrary to the Nicene Cōcell they keepe Eaſter with the Iewes.

Cap. XXIIII.

Cap. 29. in the greeke.

Of Damaſus biſhop of Rome, and Vrſinus his deacon, of the greate ſturre and ſlaughter that was at Rome becauſe of them.

Damaſus b. of Rome.

Now lett vs returne vnto the affaires of the Weſt that were done at the ſame time. When the Emperour *Valentinianus* lead a peaceable and quiet life, moleſtinge no kinde of ſect: *Damaſus* ſucceeded *Liberius* in the biſhopricke of Rome, at what time the quiet ſtate of the Romaine church was wonderfully troubled, the cauſe, as I could learne, was as followeth. *Vrſinus* Deacon of that church, in the vacancie of the ſeae, made ſute for him ſelfe agaynſt *Damaſus* to be choſen biſhop. Who ſeeing that *Damaſus* was preferred, and him ſelfe put backe, ſeeinge alſo that all his canuaſſe was to no purpoſe: fell from the church to rayſinge of priuate and particular conuenticles, and perſwaded certaine baſe and obſcure biſhops to conſecrate him biſhop. Wherfore they created him not in the open church, but in an odde corner of the cathedrall church, called Sicona. This being done, the people was all on an vprore. the tumult was not toutchinge ẏ faith, or hereſie, but whether of them both by ryght ſhould be biſhop. The heat of thronging multitudes was ſo grieuous, and the contention ſo greate, that it coſt many their liues. For which ſchiſme and rebellion many both of the laytie and cleargie were grieuouſly tormented by the cōmaundement of *Maximinus* the gouernour, and ſo was *Vrſinus* foyled, & the enterpriſes of his factiō ſuppreſſed.

Vrſinus a Deacō of the churche of Rome, aſpired vnto the biſhopricke.

Cap. XXV.

Cap. 30. in the Greeke.

After the death of Auxentius the Arian byſhop of Mediolanum, when there roſe a great ſchiſme about the election of a biſhop, the which Ambroſe Liuetenant of that prouince ſuppreſſed, he him ſelfe by the voyce of all that were preſent, and by the conſent of the Emperour Valentinianus was choſen Byſhop.

About

ABout that time an other ſtraunge act fell out at Mediolanum. When *Auxentius*, whome ỹ *Arians* choſe to be biſhop of that ſeae, departed this life: all was there on an vproꝛe about the election of a biſhop, and great ſtrife there was whileſt that ſome woulde pꝛeferre this man, ſome other that man vnto the biſhopꝛicke. The tumult beinge rayſed, *Ambroſe* Liuetenant of the citie, who alſo was a Conſull, fearing greatly leſt that ſchiſme woulde bꝛeede miſchiefe in ỹ citie, came purpoſely into the church foꝛ to appeaſe the ſedition. After that his pꝛeſence had pꝛeuayled very much with the people, after that he had geuen them many notable exhoꝛtations, after he had mitigated the rage of the heady and raſhe multitude: all of a ſodayne with one voyce and with one mouth nominated *Ambroſe* to their byſhop. Foꝛ in ſo doinge there was hope that all woulde be reconciled, and that all woulde embꝛace one faith and opinion. The biſhops that were pꝛeſent, thought verily that the vnifoꝛme voyce of the people, was the voyce of God him ſelfe. Wherefoꝛe without any further deliberation they take *Ambroſe*, and baptize him (foꝛ he was a Catechumeniſt) and ſtall him biſhop. But when *Ambroſe* came willingly to the baptiſme, yet denyed vtterly he would be biſhop, they make the Emperour *Valentinianus* pꝛiuie to their doings. He wonderinge at the conſent and agreement of the people, ſuppoſed that which was done, to be the woꝛke of God him ſelfe, and ſignified vnto the biſhops that they ſhoulde obey the will of God, who commaunded they ſhoulde create him biſhop, that God rather then men pꝛeferred him vnto this dignitie. When that *Ambroſe* was thus choſen biſhop, the citizens of Millayne, who afoꝛetime were at diſcoꝛd among them ſelues, thenceforth embꝛaced peace and vnitie.

S. Ambroſe was choſen byſhop of Millayne an. Dom. 378.

Cap. xxvi.
Of the death of Valentinianus the Emperour.

Cap. 31. in the Greeke.

AFter the afoꝛeſayde ſturre was ended, when the Sarmatians aſſaulted the Romaine dominions, the Emperour rayſed great power, and made expedition againſt them. The Barbarians vnderſtanding of this, and foꝛeſeeing their owne weakenes, that they were not able to encounter with ſo great a power, ſent embaſſadours vnto the Emperour, crauinge of him that he would ioyne with them in league, & eſtabliſhe peace betwene them. As ſoone as the embaſſadours had pꝛeſented them ſelues befoꝛe him, and ſeeynge that they were but abiects and raſkalls, demaunded of them, what be the reſt of the Sarmatians ſuch men as you are? When the Embaſſadours had anſwered: yea O Emperour, thou ſeeſt the chiefeſt of the Sarmatians befoꝛe thee, *Valentinianus* was wonderfully incenſed againſt them, and bꝛake out into vehement language: that the Empire of Rome had yll lucke to fall into his handes, vnder whoſe raygne ſo beggerly and ſo abiect a kinde of Barbarians coulde not quiete and content them ſelues with ſafetie within their owne boundes, but they muſte take armour, rebell agaynſte the Romaine Empire, and ſo boldely pꝛoclayme open warre. He ſtrayned him ſelfe ſo muche in exclayminge agaynſte them, that he opened euery vayne in his bodie, and bꝛake the arteries aſunder, whereof there guſhed out ſuch a ſtreame of bloode, ſo that he dyed in the Caſtell commonly called Bergitium, in the thirde Conſulſhippe of *Gratianus*, together with *Ecœtius* the ſixtienth of Nouember. He lyued foure and fiftie yeares, and raygned thirteene. The ſixt daye after the deceaſe of *Valentinianus*, the ſouldiers of Italie pꝛoclaymed Emperour *Valentinianus* the yonger, ſo called after his fathers name, who was of very tender yeares, at Aconicum a citie in Italie. The reſt of the Emperours vnderſtãding of this, tooke the matter very grieuouſly, not becauſe *Valentinianus*, who was ỹ ones bꝛother, the others bꝛothers ſonne, was choſen Emperour, but becauſe he was appointed without their conſent, vnto whome it belonged to create him Emperour. But both gaue their cõſents that he ſhoulde be Emperour, and thus was *Valentinianus* the yonger ſett in the emperiall ſeate of his father. We haue to learne that this *Valentinianus* was gott vpon *Iuſtina*, whome his father maryed foꝛ all that *Seuera* his firſte wyfe was alyue, and that foꝛ this cauſe. *Iuſtus* the father of *Iuſtina*, who a good while agoe in the raigne of *Conſtantius* the Emperour, was Liuetenant of Picenum, ſawe in his ſleepe that his right ſide was deliuered of the emperiall purple robe. When that he awoke, he tolde his dꝛeame to ſo many, that at length it came to the Emperour *Conſtantius* eare. He therebу was geuen to coniecture, that there ſhoulde one be boꝛne of *Iuſtus*, which ſhoulde be Emperour, and therefoꝛe he ſent from him that ſhoulde diſpatche *Iuſtus* out of the waye. Wherefoꝛe *Iuſtina* nowe bereaued of her father, contineweth a virgine. In pꝛoceſſe of time ſhe became acquainted with *Seuera* the Empꝛeſſe, and had often conference with her. When that

Valẽtinianus dyed Anno Dom. 380.

there grewe greate familiaritie betweene them, they uſed both one bath for to bayne them ſelues. *Seuera* ſeeyng the beautie of this virgine as ſhe bayned her ſelfe, was wonderfully in loue with *Juſtina*, ſhe tolde the Emperour allo what a goodly mayde ſhe was: that the daughter of *Juſtus* paſſed for beautie all the women in the worlde, that ſhe her ſelfe, though ſhe were a woman, yet was wonderfully enamored with her ſweete face. The Emperour printinge in his harte the wordes which ſeemed onely to pearce but the eare, deuiſed with him ſelfe howe he myght compaſſe this beautifull *Juſtina* to his wyfe, not diuorcinge *Seuera*, upon whome he had gotten *Gratianus*, whome alſo he had made Emperour a little before. Wherefore he made a

A wicked lawe.

lawe, that as many as woulde myght lawfully haue two wyues, the which he proclaymed throughout euery citie. When the lawe was proclaymed, he tooke *Juſtina* to his ſeconde wyfe, upon whome he gotte *Ualentinianus* the yonger, and three daughters, *Juſta*, *Grata*, *Galla*. Of the which, two lead theyre lyues in virginitie, the thirde *Galla* by name, was maryed to *Theodoſius Magnus*, on whome he gotte his daughter *Placidia*. For he gotte *Arcadius* and *Honorius* of *Placidia* his former wyfe. But of *Theodoſius* and his children in an other place.

Cap. 32. in the greeke.

CAP. XXVII.

After that Themiſtius the Philoſopher had made an Oration in the hearinge of Valens, the Emperour relented from perſecuting of the Chriſtians: and howe the Gothes in the tyme of Ualens embraced the Chriſtian faith.

VAlens makinge his abode at Antioche, although he warred but litle with forayne nations (the Barbarian nations kept them ſelues within their boundes) yet purſued he continewally ſuch as helde the faith of One ſubſtance; aud ceaſſed not dayly to inuent newe deuiſes and ſtraung torments, wherewith he myght plague them: untyll that his fierce and cruell minde was ſomewhat mitigated with the Oration which *Themiſtius* the Philoſopher pronounced before him: where he admoniſhed the Emperoure not to maruayle though the Chriſtians varyed amonge them ſelues in religion: that if Chriſtianitie were compared with infinite multitudes of opinions raygninge amonge heathen philoſophers (ſure he was that there were aboue three hundreth opinions, and greate diſſention about rules and preceptes, whereunto euery ſect neceſſarily addicted them ſelues) it woulde ſeeme but a very ſmall thing: and that God woulde ſette forth his glorie by the diuerſitie and diſcorde in opinions, to the ende euery one myght therefore the more ſtande in awe of his maieſtie, becauſe it was not eaſie for euery one to knowe him perfectly. Although he beganne to be ſomewhat the meeker after theſe and other ſuch like perſwaſions which the philoſopher uſed, yet layde he not aſide all his venemous ſpyte and anger: for in ſteede of death he puniſhed the cleargie men with exile and baniſhment ſo longe, untyll that his miſchieuous enterpriſe was ſtopped upon

*Cap. 33. in the greeke.

ſuch occaſion as followeth. * The Barbarians inhabitinge beyonde Iſtrum, commonly called Gotthes, by reaſon of ciuill warres, were deuided into two partes: the one ſyde was lead by *Phritigernes*, the other by *Athanarichus*. When that *Athanarichus* ſeemed to gett the upper hande, *Phritigernes* fledde for ayde agaynſte the enemie unto the Romaines. *Ualens* the Emperour underſtandinge of this, commaunded the ſouldiers of Thracia to ayde the one ſide agaynſte the other. The ſouldiers puttinge the enemie to flyght, foyled *Athanarichus*, and gott the victorie. Which was a cauſe that many of the Barbarian nations receaued the faith of *Chriſt*. For *Phritigernes* to requite the Emperoure for the curteſie ſhewed unto him, embraced his religion, and perſwaded his ſubiects to the ſame. Wherefore many Gotthes, who then addicted them ſelues unto the *Arian* opinion, partly for to feede the Emperours vayne, and fully to pleaſe him, neuer left it unto this daye.

Vlphilas trãſlated the Bible into his owne tõgue.

Then alſo *Vlphilas* byſhop of the Gotthes founde out the Gotthicke letters, and as ſoone as he had tranſlated holye ſcripture into that tongue, he determined with him ſelfe, that the Barbarians ſhoulde learne the bleſſed worde of God. Immediatly after that *Vlphilas* had inſtructed in the Chriſtian religion, as

the differẽce betwene Arius and the Ariã Gotths

well the faction of *Athanarichus*, as the followers of *Phritigernes*, *Athanarichus* tormented grieuouſly many that profeſſed the Chriſtian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: ſo that diuers Barbarians of the *Arian* ſect then ſuffred Martyrdome. *Arius* becauſe he coulde not withſtande the erroure of *Sabellius* the

Aphricke,

Aprick fell from the right faith, ſaying that the ſonne of God was but lately created: but theſe men receauing the Chriſtian faith with ſimplicitie of minde, ſticked not to ſpende their liues in the quarrell. Thus much of the Gothes conuerted as afore vnto the faith of Chriſt.

Cap. XXVIII.

Cap.34 in the greeke.

How the Gothes being driuen out of their owne contrey fled vnto the Romaine dominions, who being entertayned of the Emperour fell out to be the ouerthrowe of the empire, and the deſtruction of the Emperour him ſelfe & howe the warrs with the Gothes wrought quietnes to the true Chriſtians.

IN a ſhort while after, the aforeſayd Barbarians being reconciled and at one amonge them ſelues, were ouercome by other Barbarians their owne neighboures called Hunni, and driuen out of their owne contrey, ſo that they were faine to flie vnto the Romaine empire, they croched vnto the Romaines, they proteſted loyaltie and ſubiection. *Valens* vnderſtanding of this not foreſeeing what was like to enſue thereof, commaunded they ſhoulde curteouſly be entertayned, & herein onely ſhewed him ſelfe clement. Wherefore he appointed them certaine contreyes of Thracia to inhabite, and thought him ſelfe happy for their comming. he thought to haue of them at hande alwayes ready an exerciſed army and ſpeedy hoſt againſt the enemy: Moreouer that the Barbarian watch woulde be a greater terror vnto the aduerſary then the Romaine ſouldier. Thenceforth he neglected the trayning of Romaine ſouldiers in feates of armes: he ſet at nought olde weather beaten warriers, valiant and couragious captaines. In ſteede of the ſouldiers which were muſtered and pricked throughout euery village of the ſeuerall prouinces he required money, commaunding that for euery ſouldier they ſhoulde pay fourescore crownes. This he did when that he had firſt releaſed them of their tribute. This was the originall cauſe that ỹ Romaine affayres proſpered not in a long time after. * For the Barbarians now poſſeſſing Thracia, and enioying with eaſe and ſecurity the Romaine prouince, were immoderatly puft vp and ſwollen with proſperitie: they tooke armour againſt the Romaines which had bene their deare friendes, and benefitted them diuerſly: they beganne to ouerrunne and deſtroy all the contreyes about Thracia. When *Valens* hearde of this, it was high time for him to leaue exiling of the true chriſtians, and to turne him ſelf vnto theſe rebells. Now muſed he, and caſt doubts with him ſelfe, immediatly he left Antioch and got him to Conſtantinople. By this meanes the heate of perſecution kindled againſt the Chriſtians was wholly quenched. Then alſo died *Euzoius* the Arian Biſhop of Antioch, the fift Conſulſhip of *Valens*, the firſt of *Valentinianus* the yonger: in whoſe rowme *Dorotheus* ſucceeded.

*Cap. 35 in the Greeke. Thus dealt the Saxons with the Britaines.

Cap. XXIX.

Cap.36. in the greeke.

How the Saracens vnder the raygne of Mauia their Queene, tooke one Moſes a Monke, a godly & a faithfull man to their Biſhop and embraced the Chriſtian faith.

WHen the Emperour had left Antioch, the Saracens who before time were fellowes, friends, and in league with the Romaines, then firſt beganne to rebell: being gouerned & guyded by a woman called *Mauia*, (whoſe huſband had departed this life a litle before) they tooke armour againſt them. Wherefore all the prouinces of the Romaine dominions that lay towards the Eaſt had then wholly bene ouerrunne by the Saracens: if the diuine prouidence of God had not withſtoode their enterpriſes. The meanes were theſe. *Moſes* a Saracene borne, lead in the deſert the monaſtical trade of life: for his zeale & godlines, for his conſtant faith, for the ſtraung miracles wrought by him he was famous among all men. *Mauia* Queene of the Saracens required of the Romaines this *Moſes* to be her Biſhop, and in ſo doing ſhe woulde caſt of armour and ioyne in league with them. The Romaine captaines hearing of this, thought them ſelues happy if peace were concluded vpon ſuch a condition: laying all delayes aſide, they bid the Queene bring her purpoſe to paſſe. *Moſes* was taken from the wildernes and ſent to Alexandria for orders. When *Moſes* was come in the preſence of *Lucius* who then gouerned the Churches of Alexandria, he refuſed his ceremonies and laying on of handes, reaſoning with him in this ſorte: I thinke my ſelfe vnworthy of the prieſtly order, yet if it be for the profitt of the common weale ỹ I be called vnto the function, truely thou *Lucius* ſhalt neuer lay hand vpon my heade, for thy right

Moſes the Monke reaſoned thus with Lucius the Arian Biſhop.

hand is imbrued with ſlaughter and bloodſhed. When *Lucius* ſayd againe that it became him not ſo contumeliouſly to reuile him, but rather to learne of him the precepts of chriſtian religion, *Moſes* anſwered: I am not come preſently to reaſon of matters in religion, but ſure I am of this that thy horrible practiſes againſt the brethren proue thee to be altogether voyd of the true principles of Chriſtian religion. For the true Chriſtian ſtriketh no man, reuileth no man, fighteth with no man: for the ſeruant of God ſhoulde be no fighter. but thy deedes, in exiling of ſome, throwing of others to wilde beaſtes, burning of ſome others, doe crye out againſt thee: yet are we euer ſurer of the thinges we ſee with our eies then we heare with our eares. When *Moſes* had vttered theſe and other ſuch like ſayings, his friendes brought him vnto a certaine mountaine to be made Prieſt of ſuch as were there exiled. After that *Moſes* had thus bene conſecrated, the Saracen warre ended. *Mauia* thenceforth was in league with the Romaines, and maried her daughter to captaine *Victor*. Thus much of the Saracens.

Cap.37.in the Greeke.

Cap. xxx.

VVhen Valens was gone from Antioch, the Catholicks throughout the Eaſt, ſpecially of Alexandria, thruſt out Lucius and placed Peter in his rowme which came with Damaſus the Biſhop of Romes letters.

About that time as ſoone as *Valens* had left Antioch, as many as were toſſed with the grieuous ſtorme of perſecution, ſpecially at Alexandria were comforted exceedingly and greatly refreſhed, becauſe that *Peter* was come thither with *Damaſus* the Biſhop of Romes letters, confirming both the religion of *Moſes* and the creation of *Peter*. The people boldning them ſelues vpon the ſight of theſe letters, thruſt *Lucius* out of the biſhopricke and placed *Peter* in his rowme. *Lucius* being depoſed got him in all the haſt to Conſtantinople: *Peter* prolonging his life but a ſhort time died, and left his brother *Timothee* to ſucceede him in the biſhoprick.

Cap. xxxi.

After the returne of Valens into Conſtantinople, being reuiled of the people becauſe of the Gothes, left the city and went againſt the Barbarians, He ioynsd with them at Adrianoplis a city of Thracia, and was ſlayne the fiftieth yeare of his age, & the ſixteeneth of his raigne.

The Emperour *Valens* entring into Conſtantinople in his ſixt Conſulſhip and the ſecond of *Valentinianus* the thirtieth of May found the citizens in great heauines. For the Barbarians who lately had ouerrunne Thracia, now beganne to ſet vpon the ſuburbes of Conſtantinople, becauſe there was then no power already prepared to repell their violence. When the Barbarians were come nigh vnto the walls, the citie was wonderfull ſory, they lamented their caſe: and forthwith they ſteppe vnto the Emperour and charge him that he entertained within his owne dominions ſuch as nowe were ready to cutt his owne throte: they blame him that he withſtoode them no ſooner: they condemned him becauſe he proclaimed not open warres againſt them. As they runne at tilt and exerciſed ſuch warlick and triumphāt game, all with one conſent runne vnto the Emperour and cryed out againſt him that he had ſet ſuch exerciſe at nought, ſaying: geue vs armour and we our ſelues will deale with them. While they exclame in this ſorte, the Emperour beganne to boyle within him ſelfe for anger, he left the citie the eleuenth of Iune, threatning them that if he returned home againe ſafe and ſound, he would plague the city of Conſtantinople, partly becauſe they reuiled him, and partly alſo for the treaſon they committed againſt the empire in ayding the rebell *Procopius*. When he had threatned he woulde vtterly deſtroy the citie, make it euen with the grounde, turne it to eareable lande for the plowe to paſſe through the bowells therof: he tooke his voyage againſt ÿ Barbarians, made them recoyle & geue back farre from ÿ citie: he draue them as farre as Adrianople a citie of Thracia lying in the confines of Macedonia. As he ioyned there with the enemy he was ſlayne the nynth of Auguſtin and the aforeſayd Conſulſhip, the fourth yeare of the two hundreth eyghty and nynth Olympiade. Yet ſome ſay that as he fledd into a certaine village the which was ſett on fire by the Barbarian enemy, he was burned to aſhes. Some other ſay that he threwe aſide the imperiall robe and thruſt him ſelfe among the thronge of footemen, and when the horſemen had yelded without any great fighting, the footemen after the breaking of the raye as they ſtoode confuſely to haue bene all ſlayne, the Emperour alſo after throw-

throwing away of the princely habite, when none coulde diſcerne who he was, to haue layen a-monge them and not knowen. He departed out of this life the fiftieth yeare of his age, after that he had raygned thirteene yeares together with his brother and three yeares after his deſeaſe. This booke contineweth the hiſtory of ſixteene yeares. Anno Dom. 381.

The ende of the fourth booke of Socrates.

THE FIFT BOOKE OF THE ECCLE-SIASTICALL HISTORYE OF SO-CRATES SCHOLASTICVS.

The Proēme.

Before that we enter into the diſcourſe of our fift booke of eccleſiaſticall hiſtory, our will is firſt to forewarne the reader not to blame vs, for all our ſpeciall drift was to deliuer the poſterity in writing the eccleſiaſticall affayres after our ſimple habilitie and as farre forth as we coulde learne: that we haue mingled therwithall battells and bloody warres at ſeuerall times waged in ſundry partes of the worlde. We haue ſo done for diuers cauſes. Firſt that the noble and valiant feates of armes ſhoulde not be hid from the poſteritie in tyme to come: agayne leſt the Reader by peruſing continewally of the Biſhops affayres and the practiſes of the one againſt the other inculcated euery where, be ouercome with tedioufnes and lothſome tying together of one matter: laſt of all that we may vnderſtand when the common weale hath bene toſſed & turmoyled with troubleſome diſſention and diſcorde, the Church of God likewiſe as infected with the ſame contagious diſeaſe hath bene altogether out of quiet. For whoſoeuer with diligent obſeruation will remember the aforeſayd tymes, without doubt he ſhall perceaue that when the common weale was on hurlyburly, the Church in like ſort was ſhaken with the ſtormes of aduerſitie. Either he ſhall finde that both at one tyme were out of ſquare, or that the ones miſerie enſued immediatly after the others miſfortune: and ſometime when the Church beganne to vary about religion, the common wealth immediatly followed after with rebellion, and ſome other times of the contrary: ſo that I am eaſily brought to beleeue that the interchangeable courſe of theſe calamities commeth not to paſſe by happ hazard but by reaſon of our horrible ſinne: that theſe miſchiefs are ſent in ſteede of puniſhments: or as the Apoſtle writeth: ſome mens ſinnes are open before hande haſtening before vnto iudgement, and in ſome they followe after. for the aforeſayd cauſes we haue mingled temporall with eccleſiaſticall, prophane with diuine ſtories. And though we coulde not attaine vnto the knowledge of ſuch battells as were waged in the raigne of *Conſtantine* by reaſon it is ſo long agoe: yet haue we enterlaced ſuch acts as befell ſince that time, as well as we coulde learne of aged and longe liude men. We haue therefore throughout our hiſtory made mention of the Emperours becauſe that ſince they beganne to embrace chriſtian religion, the eccleſiaſticall affayres ſeemed very much to depende of them: ſo that the chiefeſt councells were in times paſt and are at this day ſummoned through their conſent and procurement. We haue therfore alſo remembred paganiſme and the Idolatricall ſeruice of the Ethnicks becauſe it wonderfully moleſted the quiet eſtate of the Catholick Church. Thus much I thought good to lay downe by way of preface, and now to the ſtory.

This fift booke containeth the hiſtory of ſixteene yeares & eyght moneths ending Anno Domini 397.

1. *Timoth*. 5.

The councells were ſummoned by Emperours & not by Popes.

Cap. 1.

How that after the death of Valens when the Gothes marched towards Conſtantinople, the city went out to meete them together with a fewe Saracens whome Mania their Queene had ſent to ayde them.

When the Emperour *Valens* was diſpatched out of the way in ſuch ſorte as no man was certayne of, the Barbarians marched apace towardes the walls of Conſtantinople, and beganne to deſtroy the ſuburbs thereof. The people being moued with this went forth of their owne accorde to withſtand the Barbarian enemy, and euery one tooke that weapon which came firſt to his hand. *Dominica* the Empreſſe gaue hyre vnto euery one that went forth to battell out of the Emperours treaſory as the couenant was with the ſouldiers. *Mauia* alſo the Queene of the Saracens (of whome we ſpake a litle before) being in league with the Empreſſe ſent of her ſubiects to ayde them. Thus ẏ people gaue them battell & droue back ẏ Barbarians farre from ẏ city.

Dominica. Mauia.

Cap. II.

How Gratianus the Emperour called home from exile the godly Biſhops, baniſhed the Hereticks, and made Theodoſius his fellow Emperour.

Anno 383.

Gratianus gouerning the empire together with *Valentinianus* the yonger, condemned the crueltye which his vncle *Valens* practiſed againſt the Chriſtians: called home againe ſuch as he had exiled: made a lawe that euery ſect and opinion ſhould thenceforth freely without any moleſtation frequent their wonted aſſemblies, except the Eunomians, Photinians and Manichees. And when he foreſaw that the Romaine empire dayly diminiſhed, and the Barbarians waxed ſtrong and multiplied exceedingly, & that he ſtoode in great neede of a valiant and worthy man to gouerne the common wealth, he ioyned with him *Theodoſius*, a noble man of Spayne, trained vp in feates of armes, one that was by the vniforme conſent and common voyce of all men thought fit to rule, yea before *Gratian* him ſelfe was created Emperour. He proclaymed him Emperour at Sirmium a citie of Illyrium in the Conſulſhip of *Auſonius* and *Olybrius* the ſixteenth of Ianuarye, and diuideth with him the charge of the battell againſt the Barbarians.

Theodoſius was Emperour together with Gratianus & Valentinianꝰ the yonger.

Cap. III.

Of the Biſhops which then gouerned the Churches.

At that time *Damaſus* the ſucceſſor of *Liberius* was Biſhop of Rome and Cyrill of Ieruſalem. The Church of Antioch as I ſayd before was deuided into three partes. for *Dorotheus* the Arian biſhop which ſucceeded *Euzoius*, gouerned the Arian Churches, the reſt were partly vnder *Paulinus* and partly vnder *Meletius* who then was lately come from exile. Of the Churches of Alexandria the Arians were vnder *Lucius* who then was a baniſhed man, ſuch as embraced the faith of one ſubſtance had *Timothee* the ſucceſſor of *Peter* to their Biſhop. The Arian Church at Conſtantinople had *Demophilus* to their Biſhop who was choſen immediatly after the deceaſe of *Eudoxius*. They that deteſted his doctrine and opinion frequented priuate and ſeuerall conuenticles.

Damaſus. Cyrill. Dorotheus. Paulinus. Meletius. Lucius. Timothee. Demophilus

Cap. IIII.

How the Macedonians who a litle before ſent legats vnto Damaſus Biſhop of Rome for the eſtabliſhing of the faith of one ſubſtance fell againe into their former error.

The Macedonians for all the embaſſie ſent vnto *Liberius*, and for all they communicated a good while throughout euery church without difference and exception with ſuch as cleaued from the beginning vnto the Nicene creede: yet when the Emperour *Gratians* law gaue libertye vnto euery ſect to frequent their ſeuerall aſſemblies they ſeuered them ſelues from ẏ church. Wherefore after that a company of them had mett at Antioch in Syria, they decreed that henceforth for altogether the clauſe of one ſubſtance ſhoulde neuer be receaued: and that they ought no more to communicate with the profeſſors of the Nicene faith. but their wauering minde attayned not vnto ſo proſperous a ſucceſſe as they hoped it woulde: for many of their owne ſect, ſeeing that they did ſay and vnſay, that they ratified & abrogated the ſelfe ſame conſtitution, condemned them in their owne opinions, fell from them and embraced the faith of one ſubſtance.

A councell of Macedonians.

Cap. V.

Of the ſturre at Antioch by reaſon of Paulinus & Meletius, how that Gregory Biſhop of Nazianzum by the conſent of all the Catholick Biſhops was tranſlated vnto the ſeae of Conſtantinople.

At

AT Antioch in Syria about that time there was raiſed a great tumult and ſeditiō about *Meletius*,the occaſiō was as followeth.We ſayd before howe that *Paulinus* Biſhop of Antioch becauſe he was a graue and a godly father was not exiled:ẏ *Meletius* was firſt called home from baniſhment in the raigne of *Iulian*,afterwards being exiled by *Valens* returned in the time of *Gratian*. After his returne into Antioch he founde *Paulinus* ſo olde ẏ he ſeemed ready to lye in his graue.Immediatly all ẏ friends of *Meletius* endeuored to ioyne him felow biſhop wᵗ *Paulinus*.whē *Paulinus* affirmed it to be contrary vnto the canons of the Church that any being created of Arian Biſhops ſhould be made college in any Biſhoprick: the people endeuored to compaſſe it by force. In the ende they make preparation to ſtall him Biſhop in a certaine church of the ſuburbs. Whē it was done all the citie was on an vprore. In proceſſe of time the people were reconciled vpon ſuch cōditions as followe. All that ſtoode for the Biſhopricke were ſix in number whereof one was *Flauianus*,being called together they depoſed them vpon a booke that none of them ſhoulde aſpire vnto the Biſhopricke during the liues of *Paulinus* and *Meletius*,and when ether of them departed this life,the Biſhopricke to remaine vnto the ſuruiuer of them both.When the oth was miniſtred the people were quiete and thenceforth made no ſturre at all. The fauorers of *Lucifer* were offended with this maner of dealing and fell from the church becauſe that *Meletius* being ordered of the Arians was admitted to the gouernemente of that ſeae. At that time when the affaires of Antioch were thus out of frame *Gregorie* by vniforme conſent of all the Catholick Biſhops was tranſlated from the Biſhopricke of Nazianzum vnto the ſeae of Cōſtantinople. Then *Meletius* gott him in all the haſt to Conſtantinople.

Cap. VI.

Howe Theodoſius the Emperour after the foilinge of the Barbarians came to Theſſalonica, where being ſicke he was baptized of Aſcholius the Biſhop.

BY that time *Gratianus* & *Theodoſius* had gottē the victorie of the Barbarians,whereupō *Gratianus* immediatly made expeditiō into Fraunce,becauſe the Germanes had deſtroied part of that contrey:but *Theodoſius* after the erection of the ſigne,in token that the enemies were vāquiſhed,made haſt towardes Conſtantinople and came to Theſſalonica.There after ẏ he fell into a daungerous diſeaſe he was very deſirous of baptiſme, for of old he was trained vp in Chriſtian religion & addicted himſelfe wholly vnto the faith of one ſubſtance.Being ſore ſick & ſpeedinge to baptiſme he gaue charge that the Biſhop of Theſſalonica ſhoulde be ſent for to miniſter the ſacrament.Being come firſt he demaūds of the biſhop what faith he was of?when the biſhop made anſwere that the opinion of *Arius* preuailed not throughout Illyrium & that the newefounde inuention of his peſtilent braine was not planted in the churches of ẏ contrey but that all the chriſtians throughout thoſe coaſts retained & euer obſerued continewally ẏ autentick & ancient faith deliuered of the Apoſtles & confirmed by the councell of Nice : the Emperour with willing mind was baptized of *Aſcholius* for ſo was the biſhop called. A fewe dayes after when that he had ſomwhat recouered he went towards Conſtantinople the foure & twentyeth of Nouember in his firſt Conſulſhip and the fift of *Gratian.*

Cap. VII.

Howe that Gregorie Nazianzen vnderſtandinge that diuerſe Biſhops did ſtomacke him refuſed the Biſhopricke of Conſtantinople.The Emperour ſent vnto Demophilus the Arian Biſhop that either he woulde ſubſcribe vnto the faith of one ſubſtance or departe the citie the which he did.

GRegorie being then tranſlated from the citie Nazianzū gouerned a certen litle church within ẏ walls of Cōſtantinople.vnto ẏ which ẏ Emperour afterwards annected a goodly temple & called it the reſurrectiō. *Gregorie* a famous mā excelling in vertue & godlines all ẏ floriſhed in his time,whē he perceaued ẏ ſome did murmur & obiect vnto hī ẏ he was a cōtrey biſhop & a forainer,for all ẏ he reioiced at ẏ Emperours coming,he refuſed vtterly to continew longer at Cōſtantinople.the emperour ſeing ẏ church out of ſquare endeuored wᵗ all meanes poſſible to reduce it vnto peace to eſtabliſh vnity & to enlarge ẏ churches.wherefore immediatly he geueth *Demophilus* ẏ Ariā biſhop to vnderſtād of his pleaſure & in plaine words demaūdeth of hī whether he wold embrace ẏ Nicene creed,ſet ẏ people at vnity & ēbrace cōcord hīſelf.whē he refuſed ſo to do ẏ emperour ſaid vnto him:if thou refuſe to embrace peace & vnity I cōmaūd thee to void ẏ church.

Sozomenus lib.7.cap.5. ſayth that the church was called the reſurrectiō becauſe the fayth which of a lōg time ſeemed to be ſuppreſſed by the Arians for dead,was thē reuiued.

Demophilus hearinge this, aduiſed himſelfe that it booted not for him to withſtand the verdure of the higher power, he aſſembled together a great multitud in the church, ſtood vp in the middeſt & brake out into theſe wordes: brethren it is wrytten in the Goſpell, if they perſecut you in one citie flie into an other. In ſo much y^t the Emperour baniſheth vs the churches, I would haue you know that tomorowe you muſt meete together out of the citie. When he had made an ende of ſpeakinge he went forth. He vnderſtoode not that ſuch as flie the trade of life, which worldlinges followe after (for ſo muſt we take the wordes of the Goſpell) haue to ſeeke the higher Ieruſalem. He meante it otherwiſe and thenceforth raiſed conuenticles without the walles of the citie. There departed together with him *Lucius*, who as I ſaid before was baniſhed Alexādria, enioyned to liue in exile, and then lead his life at Conſtantinople. Wherefore the Arians which helde the churches for the ſpace of fortye yeares, refuſinge the vnitie and concorde which *Theodoſius* the Emperour exhorted them vnto, departed the citie in the fift Cōſulſhip of *Gratian* and the firſt of *Theodoſius* the ſixt and twentieth of Nouember. Then ſuch as were of the fayth of one ſubſtance came in theyr rowmes and tooke poſſeſſion of the Churches.

Math. 10.

Cap. VIII.

Of the hundreth and fifty Biſhops which at the commaundement of the Emperour Theodoſius mette at Conſtantinople, theyr decrees and howe they created Nectarius Biſhop of that ſeae.

The coūcell of Conſtan-tinople Anno Dom. 385

The Emperour without long deliberation ſummoned a councell of ſuch Biſhops as were of his faith: to the end the canons of ye Nicene councell might be confirmed and a Biſhop choſen of Conſtantinople And in hope to reconcile the Macedonians with the Biſhops which embraced the faith of one ſubſtance, he cited alſo the biſhops of the Macedonian ſect. Wherefore there met there of them which embraced the Nicene Creede: *Timotheus* Biſhop of Alexandria: *Cyrillus* Biſhop of Ieruſalē, who thē after his late recantation, addicted him wholly vnto the faith of one ſubſtance: *Meletius* who was called thither in a while before to the ſtalling of *Gregorie Nazianzen*: *Aſcholius* Biſhop of Theſſalonica with many others, to the number of a hundreth and fifty Biſhops. The chiefe of all the Macedonian Biſhops was *Eleuſius* Biſhop of Cyzicum and *Marcianus* Biſhop of Lampſacum. The number of that ſect came to a thirtie and ſix whereof the greater parte came out of Helleſpontus. The councell met together in the Conſulſhip of *Eucharides* and *Euagrius* and the moneth of Maye. The Emperour together with the Biſhops of his opinion firſt vſed all meanes poſſible with *Eleuſius* and the reſt of the Macedonians for to reconcile them with the catholick church: they not onely bring them in remembrance of the embaſſy which *Euſtathius* together with many others did in their names to *Liberius* late Biſhop of Rome: but alſo that not longe before without exception they communicated throughout euery church with ſuch as profeſſed the fayth of one ſubſtance: and that they behaued themſelues neyther godly, neyther religiouſly, ſithence that aforetime they ratified the ſelfe ſame opinion, and faith with them, if now againe they endeuored to ouerthrow ſuch things as they had aduiſedly decreed before. for all they coulde doe, it was neyther faire meanes neyther foule meanes that woulde preuayle. They ſayde flatly rather then they woulde ſubſcribe vnto the faith of one ſubſtance, that they would hold with the Arians. When they had made this anſwere they left Conſtantinople and ſent theyr letters abroade into euery citie that they ſhoulde in no wiſe conſent vnto the faypth of the Nicene councell. The Biſhops that were of the other ſide continewing at Conſtantinople cōſulted together about the election of a Biſhop. For *Gregorie* as I ſayde before had refuſed that ſeae and returned to Nazianzum. There was at that time one *Nectarius* of noble linage whoſe auncetors had bene Senators, a man he was of good life and godly conuerſation, who though he were by office a Prætor, yet did the people chooſe him to theyr Biſhop, in the ende by the conſente of a hundreth and fifty Biſhops then preſente he was ſtalled Biſhop of Conſtantinople. Then was it decreed that the Biſhop of Conſtantinople ſhould haue the next prerogatiue after the biſhop of Rome, the reaſon was becauſe that citie was called Newe Rome. Agayne they ratifie the faith of the Nicene Councell: they deuide prouinces and ordayne Patriarches: they decree that no Biſhop ſhall leaue his owne dioceſſe and intermedle with foraine churches, for vnto that time by reaſon of the greate heat and ſtorme of perſecution it was ſufferable at euery ones choice and libertie. *Nectarius* Biſhop of Cōſtantinople had that greate citie together with all Thracia allotted to his iuriſdiction. The Patriarchſhip

Nectarius choſē by the councell Biſhop of Conſtantinople.

The canons of the councell helde at Conſtantinople.

arckſhip throughout Pontus was aſſigned vnto *Helladius* Biſhop of Cæſarea in Cappadocia after *Baſil*: vnto *Gregorie* the brother of *Baſil* who was Biſhop of Nyſſa a citie alſo in Cappadocia & vnto *Otreius* Biſhop of Meletina a citie of Armenia. *Amphilochius* Biſhop of Iconium & *Optimus* Biſhop of Antioch in Piſidia tooke the Patriarckſhippe of Aſia. The prouince of Ægypt fell vnto *Timothee* biſhop of Alexandria. *Pelagius* Biſhop of Laodicea & *Diodorus* Biſhop of Tarſus are appointed ouer the Eaſterne dioceſſe, reſeruing the prerogatiue of honor vnto the churche of Antioch the which thẽ preſently they graunted vnto *Meletius*. They decreed moreouer that if neceſſity did ſo require that a prouincial ſynode ſhould determine prouinciall affaires. The Emperour gaue his aſſent vnto all the aforeſayd, and thus the councell was diſſolued.

Cap. IX.

Howe the Emperour Theodoſius cauſed the corps of Paulus late Biſhop of Conſtantinople to be brought from exile with great honor: at what time Meletius Biſhop of Antioch departed this life.

About that time the corps of *Paulus* the Biſhop (whome as I ſaid before *Philip* the Emperours Liuetenant through the procurement of *Macedonius* ſent to exile vnto Cucuſum a citie of Armenia & there ſtifled to death) was conueyed by the Emperours commaundemẽt from Ancyra to Cõſtantinople, and there receaued with great honor in the church which beareth his name vnto this day: the which church was vnto that time frequented of the *Macedonians* who ſeuered themſelues from the Arians, but then were thruſt out by the Emperour becauſe they refuſed to be of his faith & opinion. At that time *Meletius* Biſhop of Antioch fell ſicke & died, *Gregorie* the brother of *Baſil* preached at his funerall. His corps was caried of his friends into Antioch & there interred. Againe the fauorers of *Meletius* would not be vnder *Paulinus* iuriſdiction but choſe *Flauianus* to their biſhop in the rowme of *Meletius*. Whereupon the people againe were at diſcorde and fell to raiſing of tumults and diſſentiõ. And becauſe of that, the church of Antioch was deuided againe, not about the faith but about their fond contention in chooſinge of Biſhops.

Cap. X.

Howe the Emperour when his ſonne Arcadius was created Auguſtus ſummoned together a Synode of all ſectes and opinions: He baniſhed all heretickes the Nouatians onely excepted becauſe they embraced the fayth of one ſubſtance.

When the Arians were baniſhed the churches the flame of tumult and ſchiſme flaſhed about in euery congregation. I can not chuſe but wonder at the Emperours aduiſe and pollicy therein. For he ſuffred not this ſeditiõ to raigne very long throughout ỳ cities, but with ſpeede he ſummoned a councell charging that all ſects & opiniõs whatſoeuer ſhould meet together, ſuppoſinge verily that by conference and communication had betwene them ſelues they would at length be brought to eſtabliſh one faith and opinion. The which drift and good meaning of his as I ſuppoſe was cauſe & directer of all his proſperous ſucceſſes. For then it fel out through the prouidence & procurement of almighty God that all the Barbarians were at peace within his dominions, rebelled not at all but yelded themſelues vnto the Emperiall ſcepter, for example *Athanarichus* the valiaunt captaine of the Gotthes came in withall his power & ſhortly after died at Conſtantinople. The Emperour created *Arcadius* his ſonne *Auguſtus* in ỳ ſeconde Conſulſhip of *Merogandus* & the firſt of *Saturninus* the ſixteenth of Ianuarie. ſhortly after all biſhops of euery ſect out of all prouinces came thither in ỳ ſayd Cõſulſhip but the moneth of Iune. The Emperour ſent for *Nectarius* Biſhop of Conſtantinople, reaſoned with him howe he might rid ỳ Chriſtiã religiõ of ỳ diſcorde & diſſention, howe it were poſſible to reduce ỳ church vnto vnitie: he ſayd further that ỳ controuerſies & quarells which moleſted ỳ quiete ſtate of ỳ church & rent aſunder ỳ membres of Chriſt were to be ſifted out & ỳ puniſhments to light vpõ their pates ỳ were founde the authors of ſchiſme and diſturbers of peace & quietnes. *Nectarius* hearing of this was wonderfull ſadd & penſiue: he called vnto him *Agelius* the Nouatiã Biſhop who embraced together ŵ him ỳ faith of one ſubſtãce & opened vnto him ỳ mind & purpoſe of ỳ Emperour. He although otherwiſe a rare & ſinguler man yet was he no body in controuerſies of religion & diſputation of eccleſiaſticall matters

but appointed *Siſinius* a reader of his church to reaſon with them in his ſteade. *Siſinius* an eloquent man, well experienced in all thinges, a ſkilfull interpretor of holy Scripture, a notable Philoſopher, knowinge full well that diſputations woulde not onely not reconcile ſchiſmes, but alſo fire the ſlymie matter of contention raygning in the rotten bowells of heretickes: therefore he aduiſed *Nectarius* in this ſorte: that it was not beſt to deale with them logicall wiſe with the frubuſhinge of ſchoole pointes, but to lay flat before them the formes of faith eſtabliſhed by our auncetors (he knewe of a ſurety that the Elders had taken heede leſt they ſhould aſſigne vnto the ſonne of God a begininge of eſſence, becauſe they were of the opinion that the ſonne of God was coeternall with the father) and that the Emperour ſhoulde demaunde of the ringleaders of the hereticks whether they made any accompt of thoſe auncient fathers who gouerned the church godly and prudentely before the ſchiſme and diuiſion, or whether they condemned thē as aliens and farre eſtraunged frō the Chriſtian faith? If they reiect them, then let them boldely pronounce them accurſed: ⁊ if they preſume ſo bolde an enterpriſe, then will the common people crie out againſt them. This beinge done the trueth after ſuch triall no doubt will preuayle. If they reiect not the auncient fathers thē let vs alleadge theyr workes and wrytinges and confirme the matter in controuerſie out of them. *Nectarius* beinge thus counſelled by *Siſinius* gotte him with ſpeede vnto the Emperoures pallace, made the Emperour priuey vnto theſe circumſtances. He thinketh well of the aduiſe and compaſſeth the matter circumſpectly. At the firſt he concealed his drift ⁊ required of them to tell him whether they eſteemed and allowed of the fathers which gouerned the churche before the diuiſion, or no? When as they confeſſed as much in effect and ſayd that they highly reuerenced them for their maiſters: the Emperoure demaunded of them againe whether they woulde be tried by theyr teſtimonies toutchinge the true and right faith? the ſectes and factious Biſhoppes together with the Logicians then preſente (for they had broughte with them many well prepared for diſputation) hearinge this, knewe not what anſwer to make. They were deuided amonge themſelues, while that ſome helde with the Emperoure and ſome other affirmed that it was altogether contrarye to their mind and purpoſe, for ẏ diuerſe opinion they conceaued of the aunciēt fathers diſtracted their mindes one from the other. So that not onely the opinion was diuerſe among contrary ſects, but ſuch as were of one opiniō were deuided among themſelues. Wherefore theyr linked malice was no otherwiſe then the confuſe language of thoſe auncient Giaunts and the turret of theyr ſpitefull inuention was turned downe to the ground. When the Emperour vnderſtoode of their manifolde diſſentiō ⁊ that they buylded not vpon ẏ auncient fathers expoſition of the faith, but truſted to their ſophiſticall quirckes of Logicke, dealt an other way with them, ⁊ bad euery ſect lay downe theyr faith and opinion in wrytinge. Then the principall of euery ſecte tooke penne in hande and wrote his opinion. There was a daye appointed for the purpoſe. All the Biſhoppes beinge called mette at the Emperours pallace. There came thither *Nectarius* and *Agelius* fauoringe the faith of one ſubſtance: *Demophilus* of the Arians: *Eunomius* himſelfe in the name of the other Eunomians and *Eleuſius* Biſhop of Cyzicum for the Macedonians. Firſt of all the Emperour ſaluteth them curteouſly: next he receaued euery ones wryting: then he went a ſide ⁊ lockt in himſelfe: fell downe vpon his knees and prayed vnto God that he woulde aſiſt him in the choice and reuealing of the trueth. Laſt of all hauing peruſed euery ones opinion he condemned and tore in peeces all ſuch Creedes as derogated from the vnitie which is in the bleſſed Trinitie: he allowed ⁊ highly commended onely of all the reſt, the Creede containing the clauſe of one ſubſtance. This was the cauſe that the Nouatians were fauored and thenceforth ſuffred to celebrate their wōted aſſemblies within the walles of the citie. The Emperoure wonderinge at their conſente and harmonie toutching ẏ faith, made a lawe that they ſhould enioy their owne churches ẇ ſecuritie, and ẏ their churches ſhould haue ſuch priuiledgs as the other churches of the ſame opinion ⁊ faith were wont to haue. The Biſhops of other ſectes becauſe there raigned amonge themſelues mutuall diſcorde and diſſentiō they were ſet at nought of the people committed to their owne charge. Who though at their departure they were all ſorowefull ⁊ penſiue, yet fell they a cōforting of their charge by letters: exhorting them not to ſhrinke at all from them becauſe many had left them and fell to embracinge the faith of one ſubſtance. For many were called but fewe choſen. This they vttered not when ẏ greateſt parte of the people cleaued vnto the higher power and zealouſly embraced their faith. Yet for all this were not they which held the faith of one ſubſtance voyd of diſturbance and moleſtation. For the controuerſie that fell out in the churche of Antioch deuided ſuch as were of the councell into two factions for the Ægyptians, Arabians, ⁊ Cyprians held together, ⁊ thought

Gen.11.

The zeale of the Emperour Theodoſius for the ſiftinge out of the trueth.

good to remoue *Flauianus* out of the Biſhops ſeae of Antioch: but the Palæſtinians, Phœniciãs, & Syrians tooke his parte. The iſſue & end of this controuerſie I will lay downe in an other place.

CAP. XI.

Howe that Maximus the tyrant through wiles ſlewe the Emperour Gratian. And howe that Iuſtina the Empreſſe the mother of Valentinianus the yonger left perſecutinge of Ambroſe Biſhop of Myllaine becauſe ſhe feared Maximus the tyrant.

When the councell was helde at Conſtantinople we haue learned ſuch a broyle as followeth to haue bene in the Weſte partes of the worlde. *Maximus* a Brittaine tooke armour againſt the Empire of Rome and conſpired the death of *Gratian* who nowe was weakened together with his power by reaſon of the battail he waged with the Germanes. *Probus* ſometimes a Conſul was chiefe gouernour of Italy during the nonage of *Valentinianus* who wᵗ great prudence ruled the common weale. *Iuſtina Valentinianus* the Emperours mother being infected with the filth of Arianiſme while her huſbande liued coulde no kinde of way moleſt ſuch as embraced the faith of one ſubſtãce: yet after his deceaſſe remouing to Mediolanum and her ſonne being of tender yeares ſhe raiſed ſuch tumults againſt *Ambroſe* the Biſhop that in the end he was exiled. But when the people for the ſinguler loue and affection they bare vnto *Ambroſe* withſtoode her act and hindred their force that went about to conueye him to exile: tydings came ẏ *Gratianus* through the wiles & ſleight of *Maximus* the tyrãt was put to death. *Andragathius* the captaine of *Maximus* hidinge himſelfe in a chariot reſemblinge the forme of a licter borne of mules gaue his ſouldiers charge to ſignifie vnto the Emperours gard ẏ the Empreſſe rode therein & wẽt to meet ẏ Emperour who paſſed ouer Rhodanus a flood ẏ runneth by Lions a citie of Fraunce. The Emperour thinkinge verily that his wife was there in deede avoyded not the conſpiracie but fell vnawares into the enemies hand as a blind mã falleth into ẏ ditch. For *Andragathius* lighted downe out of ẏ chariot & ſlewe *Gratianus* preſently. He died in the Conſulſhip of *Merogandus* & *Saturninus* after he had raigned fifteen yeeres & liued foure & twenty. The which newes cooled ẏ heat of ẏ Emperours mother kindled agaynſt *Ambroſe*. Wherefore *Valentinianus* ẏ time conſtrayning him thereunto receaued *Maximus* with vnwilling mind to be his fellowe Emperour. *Probus* ẏ gouernour of Italy fearing ẏ power of *Maximus* determined with himſelfe to remoue into ẏ Eaſt, with all ſpeed he left Italy and haſteninge towardes Illyrium, made his abode at Theſſalonica a citie of Macedonia.

Maximus a Bryttaine.

Gratianus the Emperour died Anno Dom. 387

Maximus the bryttaine is made Emperour.

CAP. XII.

Theodoſius the Emperour left Arcadius his ſonne and Emperour at Conſtantinople, went towards Millayne to wage battail with Maximus the Bryttaine.

Anno Dom. 388.

Theodoſius the Emperour for ẏ aforeſaid cauſe was wonderfull ſory: he gathered greate power to go againſt the tyrant & feared greatly leſt *Maximus* would cõſpire the death of *Valentinianus* ẏ yonger. Then came alſo legats from ẏ Perſians to conclude peace betwene thẽ & the Emperour: it was the very ſame time ẏ his ſonne *Honorius* was borne by his wife *Placilla* ẏ Empreſſe, in ẏ conſulſhip of Richomelianus & Clearchus the neenth of September. A litle before whẽ ẏ aforeſaid men were conſuls *Agelius* ẏ Nouatian biſhop finiſhed the mortal race of his naturall life. The yeare following being the firſt cõſulſhip of *Arcadius Auguſtus* & *Vadon*, after ẏ *Timotheus* biſhop of Alexandria departed this life, *Theophilus* ſucceeded him in the biſhoprick. The ſecond yeare whẽ *Demophilus* the Arian biſhop had chaunged this life, ẏ Arians ſent for *Marinus* out of Thracia a man of their owne crue & appointed him their biſhop. *Marinus* in whoſe time ẏ Ariãs were deuided among thẽſelues (as it ſhalbe ſhewed hereafter) liued not many dayes after, wherefore they call *Dorotheus* out of Antioch in Syria & aſſigne him their biſhop. The Emperoure leauing his ſonne *Arcadius* at Conſtãtinople marched forewards to geue battail vnto *Maximus*. As he came to Theſſalonica he found the ſouldiers of *Valentinianus* all diſmayed & quite diſcouraged: becauſe ẏ neceſſitie had conſtrained them to take the tyrant *Maximus* for an Emperour. *Theodoſius* ſhewed himſelfe openly to ſeeme of nere nother ſide. For whẽ *Maximus* had ſent embaſſadours vnto him he neither receaued neither reiected thẽ: yet was he ſory ẏ the Empire of Rome ſhould be oppreſſed with tyranny vnder colour of the Emperiall title. Therefore he gathered his power together and made haſt to Millayne, for *Maximus* was lately come thither.

Cap. XIII.

Of the tumult which the Arians raiſed at Conſtantinople.

At the very ſame time when the Emperour made all ẏ expeditiō he could to wage this battaill with the tyrant:the Arians raiſed a wonderfull great ſtur at Conſtantinople, ẏ maner was as followeth. Men commonly are wōt to fitten and faine leaſings of things they know not and if that by chaunce they get hold of any tale forthwith they brute abroade falſe rumors and reports according to their fond vaine and fooliſhe deſires, euer chatting of newes and harkeninge after chaunge. The which then was ſeene in the citie of Conſtantinople. For of the warres that were ſo farre of, they blaſed abroade of theyr owne braine one this thing an other that thinge: hoping in their traiterous hartes that ẏ godly Emperour had euery daye worſe ſucceſſe then other. For although there was nothing as yet done in the warres:neuertheleſſe they auoutch ẏ tidinges (being coyned in the cloſet of their gigled braine) they knew not, to be as true as if they had ſeene thē with their owne eyes:they reported that ẏ tyrant foyled the Emperours power: ẏ there were ſlaine ſo many hundreds & ſo many thouſands of his ſouldiers & that the tyrant had almoſt taken the Emperour himſelfe. The Arians being very much troubled in minde ready to burſt for griefe (that they whome they perſecuted aforetime nowe enioyed the churches within the walls of ẏ city) ſcattered ſundry falſe rumors abroade. And becauſe ẏ diuers other reports perſwaded the firſt autors of theſe falſe rumors that their figments were moſt true (for others which learned it onely by hearesay affirmed vnto the autors thereof ẏ it was euen as they at ẏ firſt had reported vnto thē) the Arians plucke vp their hartes, they beginne to venter a freſh and they ſet on fire the pallace of

Anno Dom. 392.

Nectarius ẏ Biſhop of Conſtātinople. Theſe thinges were done in the ſecond Conſulſhip of *Theodoſius* but the firſt of *Cynegius*.

Cap. XIIII.

The victory of Theodoſius the Emperour, and the foyle of Maximus the tyrant.

Maximus the bryttaine which ſlewe the Emperour Gratian & was crowned Emperour in his ſteede is now betraied of his owne mē & executed by Theodoſius the Emperour. this Maximus was highly commended by a conſul of Rome which wrote a booke in his prayſe.

When the ſouldiers of *Maximus* the tyrant vnderſtoode of the Emperours comming & his great power they coulde in no wiſe digeſt the rumor thereof:they were taken with ſodaine feare, they bound the tyrant their maiſter & brought him vnto the Emperoure who preſently executed him in the aforeſaid cōſulſhip the eight and twentieth of Auguſt. But *Andragathius* who ſlewe the Emperour *Gratian*, hearing ẏ diſcomfiture of *Maximus*, ranne headlōg into the next riuer & drowned himſelfe. Wherefore ẏ Emperoures now hauinge gotten ẏ victorie tooke their voyage to Rome, *Honorius* of tender yeares went together in their company. For his father after the foyle of *Maximus* had ſent to Conſtantinople for him. They ſolemnized ẏ triūphe at Rome. At what time ẏ Emperour *Theodoſius* yelded forth a notable ſigne of his ſinguler clemēcy, in the trouble of *Symachus* the conſul. This *Symachus* was heade Senator of Rome, and for his great ſkill & eloquence in Romaine literature had in great eſtimatiō. He had wrytten many books among the reſt one in the praiſe of *Maximus* the tyrant, repeated in his hearing while he liued the which afterwards being extāt charged the autor with treaſon. Wherefore he fearing death ranne vnto ẏ church for refuge. The Emperour according vnto the great zeale & godly affection he bare vnto the Chriſtian faith, reuerenced not onely the prieſts of his owne beliefe and opinion:but alſo entreated curteouſly the Nouatians who embraced together with him ẏ faith of one ſubſtāce & to the end he mighte gratifie *Leontius* Biſhop of the Nouatian church at Rome which made ſute for him, he graunted *Symachus* his pardon. Afterwardes he wrote an Apologie vnto the Emperoure *Theodoſius*: Thus ẏ warres which at ẏ firſt threatned great calamity to enſue were quickly ended.

Cap. XV.

Of Flauianus Biſhop of Antioch.

At the ſame time we haue learned ſuch thinges as followe to haue bene done at Antioch in Syria. After the deſeaſe of *Paulinus* the people of that Churche abhorred *Flauianus* and therefore choſe *Euagrius* a man of theyr owne diſpoſition to their Biſhop. He liued not many dayes & after him there was none choſen to ẏ rowme:for *Flauianus* through his deuiſe brought that to paſſe. As many then as deteſted *Flauianus* for the breakinge of his othe, had theyr priuate conuenticles. But *Flauianus* rolled (as commonly we ſay) euery ſtone, put euery deuiſe in vre

to

to the end he might bring them within his iuriſdictiō, the which not long after he brought to paſſe. For the ſpite and grudge betwene him and *Theophilus* biſhop of Alexādria was layd aſide and by his meanes *Damaſus* Biſhop of Rome was reconciled vnto him. They had bothe bene offended with him not onely becauſe he forſwore himſelfe: but alſo for that he had broken the league concluded betwene them, and the linke of peace and vnity. Wherefore *Theophilus* being nowe pleaſed with him ſent *Iſidorus* a prieſt for to appeaſe the diſpleaſure which *Damaſus* had cōceaued againſt *Flauianus*: & to enſtruct him that it was according vnto the vſe & maner of yͤ church, if (reſpecting the vnitie and concorde to be retayned among the common people) he woulde not thinke amiſſe of *Flauianus* for ſo doing. Whē *Flauianus* was thus reſtored vnto the communion of the faithfull the people of Antioch in proceſſe of time were brought to loue and amitie one with another, & the affaires of Antioch had ſuch an ende as you heare before. The Arians then being thruſt out of the churches raiſed conuenticles in the ſuburbes. In the meane ſpace when *Cyrill* biſhop of Ieruſalem had departed this mortall life, *Iohn* came in his rowme.

> Cyrill.
> Iohn.

Cap. xvi.

Howe the Idolgroues and temples of the Ethnickes were ouerthrowen at Alexandria and of the skirmiſh betwene the paganes and the chriſtians.

About yͤ time there was a lamentable ſturre at Alexandria and the maner as followeth. By the procurement & induſtrie of *Theophilus* yͤ biſhop the Emperour commaunded that all the Idolgroues of the Ethnicks within Alexādria ſhould downe to yͤ ground, and that *Theophilus* ſhould ouerſee it. *Theophilus* being thus autorized omitted nothinge, that might tend to the reproch and contumely of Hetheniſh ceremonies: downe goes the temple of Mithra, his foule cloſets being full of Idolatricall filth and ſuperſtition are clenſed and rid out of the way: downe goes the God *Serapis* temple: the embrued and bloody myſteries of the God Mithra are publiquely derided: the vaine & ridiculous practiſes both of *Serapis* & others are ſhewed forth vnto the open face of the world: he cauſed ſuch things as among them reſembled the yards of men, to be caried throughout the market place to their vtter ſhame & ignominy. The Ethnikes inhabiting Alexandria & aboue yͤ reſt ſuch as profeſſed philoſophie beholding the maner of the dealinge could no longer containe neither rule themſelues: but heaped new & alſo farre more grieuous offences, vnto the former acts of theirs being both tragicall & exceeding in cruelty. For all iointly ranne vpon a head, they ſet vpon the Chriſtians, they ſought to diſpatch them euery kind of way: the Chriſtians went about to withſtand their violence, they defend themſelues and ſo miſchiefe was heaped vpon miſchiefe, the ſkirmiſh was ſo ſore and the fraye continewed ſo longe vntill ether ſide was wery, had their fill of bloodſhed & manſlaughter & could nowe kill no longer. There died but a fewe of yͤ Ethnicks, yet a great number of the Chriſtians, of either ſide there was wounded an infinite number. When all was ended the Ethnicks were wonderfully affraid of the Emperours diſpleaſure. Wherefore hauing committed ſuch lewde acts as their horrible wickednes led them vnto: and hauing quenched their boyling rage and fury with running ſtreames of bloode and wounded bowells they runne away and hid themſelues ſome in one place ſome in an other. Many gaue the ſlip out of Alexandria & beinge diſperſed led their liues thenceforth in diuerſe other cities: of which number were *Helladius* & *Ammonius* both Grammariās, whoſe ſcholer I my ſelfe was at Cōſtantinople in my youthly yeares. *Helladius* was ſayde to be the prieſt of *Iupiter* & *Ammonius* the prieſt of the *Ape* which they worſhipped for God. Therefore the ſlaughter beinge thus ended the gouernour of Alexandria & the captaine of the hoſt came to ayd *Theophilus* in the ouerthrow of their temples, the temples went downe, the Idols of the Gods were turned into cawdrons and into other neceſſarie veſſell for houſhould ſtuff. For the Emperour had geuen the images of the Gods throughout all the Idolatrical temples of Alexandria to the reliefe of the poore. *Theophilus* going about to deface all the pictures of their Gods commaunded that one of ſome certaine God ſhould be reſerued and ſet vp in ſome publique place of the citie to the end the Ethnickes in proceſſe of time ſhould not be able to deny but that ſometimes they worſhipped ſuch Gods. I haue knowen *Ammonius* the grammarian to haue bene very much offended with that act & to haue ſayd that the religion of the Græcians ſuſtained great iniury & reproch becauſe yͤ one image was not in like ſort trāſlated, but kept of ſet purpoſe to the contumely of their religion. *Helladius* boaſted in yͤ hearing of many how yͤ in yͤ ſkirmiſhe he ſlewe nine men with his owne handes. Theſe were then the broyles at Alexandria.

> Mithra.
> Serapis.
> Phalli.
> Socrates was the ſcholler of Helladius and Ammonius.
> The Ægyptiās worſhipped the Ape.

Cap. XVII.

Of the hieroglyphicall letters found engrauen in the temple of Serapis, letters they were which yelded no ſenſe by coniunction of ſyllable or knitting of ſentence, but were to be conſtrued by the ſignification of the beaſtes which they reſembled.

IN the temple of *Serapis* nowe ouerthrowē and rifled throughout there were found ingrauen in the ſtones certaine letters which they call Hieroglyphicall. The maner of their ingrauinge reſembled the forme of ŷ croſſe. The which when both Chriſtians & Ethnicks beheld before them euery one applied them to his proper religion. The Chriſtians affirmed ŷ the croſſe was a ſigne or token of the paſſion of Chriſt and the proper cognizance of their profeſſiō: the Ethnicks auouched that therein was contained ſomthing in cōmon belonging as well to *Serapis* as to *Chriſt*: that the ſigne of the croſſe ſignified one thinge vnto the Ethnicks an other vnto the Chriſtians. While they contend thus about the interpretation of the letters many of the Ethnicks became Chriſtians for they perceaued at length the ſenſe and meaninge of the Hieroglyphicall letters, that they prognoſticated ſaluation & the life to come. The Chriſtians perceauing that this made very much for their religion made great accompt thereof & were not a litle proud of it. When as by other Hieroglyphicall letters it was gathered that the temple of *Serapis* ſhoulde go to ruine when the ſigne of ŷ croſſe therein ingrauē came to light (by that, life to come was foreſhewed) many more embraced Chriſtian religion, confeſſed their ſinnes & were baptized. Thus muche haue I learned of ŷ croſſe. But verily I am not of the opinion, that the Ægyptian prieſts foreſeeing that which ſhould come to paſſe of Chriſt ſhould ingraue in ſtone the ſigne of the croſſe (for if the myſterie of Chriſts incarnation was hid from the begining of the world & from many generations as the Apoſtle wryteth and concealed from the deuell the prince of all impiety, howe much more from the Ægyptian prieſts his miniſters) but that in ſifting out of ŷ ſenſe & vnderſtādīg of thoſe characters it came to paſſe by the prouidence of God as in times paſt with the Apoſtle Saināt *Paul*. For he being indued from aboue with the ſpirite of wiſedome dealt with the Athenians in like ſorte & conuerted many of them vnto the faith, while he read the ſentence that was ingrauen vpon the altare vnto the vnkowen God & applied it to his purpoſe. Unleſſe that peraduenture ſome man will ſay that the word of God wroughte ſo forcibly in the Ægyptian prieſtes as it did in *Balaam* and *Caiphas*. For they were conſtrained againſt their wills to prophecy of good thinges. So farre of theſe thinges.

Coloſſ.1. *Act.17.* *Numb.22.23 24.* *Iohn.18.*

Cap. XVIII.

Howe the Emperour Theodoſius duringe the time of his abode at Rome did the citie muche good by remouinge the theeuiſhe dennes of the bakehouſes and the infamous ringing of bells at the deed doing in the ſtewes.

THe Emperoure *Theodoſius* althoughe he continewed but a litle while in Italie, yet in that ſpace did he much good vnto the Citie of Rome, partely by geuinge that which was good and takinge awaye that which was ill. For as he ſhewed himſelfe bountifull and liberall towardes her in many thinges, ſo hathe he remoued two thinges whiche were greate blemiſhes vnto that Citie. The one was in this ſorte. There was at Rome a huge and a greate houſe of aunciente buyldinge where all the breade that ſerued the Citie was baked. The mayſters of this houſe the Romaynes called in theyre owne tongue *Mancipes*, ſuch they were as ſerued all with breade by Greate, who in proceſſe of time turned thoſe large rowmes to dennes of theeues. For by reaſon the bakehouſe that belonged vnto that buyldinge was vnder grounde and becauſe that on euery ſide there were vittailers, tauernes and tippling houſes full of harlots and naughtypackes: many that reſorted thither partely for foode and vittails and partly alſo for the ſatisfieng of theyr filthye luſte were craftely ſpoyled of all they had and moſte commonlye diſpatched, ſo that their friendes could neuer heare tidinges of them againe. A certaine priuie conueyance there was deuiſed to throw thē downe headlong from thoſe bawdy tauernes into the blind bakehouſe, by this meanes many eſpecially of the ſtrāūgers which inhabited Rome were caſt away. For aboue they were ſpoyled & beneath they were made bondſlaues and conſtrained to grind in ŷ bakehouſe: moſt of them were neuer permitted to departe but continewed their life time in drudgery making their friendes

A bakehouſe vnder grounde.

Blinde alehouſes.

friends beleeue they were not in this world. It fell out that one of the Emperour *Theodoſius* ſouldiers was throwen into this hole, being in the cloſe bakehouſe, and couldnot get licence to depart, he drewe out his dagger and ſlewe them which ſtopped his paſſage, the reſt being afraide of their liues, let the ſouldier goe. The Emperour vnderſtanding all the circumſtance, ſent for the millers and bakers, puniſhed the maiſters with extreme torment, overthrewe thoſe blinde houſes which were receptacles of theeues and harlots. and thus ryd he the princely citie of this one ſhameſull dealing. The other was as followeth. If a womā were taken in adulterie, the Romaines vſed ſuch a kinde of puniſhment as remoued not the ſinne, but encreaſed the vice. For they ſhutt her vp in narrowe ſtewes, and compelled her beaſtly without all ſhame to playe the harlott, yea they procured ringinge while the deede was adoing, that the neighbours might vnderſtand of it, and that by the ſounde of the tinglinge bells all might be made priuie to that filthie and ſhamefull kinde of correction. When the Emperour hearde of this horrible cuſtome, he thought it in no wiſe to be winked at, but cauſed Seſtra (for ſo were the ſtewes called) to be ouerthrowen and ſuppreſſed, and made other lawes for the correction of adulterers. Wherfore Rome by the benefit of *Theodoſius* ỳ Emperour was deliuered from both theſe beaſtly and foule acts. After that he had ſet other things in order, he left the gouernment of that citie vnto *Valentinianus*, tooke thēce his voyage together with his ſonne towards Conſtantinople, and came to his iourneys end at that time, when *Tatianus* and *Symachus* were Conſuls, the tenth of Nouember.

Theodoſius tooke awaye this filthie lawe, & ſuppreſſed the ſtewes.

Cap. xix.

Of the Prieſts appoynted to heare confeſſion, and why ſhriuing was forbid in the churche.

ABout that time it ſeemed good vnto the churche to take awaye the office of ſuch prieſts as were appoynted throughout euery church to receaue penitents after the confeſſion of their ſinnes into the company of the faithfull, and that for this occaſion. Since the time that the *Nouatians* deuided them ſelues from the church, and refuſed to cōmunicate with ſuch as fell in the perſecutiō vnder *Decius*, ỳ biſhops added vnto ỳ eccleſiaſticall canon ỳ in euery church there ſhould a prieſt be appointed for ỳ admiſſiō of penitents: to ỳ end ſuch as had fallen after baptiſme ſhould in hearing of the prieſt appoynted for the purpoſe, confeſſe their ſinne and infirmitie. This Canon is as yet of force among other ſects: onely the true Chriſtians embracing the faith of One ſubſtāce, together with the *Nouatians* which therin hold with them, haue baniſhed this penitentiall functiō out of the church. Neither did the *Nouatians* at the beginninge allowe of this addition: yet the biſhops which nowe adayes gouerne the churches, although they retayned this cuſtome of a longe tyme, notwithſtandinge remoued it out of the churche in the tyme of *Nectarius* byſhop of Conſtantinople, by reaſon of an haynous offence committed in the churche in ſuch ſort as followeth. A noble woman came vnto the Prieſte whoſe office was to heare penitents, and confeſſed orderly the ſinnes ſhe had committed after baptiſme. The Prieſt enioyned her to geue her ſelfe wholly to faſtinge and continewall prayer, that together with her confeſſion in worde, ſhe myght ſhewe forth the workes of repentance in deede. As ſhe continewed a whyle longer a ſhriuinge, ſhe accuſeth her ſelfe of an other crime, and declareth that a certaine deacon of that church had abuſed her bodie. for which offence by this meanes come to light, the Deacon was baniſhed the churche, and therevpon there was much adoe amonge the people. They were wonderfully incenſed, not onely becauſe of the haynous offence that was committed, but alſo that thereby the churche was blemiſhed with reproche and infamie. When the prieſts were ſharply rebuked, and the aforeſayd crime obiected vnto them, *Eudæmon* miniſter of that churche by byrth of Alexandria, counſelled *Nectarius* the byſhop to take awaye the function of the ſhriuinge Prieſt, and graunt free libertie vnto euery one as his conſcience ſerued him, to become partaker of the holy myſteries. For in ſo doinge there was hope that the churche ſhoulde no longer be ſclaundered. Inſomuch that I heard theſe thinges of *Eudæmons* owne mouth, I doubted not to annexe it vnto this our hiſtorie. For as I haue often admoniſhed the reader, it was euer my drift and purpoſe to learne the hiſtories of ſuch as knewe them very well, and diligently to ſpyte out the trueth, leſt that at any tyme my penne ſhoulde paſſe the boundes of a faithfull hiſtoriographer. I of late reaſoned thus with *Eudæmon*: Thy aduiſe and counſell, O prieſt, whether it ſhall auayle the churche or no, God knoweth: yet I ſee playnly that thou haſt miniſtred occaſion, that one may not reprehend an others vice, neither

The original of cōfeſſion.

The remouing of confeſſion and ſhriuing out of the church

A deacon abuſed a certaine matron of Conſtantinople.

obſerue the aduiſe of *Paule*: Haue nothing to doe with the vnfrutefull works of darkeneſſe, but rather rebuke them. Of theſe things thus much ſhall ſuffice.

Cap. xx.

Howe that Arians with Arians, Nouatians with Nouatians, together with other heretickes fell out among them ſelues. This tit le is ſpecially handled in the 22. and the 23. chapiters followinge.

I Thinke it neceſſarie to laye downe in writinge ſuch thinges as fell out amonge others alſo, I meane the *Arians*, *Nouatians*, *Macedonians*, and *Eunomians*. For the church being once deuided, reſted not vpon one ſchiſme and diuiſion, but men fell out amonge them ſelues, one ſeuered him ſelfe from an other, vpon lyght and tryflinge occaſion they brake aſunder the bonde of loue and amitie. Wherefore how, when, and vpon what occaſion they varyed, I am nowe about to declare. Firſte of all we haue to learne, that *Theodoſius* moleſted none of all the aforeſayde ſects, *Eunomius* onely excepted: whome the Emperour exiled becauſe he rayſed conuenticles at his priuate houſe within Conſtantinople, publiſhed abroade certaine lewde bookes of his owne, and infected many with the filth of his hereticall opinion. He diſquieted not the reſt, neither conſtrayned them to his communion, but licenced euery of them to frequent ſeuerall conuenticles, to embrace what opinion liked them beſt in chriſtian religion. And as he gaue leaue vnto all other ſects for to erect them churches without the walls in the ſuburbes: ſo he commaunded that the *Nouatians* (as we ſayde before) maintayninge together with him the faith of One ſubſtance, ſhoulde freely without diſturbance and moleſtation, enioy and recouer their former churches within the cities. of whome

*Cap. 21. in the greeke. Agelius.

nowe occaſion is miniſtred to vtter a fewe lynes, the which I will briefly runne ouer. * *Agelius* was byſhop of the *Nouatian* churche at Conſtantinople the ſpace of fortie yeares, that is (as I ſayde before) from the raygne of *Conſtantine*, vnto the ſixt yeare of *Theodoſius*. At his laſt ende he appoynted *Siſinius* to ſucceede him in the biſhopricke, a prieſt of his owne church, and a man very well ſeene in prophane literature, trayned vp in philoſophie together with *Iulian* the Emperour vnder *Maximus* the philoſopher. And when the *Nouatians* charged *Agelius* for appoynting them

Marcianus.

Siſinius and not *Marcianus*, who was a godly man, by whoſe meanes they were rid from trouble & moleſtation in the time of *Valens*: he for to pacifie their heate, and to ſatiſfie their minde, aſſigned *Marcianus* vnto them. In a while after, although he was very weake, yet went he into the church, and ſayd thus vnto the people: Immediatly after my deceaſe you ſhall haue *Marcianus* to your biſhop, after *Marcianus*, *Siſinius*. When he had ſayde thus, he tooke his leaue of them, and not longe after dyed. But *Marcianus* beyng byſhop of the *Nouatians*, their church was deuided vpon ſuch

Siſinius.

Sabbatius.

an occaſion as followeth. *Sabbatius* a certaine Iewe embraced Chriſtian religion, whome *Marcianus* preferred to the function of prieſthood, notwithſtanding his conuerſion and preferment he ſauored of the old infection, and addicted him ſelfe vnto Iewiſhe obſeruations, neither was he onely cõtented with this, but nedes he would be made a biſhop. Wherfore after that he had gotten of his ſide a coople of prieſts, men of like diſpoſition and aſpiring mindes, by name *Theoctiſtus* and *Macarius*, he went about to reuiue the time and maner of ſolemnizing the feaſt of Eaſter, euen as (according vnto our former relation) the *Nouatians* attempted vnder *Valens* at Pazus, a peltinge village of Phrygia. And though at the firſt he ſeuered him ſelfe from the church, vnder pretence & colour of the monaſticall trade of life, affirminge that certaine men were ſtumbling blocks vnto his conſcience, whome he thought vnworthy of the holy myſteries: yet in proceſſe of time whileſt that he raiſed priuate conuenticles, his drift was manifeſtly perceaued. *Marcianus* vnderſtandinge of this, miſliked very much wt him ſelfe that he had not taken better aduiſement in geuing of orders, yt he had preferred ſuch vayneglorious perſons & aſpiring minds vnto the function of prieſthoode: he fretted within him ſelfe for anger, and wiſhed that his hãds had bene ſet vpon pricking thornes when they were layde vpon *Sabbatius* heade. To be ſhort, he ſummoned a councell of *Nouatian* biſhops at Angaris the mart towne of Bithynia adioyning vnto Helenopolis: he cited *Sabbatius* to appeare before them, and expoſtulated wt him in preſence of the councell, the cauſe that gaue him occaſion of offence. As ſoone as he had pleaded for him ſelfe, the variance toutchĩg ye celebration of Eaſter to haue layen vpon his ſtomack (for he was of ye opinion yt therein it behoued thẽ to obſerue the Iewiſhe cuſtome, and the order preſcribed by ſuch as afore that time met for the ſame cauſe at Pazus) the biſhops ſuſpecting that he had enterpriſed the ſame in hope of a biſhoprick, made him ſweare that he would neuer take vpon him to be biſhop. When he had taken his oth, they read to him

A Councell of Nouatian biſhops at Angaris.

him the Canon contayninge a matter of indifferencie, that it was not a ſufficient cauſe to part aſunder the vnitie of the church about the celebration of Eaſter: and that their aſſemblie at Pazus, was no preiudice vnto the generall canon. They ſayd moreouer that the elders which immediatly ſucceeded the Apoſtles, varied among them ſelues about this feaſt, yet brake not aſunder ẏ bonde of vnitie: and that the *Nouatians* inhabitinge the princely citie of Rome, for all they neuer retayned the maner of the Iewes, but alwayes kept Eaſter after the Æquinoctiall ſpace, yet communicated notwithſtanding with ſuch as were of the ſame faith, & obſerued a contrary cuſtome. When they had vſed theſe and other ſuch like reaſons to the ſame purpoſe, at length they concluded, that the canon of Eaſter was an indifferent matter: that it was lawfull thenceforth for euery one to celebrate that feaſte euen as he had aforetyme determined with him ſelfe: moreouer there was a prouiſo layde downe for the remouinge of diſſention, that if ſome varyed about the celebration of Eaſter, notwithſtandinge they ſhoulde be at vnitie and concorde in the churche of God. Theſe thinges were then in this ſort layde downe of them for the rootinge out of variance from amonge them about the celebration of Eaſter. *Sabbatius* beynge bounde with an oth, for all the celebration of that feaſte was variable and diuers, was before hande with them alone for faſtinge and vigils, for he kept Eaſter vpon the ſaturdaye: yet mette he the daye followinge with others in the churche, and was partaker together with them of the holie myſteries. That dyd he for the ſpace of many yeares, and therefore coulde not be concealed from infinite multitudes of men. By occaſion whereof many ſimple and ignorant ſoules, eſpecially in Phrygia and Galatia, hopinge verylie to be iuſtified thereby, became earneſt followers of him, and obſerued in ſecrete his celebration of Eaſter. In the ende *Sabbatius* rayſed priuate conuenticles, and forgetting the othe he had taken, was choſen byſhop (as hereafter ſhall more manifeſtly appeare) of ſuche as addicted themſelues to his kinde of diſcipline.

CAP. XXI.

Cap.22.in the greeke.

The diuerſitie of obſeruations in diuers places, toutching Eaſter, faſtinge, mariadge, ſeruice, with other eccleſiaſticall rites.

PResently mee thinkes fitte opportunitie ſerueth to diſcourſe of Eaſter. For neyther had the elders of old, neither the fathers of late dayes, I meane ſuch as fauored the Iewiſhe cuſtome ſufficient cauſe, as I gather, ſo egerly to cōtend about the feaſt of Eaſter: neither weyed they deepely with thē ſelues, that when Iewiſhe formes & figures were tranſlated into chriſtian faith, the literall obſeruation of *Moſes* law, and the types of things to come wholly vaniſhed away. The which may euidently be gathered, when as there is no lawe eſtabliſhed by Chriſt in the Goſpell, whiche alloweth of the obſeruation of Iewiſhe rites: nay the Apoſtle hath in playne wordes forbidden it, where he abrogated circumciſion, and exhorted vs not to contend about feaſts and holydayes. For writinge vnto the Galathians he ſayeth in this ſorte: Tell me you that deſire to be vnder the lawe, doe ye not heare what the lawe ſayeth? When that he had diſcourſed a whyle therof, he concludeth that the Iewes were become ſeruants vnto the law, & that ſuch as were called vnto the Chriſtian faith, were thereby made free: he admoniſheth vs further not to obſerue dayes, neither moneths, nor yeares. And vnto ẏ Coloſſians, he is as plaine as may be, ſaying, that ẏ obſeruatiō of ſuch things was nothing but a ſhadow: his wordes are theſe: Let no mā therfore iudge you in meate or in drinke, in a peece of an holidaye, or of the newe moone, or of the ſabbaoth, which are but ſhadowes of thīgs to come. And in ẏ epiſtle to ẏ Hebrewes he cōfirmeth the ſame, where he ſayth: In ſo much the prieſthood is trāſlated, of neceſſity there muſt be a tranſlation of the law. Wherfore neither doth ẏ Apoſtle, nor ẏ Euāgeliſts preſſe ẏ Chriſtiās ẇ the yoke of bondage & ſeruitude: but left ẏ remēbrāce of the feaſt of Eaſter, & the obſeruation of other holidayes to their free choice & diſcretiō, which haue bene benefited by ſuch daies. And becauſe mē are wont to keepe holidaies for to refreſhe their weariſome bodies already pining ẇ toyle & labor: therfore it cōmeth to paſſe, ẏ euery one in euery place of a certaine cuſtome do celebrate of their owne accord ẏ remēbrāce of ẏ Lords paſſiō. for neither our ſauiour, neither his Apoſtles haue cōmaūded vs any where to obſerue it, neither haue they layd it downe as a law: neither haue ẏ Euāgeliſts & apoſtles threatned vs, or inioyned vs a penalty or puniſhmēt as ẏ law of *Moſes* hath done vnto ẏ Iewes: but only ẏ Euāgeliſts make mētiō of this feſt, partly to ẏ great ſhame of ẏ Iewes, who defiled their bodies, and prophaned their ſolemne feaſts with blood and ſlaughter, and partly alſo to ſignifie that

Eaſter. Galat. 4. Coloſſ. 2. Heb. 7.

our ſauiour ſuffred death for the ſaluation of mankind in the dayes of vnleauened bread. The driſt of the Apoſtles was not to lay downe canons and decrees concerning feaſts and holy dayes, but to become paterns vnto vs of pietie, of good life, and godly conuerſation. I am of the opinion, that as many other things crept in of cuſtome in ſundry places: ſo the feaſt of Eaſter to haue preuayled among all people of a certaine priuate cuſtome and obſeruation, inſomuch that (as I ſayde before) not one of the Apoſtles hath any where preſcribed to any man as muche as one rule of it. The ſucceſſe and euents haue manifeſtly declared vnto the worlde that of olde time it was obſerued not by canon, but of cuſtome. The greater part throughout the leſſer Aſia haue ſolemnized this feaſt of olde vpon the fourteenth day of the moneth, without any accompt made, or heede taken of the ſabaoth day. For all that, while they did ſo they were not at diſcord with ſuch as retayned a contrary obſeruation of that feaſt, afore that *Victor* biſhop of Rome through boyling heat & choler had excõmunicated all Aſia, I meane ſuch as obſerued the feaſt of Eaſter the fourteenth day of the moneth. For which act *Irenæus* biſhop of Lions a citie in Fraunce, inueyed bitterly in his letters againſte *Victor*, rebuked him for his fumiſhe dealing and furious rage, put him in remembrance that the elders and auncient fathers, who varyed amonge them ſelues about the obſeruation of this feaſt, communicated neuertheleſſe one with an other: and alſo that *Polycarpus* biſhop of Smyrna, whiche ſuffred martyrdome vnder *Gordianus*, communicated with *Anicetus* biſhop of Rome, neither fell he out with him at all (as *Euſebius* reporteth in the fift booke of his eccleſiaſticall hiſtorie) for all that he kept the fourtienth day of the moneth as the cuſteme of Smyrna, where he abode, did preuaile. Some (as I ſayd before) in the leſſer Aſia, doe celebrate that feaſt the fourteenth daye of the moneth: ſome againe inhabiting the fartheſt parts of Aſia eaſtwards, vary in the moneth, yet hold the feaſt vpon the ſaturday: they thinke that the Iewes are herein to be followed, for all they curiouſly marke not the time of the feaſt: theſe men doe ſolemnize it after the Æquinoctiall ſpace, yet doe they deteſt the time limited by the Iewes for the celebration therof: for they thinke that Eaſter is euer to be kept when the ſunne is in Aries, after the Antiochians in the moneth Xanthicus, but wͭ the Romaines in Aprill. That alſo therein they followed (as *Ioſephus* writeth in his third booke of Iudaicall antiquities) not the Iewes of the later age, who foully erred therein, but the eldeſt and moſt auncient. And as theſe men varied thus among themſelues about the obſeruation of the feaſt of Eaſter: ſo is it manifeſt that all other contreys throughout the weſt parts of the world, whoſe bankes are beaten with the ſurging waues of the Ocean ſea, of old tradition & preſcribed cuſtome haue celebrated this feaſt after the Æquinoctiall lime. And for all that theſe contreyes, theſe nations, and languages thus varyed one from the other, yet they neuer deuided the communion of the church, neither brake they aſunder ẏ bond of vnitie. Neither is ẏ true which is rife in the mouthes of malicious men, that the councell ſummoned in the time of *Conſtantinus Magnus*, peruerted & ſet quite out of order the maner and cuſtome retayned about the celebration of this feaſte. For *Conſtantinus* him ſelfe wrote vnto ſuch as varied from others, exhorting the fewer multitude to follow the greater number, the which epiſtle of the Emperour thou ſhalt finde wholly in *Euſebius* thirde booke of the lyfe of *Conſtantine*. But ſome portion thereof, which ſpecially concerneth the feaſte of Eaſter, is read in this ſorte. In my ſimple iudgement that is a notable cuſtome, the vvhiche all the churches, VVeſt, South, and North, together vvith manie contreyes of the Eaſt doe retayne: and therefore it commeth to paſſe, that all preſently doe thinke verie vvell of it. I my ſelfe haue preſumed ſo muche vpon your diſcrete vviſdomes, that vvhat cuſtome ſo euer is obſerued vvith vniforme conſent in the cytie of Rome, Italie, Aphricke, and all Ægypt, Spayne, Fraunce, Brittayne, Libya, and all Greece, in the prouinces of Aſia, Pontus, and Cilicia, you moſte vvyllingly vvoulde approue the ſame: vveyinge vvith your ſelues aright that there are not onely more churches, but a greater number of people in thoſe partes, and that all of duetie ſhoulde vviſhe and earneſtly deſire that thinge to be moſte religiouſly eſtabliſhed vvhich ryght and reaſon requireth, vvhich alſo hath no fellovvſhippe vvith the open periurie of ſtubburne and ſtifnecked Iewes. This is a peece of the Emperours epiſtle. They that keepe Eaſter the fourteenth day of the moneth, bring forth *Iohn* the Apoſtle for their author: ſuch as inhabite Rome, and the weſt partes of the worlde, alleage *Peter* and *Paul* for them ſelues, that they ſhould leaue them ſuch a tradition. Yet there is none that can ſhew in writing any teſtimonie of theirs for cõfirmation & proofe of their cuſtome. And hereby I do gather, ẏ the celebration of ẏ feaſt of Eaſter came vp more of cuſtome thẽ by any law or canon. Euery ſect & religiõ hath ſũdry & diuers rites & ceremonies, yet cõceaue they no worſe opiniõ of others therfore thẽ of thẽ ſelues.

Victor biſhope of Rome: communicat all Asia for ye obseruation of Easter ye xiiii of ye moneth.

Euſeb.eccleſ. hiſt.li.4.ca.15 ſayeth that Polycarpus ſuffred martyrdome vnder Ver⁹ the Emperour.

The epiſtle of Conſtantine: Euſe.lib. 3. de vita Conſtant.

for they whiche are of one faythe and opinion, varye amonge them ſelues in rites and obſeruations. Wherefore occaſion is nowe miniſtred to diſcourſe of the diuerſitie of ceremonies and cuſtomes throughout all contreyes and Chriſtian congregations. The maner of faſtinge vſually obſerued before Eaſter as it appeareth vnto the whole worlde hath diuerſly bene obſerued. Such as inhabite the princely citye of Rome doe faſte three weekes together before Eaſter, exceptinge the Saturdaye and the Sundaye: Illyrium, all Greece together with Alexandria, beginne their faſtinge dayes ſix weekes before Eaſter, and that ſpace they call forty dayes faſtinge or Lent. Others ſome contrary to the aforeſayde cuſtomes beginne to faſt ſeuen weekes before Eaſter, yet in all that whyle they vſe abſtinence but onely fifteene dayes, pauſing betweene euery of them, and theſe fewe dayes they call forty dayes faſtinge or Lent. ſo that I can not chuſe but maruell for all that they differ in the number of dayes, yet all ioyntly doe call euery of their obſeruations forty dayes faſtinge or Lent. Others ſome haue deriued the Etymologie of this worde as it pleaſed them beſt, and accordinge vnto the inuention of their owne brayne. Neyther is this difference onely about the number of the dayes, but alſo a greate diuerſitie in the kindes of meate. For ſome doe abſtayne from euery liuinge creature: ſome other, of all the liuinge creatures feede onely vpon fiſhe: others together with fiſhe, feede vpon the foules of the ayre, affirminge as *Moſes* doth write, that their originall is of the water: others ſome eate neyther nutts, neither aples, neyther any other kinde of fruite, nor egges neither: ſome feede onely vpon drye breade, ſome other receaue no not that. There are ſome that when they haue faſted vntill nyne of the clocke, they refreſhe nature with diuerſe ſortes of meates. Other nations haue other cuſtomes, the maner and cauſes are infinite. But in ſomuch there is no man able to ſhewe a preſident or recorde thereof in writinge: it is playne that the Apoſtles left free choyce and libertie vnto euery man at his owne diſcretion without feare, compulſion and conſtraynte to addicte him ſelfe vnto that whiche ſeemed good and commendable. Wee knowe for moſte certayne that this diuerſitie of faſtinge is riſe throughout the worlde. Againe touching the Communion there are ſundry obſeruations and cuſtomes. for though in maner all the Churches throughout the whole worlde doe celebrate and receaue the holy myſteries euery Sabaoth daye after the other: yet the people inhabitinge Alexandria and Rome, of an olde tradition doe not vſe it. The Ægyptians adioyninge vnto Alexandria together with the inhabitours of Thebais, vſe to celebrate the Communion vpon the Sundaye, yet doe they not receaue the Communion as the maner is among the Chriſtians. For when they haue banquetted and crommed them ſelues with ſundry delicate and dayntly diſhes, in the Eueninge after ſeruice they vſe to communicate. Agayne at Alexandria vpon the Thurſdaye and Frydaye the Scriptures are read, the Interpretours expounde them, all the ſolemnitie for the Communion is accompliſhed, yet the Communion then not receaued. And this is an olde and an auncient cuſtome at Alexandria. It is well knowen that *Origen* floriſhed in thoſe dayes in the Churche, who beinge a wiſe and diſcreete Doctor and Expounder of holy Scripture, perceauing that the preceptes of *Moſes* lawe coulde in no wiſe be litterally vnderſtoode, gaue forthe of the Paſſeouer a myſticall and more diuine kynde of interpretation: that there was but one onely true Paſſeouer or Eaſter, the whiche our Sauiour effectually ſolemnized at his naylinge to the tree, when he encountred with the power of darkenes, and triumphed ouer the Deuill and all his workes. Agayne the Readers and Interpreters of holy Scripture at Alexandria be they Cathecumeniſts or baptized it forceth not: when as the cuſtome in other contreyes and Churches is to admitt none into that function vnleſſe he be firſte baptized. I remember my ſelfe an other cuſtome which preuayleth and is of force in Theſſalia: that if there be whiche is a Prieſt after the receauinge of orders doe keepe company with his wife the whiche he maryed beinge a laye man he is forthewith depoſed of the miniſterye: yea when as all the famous Prieſtes througheout the Eaſterne partes of the worlde, and the Biſhopes alſo refrayne the company of their wiues at their owne choyſe without lawe or compulſion. For many of them notwithſtandinge the adminiſtration and gouernement of their Biſhopprickes, begett children alſo on their lawefull wiues. The autor and ringeleader of that cuſtome in Theſſalia was *Theodorus* a Prieſte of Triua a citye of that contrey, the wryter of thoſe wanton and amorous bookes the whiche he made in the pryme of his floriſhinge youthe, and intituled Æthiopica. They retayne the ſame obſeruation and cuſtome at Theſſalonica, Macedonia and Hellas in Achaia. I remember they haue an other cuſtome in Theſſalia, that is, they baptize onely on the

Lent.

Diuerſitie of meates in faſting.

Gen. 1.

The communion.

Readers.

The lawfull mariage of Prieſtes.

Baptiſme.

The altare ſtanding weſt ward.
Euening praier by candle.

Eaſter holydayes and therefore very many die without baptiſme, The Church of Antioch in Syria is ſituated contrary to other Churches, for the altare ſtandes not to the Eaſt but towards the Weſt. In Hellas, Ieruſalem and Theſſalia ſeruice is ſayd with candell light after the maner of the Nouatians at Conſtantinople. In like ſort at Cæſarea in Cappadocia and at Cyprus, the prieſts and Biſhops doe preach and expounde holy Scripture at euening prayer on the Saturdayes and Sundayes by candle light. The Nouatians of Helleſpontus haue not the ſame order and maner of ſeruice as the Nouatians of Conſtantinople, yet for the moſt part they imitate the chiefe churches among them. To be ſhort amonge the cuſtomes and obſeruations of all ſects and religions, we ſhall not be able to finde two which follow and retaine one order of ſeruice. Moreouer at Alexandria the inferior prieſt doth not vſe to preach, that order firſt beganne when *Arius* turned vpſide downe the quiet eſtate of the Churche. At Rome they faſte euery Saturdaye. At Cæſarea in Cappadocia after the maner of the Nouatians they receaue not into the communion ſuch as ſinne after baptiſme. Euen ſo doe the Macedonians in Helleſpontus, and ſuch as throughout Aſia doe celebrate the feaſt of Eaſter the fouretenth day of the moneth. The Nouatians throughout Phrygia allowe not of ſeconde mariages: ſuch as of them inhabite Conſtantinople, doe neither receaue it neither reiect it: againe ſuch as are in ẏ Weſt partes of ẏ world admit it wholly. The originalls and autors of ſo great a diuerſitie were Biſhops which gouerned the Churches at diuerſe and ſeuerall times. ſuch as like of theſe rites doe commende them vnto the poſteritie for lawes. But to penne in paper the infinite and diuerſe ceremonies and cuſtomes throughout cities and contreyes woulde be a very tedious peece of worke and ſcarſe nay vnpoſſible to be done. This much already layd downe may ſeeme a ſufficient treatiſe for to proue that the celebration of the feaſte of Eaſter beganne euery where more of cuſtome then by commaundement either of Chriſt or any Apoſtle. Wherfore their talke ſauoreth not of the trueth, their report is to no good purpoſe which ſay that the Nicene Councell ſett the maner of celebrating this feaſt out of ſquare. For the biſhops of that aſſembly endeuored with all might poſſible to reconcile the leſſer number with the greater which varied from them. Neither were the Apoſtles times without ſuch broyles and diſſentions, neither were they themſelues ignorant hereof as it appeareth by the Acts of the Apoſtles. for when the Apoſtles vnderſtoode of the tumult and ſturre raiſed amonge the faithfull through the variety and contention of the Gentils, they all aſſembled together: they layde downe a certayne holy lawe the which they publiſhed vnto the worlde in forme of an epiſtle, deliuering the faithfull from the heauy yoke of bondage, from the vayne and friuolous contention riſing thereof. They haue taught them a ſure and a certaine rule for the direction of good life, preſcribing them onely ſuch thinges as were neceſſary to be obſerued. And for all the epiſtle is to be ſeene in the Acts of the Apoſtles, yet there is no cauſe to the contrary but that the reader may find it among theſe our hiſtories. The

Diuerſitie of ſeruice.

An inferior Prieſt without licence doth not preach.

Saturday faſt

The Nouatian opinion retayned

Seconde mariages.

Act. 15.

Apoſtles, the elders & brethren vnto ſuch brethren as of the Gentils inhabite Antioch, Syria & Cilicia ſend greetings. VVheras vve are geuen to vnderſtand that ſome which departed from vs haue troubled you vvith vvordes and cumbred your mindes ſaying ye muſt be circumciſed and keepe the lavve, to vvhome vve gaue no ſuch commaundement: it ſeemed therefore good vnto vs being gathered together vvith one accorde for to ſende choſen men vnto you, vvith our vvelbeloued *Barnabas* & *Paul*, men they are that haue ioperded their liues for the name of our Lorde Ieſus Chriſt. Therefore vve haue ſent vnto you *Iudas* and *Silas*, vvho by vvorde of mouth can declare vnto you the ſame. For it ſeemed good vnto the holy Ghoſt and to vs to charge you vvith no more then vvith theſe neceſſary thinges to vvete: that ye abſtaine from thinges offred to Idols, from bloode, from ſtrangled and fornication, ye ſhall doe vvell in keeping your ſelues vndefiled from theſe thinges. Farevvell. Theſe thinges were agreeable with the will of God, for ſo the epiſtle teſtifieth: It pleaſed the holy Ghoſt not to burthen you further then vvith the obſeruation of theſe neceſſaries. But ſome neglecting theſe things account of fornication as a thing indifferent, yet they conteude about holydayes as it were for life and death: they deſpiſe the commaundements of God and eſtabliſh them Canons of their owne: they ſet at nought, they make no accompt of the law publiſhed by the Apoſtles, and ſo vnaduiſedly they put in practiſe contrary decrees vnto the will of God him ſelfe. Furthermore although I coulde preſently diſcourſe more at large of the feaſte of Eaſter and proue with manifeſt demonſtrations that the Ievves them ſelues obſerued not diligently neither as they ought, either the time or the maner of the celebration, and that the Samaritans a ſect of the Ievves, kept it alwayes after the Æquinoctiall ſpace: yet becauſe it requireth a ſeuerall title and a long treatiſe, I will here cutt it of. Onely this I will adde that

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Socrates inueyeth againſt ſuch Nouatians as fell to Iewiſh apoſtaſie.

Luc. 5. *Mar.* 14. *Math.* 21.

whoſoeuer they be ẏ are ſo much in loue ẇ ẏ imitation of ẏ Iewes, and ſo curious in obſeruation of types and figures, it behoueth them to vary from them, no (as commonly we ſay) not the breadth of a nayle. for if they addict them ſelues vnto ſuch preciſe obſeruations, of neceſſitie they muſt not onely obſerue dayes, and moneths, and yeares: but alſo whatſoeuer Chriſt did after the Jewiſh maner for the fulfilling of the lawe, or the iniuries he vniuſtly ſuſtained of the Ievves, or the things he vttered in figures and parables to pleaſe all generally. For example, he taught in the ſhip, he commaunded the Paſſeouer ſhoulde be prepared in an vpper chamber or parlour, he charged them to looſe the aſſe that was tyed, he gaue the man bearing the pitcher of water in his hande for a ſigne vnto ſuch as went to prouide the Paſſeouer, and infinite other ſuch like examples written in the Goſpell. Yet they that hope them ſelues iuſtified by the obſeruation of this feaſte, endeuour not at all to fulfill any of theſe after the externall maner and literall vnderſtandinge. Not one of them euer preached out of the ſhip vnto the people: not one celebrateth the Paſſeouer in a parlour: not one firſt tyeth a ſhe aſſe, then looſeth her againe: not one of them appoynted the cariage of a pitcher of water for the fulfilling of all circumſtances appertaininge vnto theſe myſteries. They thinke that theſe thinges belonge rather vnto the Ievves then vnto the Chriſtians. For the Ievves retayne ſuch ordinances more with the outward and corporall obſeruation, then with the inwarde and ſpirituall vnderſtanding. Wherefore they are helde accurſed becauſe they thinke that *Moſes* law conſiſteth rather in figures and types then in trueth and the thinges them ſelues. Such as fauor the Ievves although they conceaue theſe thinges after a myſticall and diuine kinde of interpretation, yet raiſe they a foule ſturre about dayes and monethes, and treade vnder foote, nay they drowne of wilfull ignorance the vndoubted and ghoſtly trueth ingraffed within them, and therefore of neceſſitie they are in this point to be condemned alike with the Ievves, for they purchaſe vnto them ſelues the ſentence of curſe & condemnation. But of theſe things inough & inough.

CAP. XXII.

Cap. 23. in the Greeke.

Of the ſturre betwene the Arians at Conſtantinople, and howe they were called Pſathyriani.

Nouatians.

NOw let vs returne vnto our former purpoſe and drift mētioned a litle before, that is to diſcourſe howe the Churche being once deuided reſted not with the firſt diuiſion, but ſuch as were ſeuered into ſundry ſects and ſchiſmes fell from their felowes and vpon light and trifling occaſions diſagreed among them ſelues. The Nouatians as I ſaid before were deuided about the obſeruation of the feaſt of Eaſter, neither yet were they content with one diuiſion. for throughout ſundry prouinces they ſometymes iarred and ſometymes ioyned together not onely about the moneth, but alſo the day of the weeke, and other ſuch like matters of ſmall importance. The Arians were deuided vpon ſuch an occaſion as followeth. Continewall arguing and broching of intricate quircks, brought their diſputations to very abſurd and horrible opinions. Wheras ẏ church beleeueth that God is the father of the ſonne who is the worde, they call into controuerſie whether God might be called a father before the ſonne had his being. And becauſe they were of the opinion that the worde of God was not begotten of the father but had his being of nothing, erring in the chiefe and principall, no maruell though they plunged into abſurde opinions. *Dorotheus* whome they had tranſlated thither from Antioch ſaid, that the father could be neither in eſſence neither in appellation, if the ſonne had no being. *Marinus* whome they had called out of Thracia before *Dorotheus* time (ſtomacking that *Dorotheus* was preferred before him) ſuppoſed now ẏ it was highe time for him to worke his feate, ſet him ſelfe oppoſite & maintained ẏ contrary opinion. Wherfore they were diuided & by occaſion of the vaine & friuolous queſtion propoſed among them they parted companies: *Dorotheus* ẇ his followers continewed in their former rowmes, *Marinus* ẇ his traine erected them chappels & there had priuate meetings, their concluſion was ẏ the father was euer a father yea before the ſonne had his being. Theſe followers of *Marinus* were called Pſathyriani becauſe that one *Theoctiſtus* a wafrer, borne in Syria was an earneſt maintainer of ẏ ſide. Of ẏ opinion was *Selenas* biſhop of ẏ Gotths, a mungrell, by father a Gotth, by mother a Phrygian, and therefore was he able to preach in ẏ Church in both thoſe languages. This ſect alſo not long after was diuided: for *Marinus* contended ẇ *Agapius*, one, whom he him ſelf had lately aduaunced to the biſhoprick of Epheſus. The controuerſie was not of religion but of primacie, they ſtroue whether of them ſhould be chief. The Gotths went of *Agapius* ſide. Wherfore many clergy mē vnder theſe

Arians.

Marinus the ariā thought that the father was a father when there was no ſonne.

Pſathyrians.

Biſhops iuriſdictions, perceauing the ambition, the rankor and malice of theſe proude Prelats forſooke quite the Arian opinion and embraced the faith of one ſubſtance. the Arians being deuided among them ſelues the ſpace of thirty & fiue yeares, in the ende as many as were Pſathyrians through perſwaſion which preuailed with them, made an ende of brawling in the Conſulſhip of *Theodoſius* the yonger and *Plinthus* the Pretor. Who after their reconciliation and agreement made a lawe that the queſtion which was the principall cauſe of that ſturre ſhoulde neuer againe be called into controuerſie. Yet for all they coulde doe, that decree of theirs coulde take no place ſaue at Conſtantinople, for in other cities where the Arians doe raygne the ſturre is riſe. So farre of the diuiſion among the Arians.

Cap.24.in the Greeke.

Cap. XXIII.

How the Eunomians were at diſcorde among them ſelues and called after ſundry names. Likewiſe of the Macedonians.

Eunomians.

The Eunomians were alſo deuided, for *Eunomius* him ſelfe firſt fell from *Eudoxius* who had choſen him biſhop of Cyzicum, the occaſion he tooke was becauſe he woulde not admitt his maiſter *Aetius* lately excommunicated into the Churche. others alſo called after his name parted them ſelues into ſundry ſects. And firſt of all one *Theophronius* a Cappadocian, trayned vp in captious fallacies and quircks of logick vnder *Eunomius*, had *Ariſtotles* predicaments and perihermenias at his fingers endes, wrote bookes & entitled them the exerciſes of the minde. Wherfore he was hated of his owne ſect and counted of them an Apoſtata: he raiſed thenceforth priuate conuenticles and left behinde him an hereſie intitled with his appellation. Agayne at Conſtantinople one *Eutychius* vpon light and trifling occaſion fell from the Eunomians, and vnto this day frequenteth ſeuerall meetings. The followers of *Theophronius* were called Eunomotheophroniani, and ſuch as were of the ſect of *Eutychius* were termed Eunomieutychiani. what vaine and fond thinges they brawled about, I thinke it not needefull to laye downe in writing leſt we ſhoulde digreſſe from the hiſtory we haue in hande. Yet in ſomuch they haue corrupted baptiſme, I muſt in no wiſe rumne that ouer with ſilence. They baptize not in the trinitie but in the death of Chriſt. Among the Macedonians alſo on a certaine time there roſe a ſchiſme, for *Eutropius* a Prieſt of the Macedonians gathered a ſeuerall company of ſuch mates as he thought good to followe his tayle. *Carterius* likewiſe of the ſame ſect deuided him ſelfe from him, and of theſe there roſe other ſchiſmaticks throughout other cities. I of mine owne parte, in ſomuch I leade my life here at Conſtantinople, where I was borne, bred and brought vp, no maruell though I write more at large of the famous acts done within this citie: partly ſeeing that I ſawe moſt of them with mine eyes, and partly alſo in ſomuch they are more famous and thought farre worthier of memory then many other acts. Theſe ſects and ſchiſmes raygned not at one but at ſundry times, whoſoeuer is diſpoſed exactly to learne the ſeuerall names of all ſects, let him peruſe the booke of *Epiphanius* Biſhop of Cyprus, intitled Anchyrotus. So farre of theſe thinges.

Theophronius. Eutychius. Macedoniãs. Socrates where and when he floriſhed.

Cap.25.in the greeke.

Cap. XXIIII.

How Eugenius the traytor and rebell procured the death of the Emperour Valentinianus the yonger, and in the ende was ſlayne of Theodoſius the Emperour.

Eugenius.

The ſtate of the common wealth was then very troubleſome, the occaſion was as followeth. In the Weſt empire there was one *Eugenius* a Grammarian and a Schoolemaiſter, he left ſchoole and became a Courtier, firſt he was appointed to gard the Emperours perſon, next he was made his treaſurer. And becauſe he was a politicke man, therefore was he preferred into honor, yet proſperitie puffed him vp with pride and cauſed him to worke treaſon: he made *Arbogaſtes* of his aduiſe and councell, one by birth of the leſſer Galatia, by office a captaine, in condition barbarous, and in behauiour cruell. They both conſpired the Emperour *Valentinians* death, & wrought meanes to allure the Eunuches of the Emperours chamber on their ſide. Theſe men gaping after promotion and dignities being promiſed faire, fell vpon the Emperour as he ſlept and ſtifled him to death. *Eugenius* hauing gott the ſupremacy in the weſt parts of the worlde, behaued him ſelfe after the wonted guyſe of tyrants. *Theodoſius* the Emperour vnderſtanding of this was ſory at the hart: he thought it high time for him now to make expedition for the ſeconde battell, for the firſt he had waged with *Maximus*. Wherefore gathering together a great army, and creating

Arbogaſtes. Valentinian' the Emperour was ſtifled. Anno Dom.396.

Empe-

Emperour his ſonne *Honorius* in his thirde Conſulſhip and the firſt of *Abundantius*, the tenth of January, he tooke his iorney towards the Weſt partes of the worlde, leauing both his ſonnes the Emperours at Conſtantinople. As he went to wage battell with *Eugenius*, many of the Barbarian nations inhabiting the contreyes beyonde Iſtrum, came of their owne accorde to ayde the Emperour againſt the tyrant. ſhortly after he came into Fraunce with great power, for there the tyrant had gathered infinite multitudes of ſouldiers and fortified him ſelfe. the campe was pitched and the battell was fought by a certayne riuer called Phrigdus. ** As the battell was doubtfull where the Romaines dealt hand to hand with the Romaines, ſo agayne of the Barbarians which came to ayde the Emperour *Theodoſius*, *Eugenius* had the vpper hand. The Emperour ſeeing the Barbarians foyled and ouerthrowen was wonderfull penſiue, he fell downe proſtrate vpon the grounde, prayed vnto God for ayde and aſiſtance and obtayned his ſute. for *Macurius* his captaine put on venturous and valiant courage got him to the ſide where the Barbarians were foyled, came to the ſtandard, ioyned with him the chiefe captaynes, encountred with the enemy and brake the aray, In the ende made them to flie which purſued after the flight. Immediatly after there enſued this an other ſtraunge act. for there roſe ſuch bluſtering blaſts of winde as turned the darts of *Eugenius* the vſurpers ſouldiers to light in their owne ſides, and draue with forcible & violent flight the arrowes of the Emperours ſouldiers to pearce the armed peltes of the rebells. Of ſuch force and efficacie were the Emperours prayers. Wherefore the variable courſe of that bloody battell being brought to that paſſe, the rebel came groueling at the Emperours feete and craued for mercy, but as he kneeled the ſouldiers of *Theodoſius* came and ſtroke his heade of his ſhoulders. Theſe thinges were done the ſixt of Septembre in the thirde Conſulſhip of *Arcadius* and the ſeconde of *Honorius*. *Arbogaſtes* the autor of ſo great a ſlaughter, two dayes after the ende of the battell, ſeeing that by flight there was no way poſſible for him to ſaue his life, ranne vpon a naked ſworde and diſpatched him ſelfe.

*Here the greeke was vnperfect.

The Emperour Theodoſius prayeth vnto god for ayde.

Anno Dom. 396.

Cap. xxv.

How immediatly after this battell the Emperour Theodoſius ſickned and departed this life afore the triumphes were fully ended.

The Emperour *Theodoſius* by reaſon of the trauell and great toyle he had taken about thoſe warres, beganne to be very ill at eaſe. And when that his diſeaſe gaue him to vnderſtande that the mortall race of his naturall life was then to be finiſhed, care and doubts appertayning vnto the gouernment of the common weale troubled him more then the frayle departure or the feare of death, yea when he conſidered with him ſelfe how many calamities do commonly happen vnto the empire when the Emperour and the ſcepter be parted aſunder. Wherefore he ſent in poſt haſt for his ſonne *Honorius* to Conſtantinople, purpoſing to eſtabliſh through him peace and tranquilitie in the Weſt partes of the worlde. At the comming of the ſonne to Millayne the father was ſomewhat recouered and beganne to celebrate exerciſe of triumphe for ioye of the victory gotten of the tyrant. In the morning he felt him ſelfe ſo well that he honored the triumphe with his preſence. In the afternoone he was ſo ſodainly taken with his diſeaſe that he was not able to goe & beholde the ſolemnitie, but charged his ſonne to ſee all the royaltie accompliſhed, the night following he departed this life. It was when *Olybrius* and *Probinus* were Conſuls the ſeuenteneth of January, the firſt yeare of the two hundreth nynety and fourth Olympiad. This *Theodoſius* the Emperour liued three ſcore yeares and raygned ſixteene. This booke contayneth the hiſtory of ſixteene yeares and eyght moneths.

Theodoſius died Anno Domini. 397.

The ende of the fift booke of Socrates.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

The proëme of Socrates ſignifying that nowe he beginneth the hiſtory of his tyme.

This ſixt booke contineweth the hiſtory of twelue yeares & ſix moneths ending Anno Domi. 412.

I Haue performed (moſt holy *Theodorus*) in the former fiue bookes the promiſe I made, and the taſke you haue enioyned me as toutching the contine wing of the eccleſiaſticall hiſtory from the raygne of *Conſtantine* vnto theſe our dayes after my ſclender ſkill and the ſimple talente beſtowed vpon me. But I woulde haue you knowe afore ye reade them, that I haue not curiouſly addicted my ſelfe vnto lofty ſtile, neither vnto a glorious ſhewe of gay ſentences: for ſo peraduenture in runningafter wordes and phraſes I might haue miſt of my matter and fayled of my purpoſe and intent, had I attayned, yet was it not in my reache to laye downe that forcible kinde of ſtile vſed of auncient wryters wherewith they amplifie and diminiſh, they extoll and debaſe at their pleaſure. Agayne ſuch a penning profiteth very litle the vulgare and ignorant ſorte of people who deſire not ſo much the fine and elegant phraſe as the furtherance of their knowledg and the trueth of the hiſtory. Wherfore leſt that our ſtory ſhoulde halt of both ſides and diſpleaſe the learned in that it doth not counteruaile the artificiall ſkill and profounde knowledge of auncient wryters: the vnlearned in that their capacitie can not comprehende the ſubſtance of the matter by reaſon of the paynted Rhetorick and picked ſentences, I haue tyed my ſelfe vnto ſuch a meane, for all the handling is ſimple, the trueth is ſoone founde and the effect quickly vnderſtoode. Furthermore nowe entring into diſcourſe of our ſixt booke I muſt neede s tell you the trueth that I am euen in maner diſmayed when I take penne in hande to paynt forthe vnto the poſteritie the famous acts of theſe our floriſhinge dayes, leſt it fall out that we laye downe in writinge ſuch thinges as may offende ſome kinde of men, or (as commonly we ſaye) leſt trueth be conſtrayned to trye her friendes: when as we publiſhe not with prayſes and commendations the names of ſuch as they like well of, or extoll not vnto the ſkies the fame of their noble and famous acts. The fauorers of Prelats and patrons of clergy men will blame vs for not intitling the Biſhops, moſte godly, moſte holy, and ſuch like epithetons. Other ſortes of men, ſomewhat more curious then the reſt, will miſconſtrewe our meaning for not calling the Emperours Lordes, and moſt vertuous, with other ſuch like honorable titles vſually geuen them of men. But ſeeing that I am able to proue and iuſtifie out of auncient wryters that the ſeruant in their bookes hath called his Lorde and Maiſter no otherwiſe then after his chriſtened name: I will laye aſide theſe lofty titles and tye my ſelfe as my bounden ducty requireth vnto the trueth of the hiſtory: and keepinge my ſelfe within the compaſſe and limites of faythfull Hiſtoriographers which couet a ſimple and a playne kinde of ſtile, I will nowe to the matter and write of ſuch thinges as I haue partly ſeene, and partly learned of ſuch as ſawe them with their eyes, the which I haue better liking of becauſe the reporters varied not amonge them ſelues. I had much adoe and greate labour in ſifting out the trueth, becauſe that ſundry men of diuers ſortes made relation thereof vnto me: wherof ſome affirmed that they had bene preſent, ſome other that they had occaſion to ſearche out all circumſtances.

He beginneth the hiſtory of his tyme.

Cap. I.

Howe that after the death of Theodoſius the Emperour his ſonnes parted the empire. Of the Biſhops then floriſhng. and howe that Arcadius meeting the army at the gates of the citie had Ruffinus a Magiſtrate of his ſlayne at his feete by the ſouldiers.

WHen ẏ Emperour *Theodoſius* had departed this life in ẏ Conſulſhip of *Olybrius* & *Probinus* ẏ ſeuententh of Ianuary his ſonnes tooke in hand the gouernment of the Romaine empire. *Arcadius* ruled the Eaſt & *Honorius* the Weſt. then was *Damaſus* biſhop of the

prince-

princely citie of Rome: *Theophilus* of Alexandria: *Iohn* of Ieruſalem: *Flauianus* of Antioch: and of Conſtantinople otherwiſe called newe Rome *Nectarius* was Biſhop as I remembred in the former booke. The eyght of Nouembre, he being Conſul him ſelfe the corps of *Theodoſius* was brought to his reſting graue and ſolemnely interred with noble funerall by his ſonne *Arcadius*. Shortly after being the eyght and twentieth day of the ſame moneth, the Emperour *Theodoſius* army which ouerthrewe *Eugenius* with all his hoſt was come thither. When the Emperour *Arcadius* went forth as the maner is vnto the gates of the citie to meete the army, the ſouldiers preſently layd hands vpon *Ruffinus* the Emperours Embaſſadour, and beheaded him, for he was ſuſpected of treaſon, and the report went of him that he procured the Hunnes a barbarous nation to inuade ÿ Romaine dominions, at the ſame time alſo they deſtroied Armenia with other contreyes of the Eaſt. The ſame day when *Ruffinus* was beheaded, *Marcianus* the Nouatian Biſhop departed this life, in whoſe rowme *Siſinius* (of whome we ſpake before) ſucceeded. Ruffinus. Marcianus. Siſinius.

Cap. II.

The death of Nectarius Biſhop of Conſtantinople, whome Iohn Chryſoſtome ſucceeded.

Shortly after *Nectarius* biſhop of Conſtantinople departed this life in the Conſulſhip of *Cæſareus* and *Atticus*, the eyght and twenticth of Septembre. immediatly there was much adoe about the election of a Biſhop. And when ſome thought on this man ſome on that man, after longe aduiſement and deliberation, in the ende it ſeemed good vnto them to ſende for *Iohn* a prieſt of Antioch: for the report went of him that he was a profounde Interpretor and a notable Rhetorician. Wherefore not long after the Emperour *Arcadius* with the generall conſent both of Prieſt and people ſent for him. And to the ende his conſecration might be of more authoritie by the commaundement of the Emperour there were preſent many other Biſhops and namely *Theophilus* Biſhop of Alexandria, who went about by all meanes to diſcreditt *Iohn* and to preferre vnto the biſhopricke one *Iſidorus* a Prieſt of his owne Churche. *Theophilus* made very much of this *Iſidorus*, becauſe that for his ſake he had taken a perilous peece of worke in hande. And what the ſame was I am nowe about to declare. When the Emperour *Theodoſius* waged battell with *Maximus* the tyrant, *Theophilus* ſent preſents by *Iſidorus* vnto the Emperour together with two letters, charging him with all to preſent him that had the vpper hande with the gift and one of the letters. *Iſidorus* being carefull of his buſines went diligently about this feate, gott him to Rome, and harkneth after the victory. but his fetch was not longe ere it was founde out. for his Reader that kept him company ſtole away his letters. Wherupon *Iſidorus* being afraide to be taken with the maner, tooke his heeles in all the haſt to Alexandria, this was it that made *Theophilus* to labour ſo earneſtly for *Iſidorus*. but all that were of the Emperours court preferred *Iohn* to the Biſhopricke. And afterwards when as many charged *Theophilus* with haynous crimes and preſented vnto the Biſhops then preſent libells and articles agaynſt ſome for this thinge and ſome for that: *Eutropius* one of the Emperours chamber came by the articles and enditements, ſhewed them to *Theophilus*, bad him chuſe whether he woulde create *Iohn* Biſhop or ſtand at the barre and holde his hande to the crimes that were layd to his charge. *Theophilus* was ſo affrayde with this, that by and by he conſented to the ſtalling of *Iohn*. He was conſecrated to execute the prieſtly function of a Biſhop and ſtalled in the ſeae of Conſtantinople, the ſix and twentieth of February, the Conſulſhip following when as the Emperour *Honorius* gouerned the common weale of Rome, and *Eutychianus* the Senator in the Emperours ſteede ruled Conſtantinople. Anno Domi. 401.

Cap. III.

The linage and education of Iohn Chryſoſtome Biſhop of Conſtantinople.

In ſo much that *Iohn* was a famous man partly for the bookes he penned and left vnto the poſteritie, partly alſo for the greate perills and perſecution which befell vnto him: it ſeemed very neceſſary vnto vs not to runne ouer with ſilence, but briefly to rehearſe ſuch things as of him might largely be entreated, and ſo to declare out of what contrey he came, what parents he had, howe he came by Prieſthoode, and wherefore he was thereof depriued, laſt of all howe that after his death he purchaced more fame and renowme then euer he did in his life tyme. *Iohn* was borne The contrey & parents of Chryſoſtome.

in Antioch a citie of Cæloſyria, his father was cleped *Secundus*, his mother *Anthuſa*, he deſcended of the noble race of Senators, he was the diſciple of *Libanius* the Sophiſt, and the auditor alſo of *Andragathius* the Philoſopher. When that he purpoſed with him ſelfe to apply his minde vnto the lawe and publique affayres of the common weale, and perceaued howe lewde and howe vnrighteous a trade of life they leade which buſie them ſelues therein: he left that troubleſome trade and transformed him ſelfe vnto a quiet and ſolitary kinde of life. the example of *Euagrius* as I thinke allured him thereunto, who being brought vp vnder the ſame teachers & ſchoolemaiſters, addicted him ſelfe a litle before vnto a ſolitary life voyd of all trouble & moleſtation. Immediatly he chaunged both habite and behauiour and gaue him ſelfe wholly to the ſtudy of the ſacred Scriptures: he deuiſed with him ſelfe howe by all meanes poſſible he might become a profitable member in the Churche of God: he perſwaded *Theodorus* and *Maximus* his fellow ſtudents, who together with him frequented the ſchoole of *Libanius*, to forſake that trade of life which was wholly ſett on lucre and gaine and to followe that which was ſatisfied with a litle: of theſe men the one was afterwards Biſhop of Mopſieſtia a citie in Cilicia, the other was biſhop of Seleucia in Iſauria. Theſe men being then wonderfully inflamed with godly zeale and deſire of vertue learned the trade of worſhipers of *Diodorus* and *Carterius* who then were ouerſeers of the religious conuenticles, but afterwards *Diodorus* being made Biſhop of Tarſus wrote many bookes and while he addicted him ſelfe onely vnto the bare and naked letter of holy Scripture, he erred fouly in the ſenſe and myſtical vnderſtanding thereof, but of theſe things ſo much ſhall ſuffice. *Iohn*, when that he had of a long time accompanied *Baſil* who then was made Deacon of Meletius, but afterwards Biſhop of Cæſarea in Cappadocia, was made Reader in the Church of Antioch by Zeno biſhop of Ieruſalem. being Reader he wrote that booke which he intitled againſt the Ievves. In a while after *Meletius* made him Deacon at what time he wrote the bookes intitled of prieſthoode, with them alſo which he made againſt *Stagirius*. Moreouer the bookes of the incomprehenſible nature with the tracts he made of cloſely kept vvomen. In proceſſe of time when that *Meletius* had departed this life at Conſtantinople (the election of *Gregorie Nazianzene* had driuen him thither.) *Iohn* forſooke the Meletians, left alſo the communion of *Paulinus*, and for the ſpace of whole three yeares he led a ſolitary life ſeuered from all the troubleſome affayres of the worlde. Agayne in a while after that, *Euagrius* who ſucceeded *Paulinus* in the ſeae of Antioch made him Prieſt. His maner of liuing and behauiour before he was made Biſhop as I may vſe in fewe wordes was in ſuch ſorte as followeth. He was a man by reaſon of his maruelous great temperance, in life very auſtere and (as one that knewe him from his youth vp did report) more ruled by choler then geuen to curteous ciuilitie. A man he was of no great forecaſt, he made no accompt of the worlde, and becauſe of his plaine and ſimple meaning he was ſoone deceaued. He was very copious and free of ſpeach with all ſuch as had conference with him, & as he was very painfull to the ende by teaching he might reforme the maners and liues of his auditors: ſo againe of ſuch as were not acquainted with his behauiour he was accompted in his exhortations very arrogant and inſolent.

Theodorus Maximus.

Diodorus. Carterius.

Chryſoſtome a reader.

A Deacon.

A Prieſt.

Cap. IIII.

Howe that by the procurement of his Deacon Serapion, Iohn was greatly hated of his clergy.

A Biſhop.

IOhn being thus conditioned and preferred vnto the biſhoprick of Conſtantinople purpoſing to reforme the liues of his clergy (for ſo he had determined with him ſelfe) practiſed greater ſeueritie towards them then right and reaſon did require, ſo that immediatly after his ſtalling in the Biſhops ſeae becauſe of his greate auſteritie, he was hated of his clergye: many of them were offended with his dealing and beganne to ſetle them ſelues out of his daunger as one that was altogether out of ſquare. And in fewe wordes to confeſſe the trueth *Serapion* deacon of that church made him incurre all that diſpleaſure, who in preſence of all the clergie ſayde thus vnto him. O Biſhop thou ſhalt neuer be able to rule all theſe as thou wouldeſt, vnleſſe thou make them all taſte of one whipp. the which ſaying of his procured greate hatred vnto the Biſhop. The Biſhop ſhortly after thruſt many out of the Churche ſome for one thinge and ſome for an other. they as it commonly falleth out where ſuch Lordely Prelats put ſuch deuiſes in vre, conſpyred agaynſt him and of ſpyte diſcredited him with the common people. The reportes that went of him, to wete: that he woulde neuer eate or drynke with any man, and beinge laued to a banquett he woulde

would not come, perſwaded the herers. So that the ſclaunder raiſed of him increaſed more & more Why and wherefore he would not fede in company with other men there was no man that knewe certainelye. Some that endeuored to excuſe him therefore, affirmed the cauſe of his ſeuerall and priuate feedinge to be infirmity, yͤ he was a ſickly man & could hardly away wͭ whatſoeuer were laid before him. Other ſome affirmed that it was becauſe of his ſtraict & auſtere kinde of life. But howe ſoeuer it went theſe excuſes were of force not ſufficient to wipe awaye the hainouſnes of the crimes wherewith he was charged of the aduerſaries. For all that, the people were wonderfully affectioned towards him & loued him entirely, becauſe of the notable ſermones he made in the opē audiēce of the church, wherefore they made no accompt of the accuſations & ſclaunders that were laide to his charge. The ſermones he made beinge penned of ſwift ſcriueners as he vttered them out of the pulpit, what they were, howe excellent, & with what force they perſwaded I neede not preſently to rehearſe, in ſo much they are extant abroad in the worlde for euery man to peruſe and thereof to gather great profit.

Cap. v.

Howe he reprehended not onely the clergie but alſo ſuch as were of great honor amonge the laytye. and of Eutropius the Eunuche.

AS longe as *Iohn* inueyed onely againſt the Eccleſiaſticall order, the cōſpiracy & ſclaunders raiſed of him preuayled not very much: but when that he fell a taunting of the Magiſtrates then heaped he on his owne head great ſpite and malice. And firſt many reports and ſclaūders were bruted abrod of him, next they were increaſed, for a tale is not twiſe told but is twiſe as long: at length his auditors cōceaued an ill opinion of him: laſt of all the inuectiue he made againſt *Eutropius* augmented the ſclaunder. For *Eutropius* the Eunuche and chiefe of the Emperours chamber made great ſute vnto the Emperour, for to haue a lawe made by the Emperours yͭ none might take the church for his ſanctuary but that ſuch as fled thither for refuge might be pulled out by the eares. The taſt of which lawe he himſelfe firſt tried, for as ſoone as the newe found law was enacted & publiſhed abroad in the hearing of all the people of Conſtantinople, *Eutropius* incurred the high diſpleaſure of the Emperour & tooke the church for his ſanctuary. *Iohn* the biſhop ſeeing *Eutropius* lye along at the foote of the altare & as it were beſotted or amazed for feare, ſitting in his pulpit where he was wont to preach to the end his voyce might be the more audible made a whole ſermon in the diſprayſe & reprehenſion of him. For ſo doinge many miſliked of him very much that he not onely not pitied the man lienge in that lamentable plight but alſo inueyed againſt him bitterly. The Emperour commaunded *Eutropius* who then was conſull for certaine hainous crimes to be beheaded: that his name ſhould be blotted out of the Catalogue of conſuls, and that the title of his honor or dignitie ſhoulde onely be geuen vnto his college & felowe Eunuche *Theodorus*. The reporte goeth moreouer that *Iohn* the biſhop rebuked freely after his wonted guiſe *Gainas* the captaine becauſe that he wente about to beg of the Emperour one of the churches within the citie for the Arians his felowe herreticks. Againe for other matters he inueyed freely againſt other magiſtrats of the common weale which turned in the end to his great diſpleaſure. *Theophilus* alſo Biſhop of Alexandria immediatly after he had conſecrated him biſhop beganne buſily to deuiſe howe he might worke him miſchiefe. And as in preſence he practiſed priuately by word of mouth: ſo in his abſence he wrote & ſignified by letters vnto ſuch as dwelled in farre & foraine countreyes what he wiſhed might be brought to paſſe. The wonderfull boldneſſe & libertie of ſpeach that *Iohn* vſed, fretted *Theophilus* & vexed his minde: neither onely that but alſo becauſe his malicious practiſes tooke no proſperous ſucceſſe, for he had purpoſed to place *Iſidorus* a prieſt of his church in the biſhops ſeae of Conſtantinople. Thus went the affaires of *Iohn* the biſhop who was continewallye hated euer ſince he beganne to enioy the biſhopricke. But of him we ſhall haue occaſion to ſpeake more hereafter.

Here is a leſſon for them that pull downe ſanctuaries.

Cap. vi.

The tyranny of Gainas the Gotth, the ſedition raiſed of him at Conſtantinople and of his ende.

NOwe I goe about to declare a certaine hiſtorie of that time whiche is worthie of memory amonge all poſterity in time to come, I will (declare howe the citie of Conſtantinople it ſelfe & the proſperity of the Romaine Empire were deliuered out of extreme peril &

vtter ouerthrowe by the wonderfull prouidence of almighty God. Nowe harken to the circumſtance. One *Gainas* by birth a Barbarian yet a ſubiect of the Empire of Rome, was ſo trained vp in warlike exerciſe, and feates of armes, that at length through the dayly creditte he purchaſed by valiant actes he was of the Romaines made captaine both of the horſemen and footemen. When he had gotte vnto his perſon ſuch honor and ſo great a power at his becke and commaundemente he forgate himſelfe, he could not moderate the aſpiring pride of his ſwelling ſtomacke, but deuiſed euery waye and rolled as commonlye we ſaye euery ſtone for to bringe the Romaynes vnder his girdle. And therefore he ſent for all the Gotths out of their countrey determininge with himſelfe to entertaine and ſtay with him as many as were fitte for feates of armes. *Tribigildus* tribune of the ſouldiers in Phrygia being ſomewhat a kinne vnto him and alſo of his conſpiracye ſubdued all the Phrygian nation: *Gainas* then made earneſt ſute vnto the Emperour in his owne behalfe that he woulde make him Liuetenant of Phrygia. The which *Arcadius* the Emperour without foreſighte of that which was like to enſue, graunted vnto him with a willinge minde. He immediatly

Tribigildus.

(as they reported) wente to geue battaill vnto *Tribigildus*, but as trueth was to playe the tyrant & brought at his tayle thouſands of the barbarous Gotths. He was no ſooner entred into Phrygia

Phrygia ſubdued.

but all the contrey yelded vnto him. The Romaines were in a woefull plight partely becauſe that ſo greate a multitude of Barbarians followed after *Gainas*, and partely alſo becauſe that the Eaſterne parts of the empire were in great daunger of inuaſion. Then the Emperour yelding vnto yͤ neceſſity of yͤ time, aduiſed himſelfe, dealt ſubtlely with yͤ Barbariã, ſent vnto him Embaſſadours, and ſought by all fayre meanes to pacifie him. And when that he requeſted the Emperour to ſend vnto him *Saturninus* and *Aphelianus* who were Conſuls & head Senatours whome he ſuſpected to be hinderers of his enterpriſed conſpiracy: the Emperour though vnwilling, yet becauſe of yͤ time yelded vnto his requeſt. They being of a noble & valiant courage, deſirous alſo of death in the quarell and defence of theyr countrey obeyed the Emperours commaundement. To be ſhort they met the Barbarian in a playne greene, where they vſed to iuſt and runne at tilt a good way of Chalcedon, and redy they were to endure what torment ſo euer were layde vpon them. But he did them no harme, for he diſſembled his drift & got him to Chalcedon, there *Arcadius* the Emperour mett him. The Emperour and the barbarian being together in the temple where the corps of Euphemia the martyr lyeth interred, ſware one to the other that nere nother would conſpire neither procure the others death. But although yͤ Emperour a man both godly & zealous made great accõpt

Gainas a periured perſon and a truce breaker.

of his oth and kept it vnuiolably: yet *Gainas* forſware himſelfe, brake the league and ceaſed not to proceede on in his former treaſon and conſpiracy: But deuiſed with himſelfe howe he might ſette the citie of Conſtantinople on fire, & ouerrunne the whole Empire of Rome. Wherefore Conſtantinople by reaſon of the infinite number of Barbarians which abode there became in maner a Barbarian citie, of the citizens and inhabitants there was no other accompte made then of captiues and bondeſlaues.

A comet.

The citie was in ſo great a daũger that a wonderfull great Comet reaching in maner frõ yͤ ſkie vnto yͤ earth (the like whereof was neuer remẽbred to haue bene ſeene before) prognoſticated the ſame. *Gainas* firſt of all laing ſhamefaſtnes aſide & ſteeling his face with impudencye purpoſed in his minde to rifle the ſhoppes of the bankers and exchaungers. But when as the report thereof preuented his lewde purpoſe and the bankers remoued theyr exchaunginge tables and conueyed awaye theyr money: he endeuored to compaſſe an other miſchieuous act, for he ſent in the nighte ſeaſon a multitude of Barbarians to fire the pallace of the Emperoure. At what time it appeared vnto the wholl world how carefull God was ouer that citie. For an infinite nũber

Conſtantinople was ſaued by Angells.

of Angells reſembling men of monſtrous bodies all in gliſterng armour were ſeene of theſe rebels that went about to ſet the pallace on fire: the Barbarians ſuppoſing they had bene a greate armie and a mightie hoſt, were aſtonied and ranne away. *Gainas* hearinge of this thought it a thinge incredible. He knewe for certaintie yͭ ſo great a power of Romaine ſouldiers coulde not poſſibly be there, for they were appointed ſeuerally throughout euery citie. The night followinge he ſent thither others & that not once neither twiſe whẽ as yͤ ſouldiers being oftẽ ſent of him reported yͤ ſame (for the Angells of God were alike in the ſight of the traitors) at length he went thither himſelfe with great power for to knowe the certainety of the wonderfull ſight. He perceauinge of a ſurety that it was an army of ſouldiers, hiding themſelues in the day time and withſtanding his violẽce in the night ſeaſon, went about to compaſſe a crafty feate as he thought, whereby he might greatly hurt the Romaynes, but as the euent declared, it auayled them very much. He fained himſelfe to be poſſeſſed of a Deuell and therefore he got him to the Church of *Saynct Iohn* the Apoſtle which

was

was not farre frõ the citie there for to pray. The Barbarians went forth wͭ him conueying armour priuely in tunnes and veſſells, coueringe them alſo with other ſleyghtes and deuiſes. When the watch & porters of the citie gats perceaued theyr wile & treaſon, they commaunded them to carye forth no weapons: the Barbarians hearinge this drewe theyr ſwords and diſpatched thẽ euery one. Immediately all the citie was on an uprore and death ſeemed to ſtande at euery mans dore. Yet for all that, the citie was ſafe the gates on euery ſide beinge ſhutte and well fortified. The Emperour aduiſinge himſelfe in tyme proclaimed *Gainas* a traitor and an open enemy; he commaunded that the Barbarians which remayned in the citie ſhoulde be ſlayne euery one: this was the day after the death of the porters: the ſouldiers within the walls of the citie nigh the Gotthicke church (for there all the Barbarians were aſſembled together) dealt hande to hande with the Barbarians ſet the Churche on fire and ſlewe manye of them. *Gainas* hearinge that as many of his complices as he left behinde within the citie were executed, and perceauing that his traiterous conſpiracye had no proſperous ſucceſſe, left his hypocriticall prayers & got him to the coaſts of Thracia. And comming into Cherroneſus he tooke ſhippinge thence in all the haſt to Lampſacum for to ſubdue from that place forewards all the Weſterne partes of the worlde. When the Emperour had preuented him in thoſe countreyes by ſending thither great power both by ſea and by land: it fel out yͭ God of his prouidence ſhewed there his wonderfull power the ſecond tyme. For when the Barbarians wanted ſhippes, they fell a framinge of newe veſſells and ſo to tranſporte ſouldiers in them. The Romayne nauye came thither and arriued at the very pinche or as commonly we ſaye in the nicke for they had winde and ſayle at will, the Weſterne *Zephyrus* blewe on theyr ſide. And as the Romayne power conueyed themſelues thither with eaſe and pleaſure: ſo the greater parte of the Barbarian nauye, bothe horſe and man ſhippes and all were toſſed to and fro, ſcattered one from the other and ſuncke in the deepe gulphes of the ſurginge waues of the ſeaes. Diuerſe alſo of the Romaines were drowned alike. And thus there was then an infinite number of the Barbarians deſtroyed. But *Gainas* remouinge thence taking his flight by Thracia lighted by chaunce into the hands of the Romaine ſouldiers which diſpatched both him & alſo as many Barbarians as were in his company. This muche by the waye of *Gainas*. If any be diſpoſed to knowe all the circumſtances of that battaile lette him reade the booke of *Euſebius Scholaſticus* intitled Gainias, who at that tyme was the diſciple of *Troylus* the Sophiſte. This man beinge preſent in the warres wrote in Hexameter verſe all that therein was done & deuided it into foure bookes. And becauſe the acts thereof were freſhe in memorye his poeme was of greate price and eſtimation. *Ammonius* alſo the Poete of late dayes wrote the ſame argumente in verſe, the whiche he reade in the hearinge of the Emperoure aboute the eleuenth Conſulſhippe of *Theodoſius* the Yonger the which he enioyed with *Fauſtus*, and therefore was highely commended. This battaile was ended in the Conſulſhippe of *Stilichon* and *Aurelianus*. The yeare followinge *Phranitus* was made Conſul, who thoughe he were a Goth borne, yet was he greatly beloued of the Romaynes, he behaued himſelfe ſo valiauntly in that battaile that the Romaynes thoughte him worthye the dignitye of a Conſull. The ſame yeare and the tenth daye of Aprill the Emperour *Arcadius* had a ſonne to wit: the good *Theodoſius*. So farre of theſe things.

Gainas was ſlayne Anno Dom. 404.

Cap. VII.

Of the ſchiſme betwene Theophilus Byſhop of Alexandria and the religious men inhabitinge the deſerte: and howe Theophilus condemned the bookes of Origen.

While the common weale of yͤ Romaine empire was toſſed wͭ theſe troubleſome ſtormes of rebelliõ: ſuch as were promoted vnto yͤ reuerent functiõ of priſtehood were at diſſention among thẽſelues to yͤ great ſclaunder of chriſtian religiõ. then was one ſet againſt yͤ other, the originall of which peſtilent ſchiſme came from Ægipt & the occaſiõ was as followeth. There was a queſtion broched a litle before, whether God were a bodye and made after the likeneſſe and forme of man? Or whether he were without bodye and not onely without the forme of man, but alſo (as I maye vtter the wholl in one worde) voyde of all corporall ſhape? Hereof there roſe ſundry contentions and quarells whileſt yͤ ſome affirmed this, other ſome that. Certen of the rudeſt & vnlearned ſorte of religious mẽ thought yͭ God was corporeal & that he was of the forme and figure of man, but the greater parte condemned them with theyr hereticall opinion,

The hereſie of the Anthropomorphits beganne Anno Dom. 403.

affirming that God had no corporeall ſubſtance, that he was voyd of all bodly ſhape. Of the which opiniõ was *Theophilus* Biſhop of Alexandria ſo that in the hearing of the wholl congregation he inueyed bitterly agaynſt ſuche as attributed vnto God the forme of man where he proued that he had no bodye at all. The worſhippers of Ægypt vnderſtandinge of this lefte theyre religious houſes, came to Alexandria, flocked about *Theophilus*, condemned him for a wicked perſon and ſoughte to bereaue him of his life. *Theophilus* beinge made priueye vnto theyr conſpiracie was wonderfull penſiue, deuiſed with himſelfe howe he mighte eſcape theyr handes and ſaue his life. As ſoone as he came into theyre preſence he ſaluted them curteouſlye and ſayde thus vnto them: When that I faſten myne eyes vpon you me thinkes I doe ſee the liuely face of God. With theſe words the raſh heat of the vnruely monkes was delayed. Agayne they replie in this ſorte: If that be true that thou ſayeſt that the countenance of God is no otherwiſe then ours, why then accurſe the workes of *Origen*. For diuerſe of his bookes doe impugne our opinion. But incaſe thou refuſe to doe this, aſſure thy ſelfe to receaue at our handes the puniſhment due vnto the impious and open enemy of God. Nay ſayth *Theophilus* I will doe that which ſhall ſeeme right well in your eyes. I pray you be not offended with me for I hate the bookes of *Origen* and thinke them worthie of great reprehenſion which allowe of them. When he had thus appeaſed the monkes he ſent them away quietly. This queſtion peraduenture had layen in the duſt vnto this daye, had it not bene blowen vp & reuiued vpon an other occaſion in ſuch ſorte as followeth. The religious houſes in Ægypt were ouerſeene of foure worthy men, *Dioſcorus*, *Ammonius*, *Euſebius* and *Euthymius*. Theſe men were naturall bretherne and by reaſon of the goodly ſtature of theyr taule bodies they were called Longe. Men they were of greate fame for theyre doctrine and godly trade of life. And therefore at Alexandria they were muche ſpoken of. *Theophilus* Biſhop of Alexandria loued them entirely and made muche of them. Wherefore one of them whoſe name was *Dioſcorus* he in maner conſtrayned to leaue the deſerte and made him Biſhoppe of Hermopolis, two of the other he entreated to leade theyr liues with him. The which he coulde hardely with fayre meanes obtayne yet as Biſhop he compelled them. The men makinge a vertue of neceſſitye in ſo much they coulde not otherwiſe chooſe applied themſelues about the eccleſiaſticall affaires: yet it grieued them very much that they coulde not at theyr pleaſure adict themſelues vnto the ſollitary life and the wonted exerciſe of true Philoſophie. When that in proceſſe of time theyr conſcience was pricked, perceauinge that the Biſhop was ſette vpon heapinge and hurdinge vp of moneye and that all his labour tended to gatheringe, they woulde no longer dwell with him but got them into the deſerte, affirminge the ſollitarie life to be farre better then the trade and conuerſation vſed in cities. *Theophilus* all the while he knewe not the cauſe that moued them to departe entreated them earneſtely to continewe with him: but as ſoone as he vnderſtoode they abhorred his maner of liuinge he was wonderfullye incenſed and promiſed to worke them a diſpleaſure. When they had made lighte of his threates and departed into the deſerte: *Theophilus* as it ſeemed beinge prone of nature to anger and reuengemente beſturred himſelfe agaynſt them, endeuored by all meanes to worke them miſchiefe. And moreouer he beganne to ſpite *Dioſcorus* theyr brother whome he had made Biſhop of Hermopolis. It grieued him to the guttes that the worſhippers made ſo much of *Dioſcorus* and reuerenced him ſo highly. Remembring with himſelfe that he coulde no kinde of waye moleſt thoſe godly men vnleſſe that he alienated and withdrewe the mindes of ſuch monkes as were ſubiect vnto theyr gouernemente from fauoringe of them: he wrought ſuch a kinde of feat as followeth. He called to memory that in conferring with thẽ they had affirmed that God was wͭout body & void of humane forme or figure: for had he ẏ ſhape of man it would follow neceſſarily that he could ſuffer after the maner & guiſe of man: & that *Origen* wͭ other auncient wryters had exquiſitely ſifted out the trueth thereof. But *Theophilus* for all that he was himſelfe of that opinion: yet to the end he might reuenge him of his enemies ſticked not to oppugne their ſyncere opinion & ſound doctrine: yea he perſwaded many Monkes ſimple and plaine ſoules ſuch as were idiotes and diuerſe alſo of them which were altogether vnlearned to cleaue vnto his ſide. He ſent vnto the religious houſes of the deſert that they ſhoulde obey neither *Dioſcorus* neither his brethren in ſo much their opinion was that God had no body. For God (ſaith he) as holy ſcripture doth witneſſe hath eyes, eares, handes and feete euen as men haue. *Dioſcorus* and his followeres (ſayth he) are of a wicked opinion: they denye with *Origen* that God hath eyes, eares, feete and handes. With this ſubtle and crafty ſleighte he allured to his ſide many of the religious men: ſo that there roſe much adoe and great diſſention among them. Such as were not bewitched but guided themſelues

Feare maketh Theophilus to forget him ſelfe.

This Biſhop hath more fellowes in the world.

Theophilus to reuenge himſelfe of his enemies perſecuted his owne opinion, this is a ſinne againſt the holy Ghoſt.

This hereſie was the originall that God the father hathe bene painted like man.

aright cleaued vnto the opinion of *Dioſcorus* and *Origen*: but the ſimpler ſort which in deede were the greater number, being kindled with the firie flame of contention, and ſet againſt their brethrē, fell for altogether from their ſound opinion. Wherfore they were deuided, & reuiled eche other for lewde & impious perſons. The cōfederats of *Theophilus* called their brethren *Origeniſts* & wicked men: againe, the complices of *Theophilus* were called *Anthropomorphits*, by interpretation ſuch as attribute to God the forme of man, ſo that there roſe no ſmall bickering among the monkes, nay it fell out to be a deadly battaile. *Theophilus* perceauinge that his fetches framed at length after his will, went with great power towards the mount Nitria, where their religious houſes ſtoode, and ayded the monkes both againſt *Dioſcorus*, and alſo againſt his brethren. The religious men being beſet with great daunger, had much adoe to ſaue their liues.

Anthropomorphits be thoſe heretickes which attribute corporeall ſubſtāce vnto God the father.

Cap. VIII.

Of the conuenticles & hymnes which both the Arians and the profeſſors of one ſubſtance, ſonge in the night ſeaſon, & their skirmiſhing: alſo how the ſinging of Antemnes was firſt ordayned by Ignatius the diſciple of Saint Iohn the Euangeliſt and Apoſtle.

IOhn biſhop of Conſtantinople was altogether ignorant of the aforeſayd great ſturre & contention rayſed in the deſerts of Ægypt: he was a man that excelled in thoſe dayes for the gift of vtterance, he was alſo of great eſtimation. He him ſelfe augmēted euening prayer, I meane ſuch ſeruice as vſually is ſayd in the night, and that vpon ſuch an occaſion as followeth. The *Arians* as we ſayd before, had their conuenticles without yͤ walls of the citie in the ſuburbs. Wherfore when the feſtiuall meeting throughout euery weeke was come, I meane the Saturday, and the Sunday, vpon which dayes the Chriſtians are wont ſolemnly to aſſemble in the church, they (I meane the *Arians*) gathering thē ſelues together in the porche of yͤ citie gates, ſonge interchaungeably ſuch ſonges as they had made them ſelues, and ſauoured of the *Arian* opinion, and this they did almoſt throughout the whole night. Firſt of all they were wont at the dawning of the daye to goe out at the gates, and to ſinge Antemne wiſe ſuch lewde ſongs through the midds of the citie, vntill they came to the place of their aſſembled congregation. But in ſo much they ceaſſed not to ſounde out contumelious ſentences agaynſt ſuch as fauored the faith of One ſubſtance, (for among diuers others this was one: Where be theſe felowes which affirme three to be but one power?) *Iohn* fearinge leſt any of the ſimpler ſorte ſhoulde be ſnared, and leſt theſe opprobrious rymes woulde be ſtumblinge blockes and occaſions to fall from the faith: ordayned of the contrary certaine of his owne people, which in like ſort ſhoulde occupie them ſelues in the nyght in ſinginge of hymnes, partly for to quell the inſolencie of the *Arians*, & partly alſo for to confirme their owne ſide in the faith. And for all the meaninge of *Iohn* was good, and his dryft auaylable, yet the ende proued very troubleſome and perillous. For when the hymnes extolled the faith of One ſubſtance, and purchaſed greate maieſtie and reuerence, becauſe of the melodious concent and ſweete harmonie in the nyght ſeaſon (for there were ſiluer candleſticks after the maner of croſſes, deuiſed for the bearinge of the tapers and waxe candels, all which *Eudoxia* the Empreſſe founde vnto them) the *Arians* flocked together, burned with emulation, and for to reuenge them ſelues, ſett vpon their aduerſaries. And becauſe that a little before their ſide had preuayled and gott the vpper hande, they were then ſwollen with pride, and egerly bent to take armour, and made no accompt at all of ſuch as fauoured the faith of One ſubſtance. Wherefore without further deliberation, on a certaine night they made an vprore. In this ſkirmiſhe *Briſo* an Eunuch of the Empreſſe, and a fauourer of the hymnes that were ſong in the commendation of the clauſe Of one ſubſtance, was taken in the forehead with a ſtone. diuers of the common ſort were ſlayne of ether ſide. The Emperour vnderſtandinge of this ſturre, was wonderfully incenſed, gaue the *Arians* ſtrayght commaundement they ſhould openly ſinge no more hymnes. Theſe things were then in this ſort. Now let vs record whence the hymnes that are ſonge interchaungeably in the church, commonly called Antemnes, had their originall. *Ignatius* biſhop Antioche in Syria, the thirde biſhop by ſucceſſion from *Peter* the Apoſtle, who was conuerſant and had great familiaritie with the Apoſtles, ſaw a viſion of Angells, which extolled the bleſſed Trinitie with hymnes that were ſonge interchaungeably: and deliuered vnto the church of Antioche the order and maner of ſinging expreſſed in the viſion. thereof it came to paſſe, that euery church receaued the ſame tradition. So much of Antemnes.

Chriſoſtome made Antemnes. An. Dom. 404.

Ignatius the diſciple of S. Iohn was the firſt author of Antemnes.

Cap. IX.

Of the Monkes that were called longe, and howe that about them Theophilus biſhop of Alexandria purſued Iohn byſhop of Conſtantinople with deadly hatred, and ſought to depoſe him: howe Epiphanius biſhop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for peruſinge of them.

Shortly after the Monkes left the deſert, and came together with *Dioſcorus* and his brethren vnto Conſtantinople. There came thither alſo with them *Iſidorus*, the great friend ſomtime of *Theophilus*, but then his deadly foe, & ſo became vpon ſuch an occaſion as followeth. *Theophilus* conceauing great diſpleaſure againſt one *Peter* head prieſt in the church of Alexandria, determined to baniſhe him the churche: he charged him that he had receaued into the communion a woman of the hereticall ſect of the *Manichees*, before he had conuerted her. But when *Peter* auoutched that he both withdrewe her from that hereticall opinion, and admitted her alſo into the churche with the conſent of *Theophilus*, makinge him priuye thereunto: *Theophilus* ſtomaked the dealing, as if *Peter* had done it in ſpite of him. For he ſayde that he knewe nothing of it. Wherfore *Peter* called *Iſidorus* to witneſſe, that *Theophilus* the biſhop knewe of the womans admiſſion. *Iſidorus* then was at the princely citie of Rome, for *Theophilus* had ſent him vnto *Damaſus* biſhop of Rome, for to reconcile vnto him *Flauianus* biſhop of Antioche. For as many as were of *Meletius* ſide, fell from *Flauianus*, becauſe he kept not his othe, as we ſayde before. *Iſidorus* then immediatly after his returne from Rome, beyng called of *Peter* to beare wittneſſe, affirmed playnly that the woman which had bene of the *Manichees* opinion, was receaued by the conſent of *Theophilus* the byſhop, and that he him ſelfe had miniſtred the communion vnto her. *Theophilus* hearinge this, fretted within him ſelfe for anger, and thruſt them both out of the church. This was yͤ cauſe that made *Iſidore* to accompanie *Dioſcorus* into Conſtantinople: that both in preſence of the Emperour and *Iohn* the biſhop, the ſleyghts and wyles which *Theophilus* practiſed againſt them myght be reuealed. *Iohn* vnderſtanding theſe circumſtances of them, entertayned the men with great reuerence, made them partakers of their common and publique prayers, but he woulde not receaue them into the communion, before that firſte he had throughly examined their cauſe. When theſe thinges were thus come to paſſe, it was falſely reported vnto *Theophilus*, that *Iohn* both receaued them into the communion, and was alſo ready to take their part. Wherefore *Theophilus* endeuoured with might and mayne, not onely to reuenge him of *Dioſcorus* and *Iſidorus*, but alſo to thruſte *Iohn* beſides his biſhopricke, and thereupon he ſent letters vnto the biſhops throughout euery citie, where he concealed his principall drift, pretending onely vnto them, that he miſliked with the works of *Origen*, whence *Athanaſius* before his tyme borowed teſtimonies to the confutation of the *Arians*. * Moreouer he reconciled and lynked him ſelfe with *Epiphanius* biſhop of Conſtantia, a citie of Cyprus, with whome aforetyme he had iarred and bene at variance. For *Theophilus* had charged him a litle before, that he thought of God baſely and abiectly, attributing to him yͤ forme or ſhape of man. And for all that *Theophilus* was of this opinion, and accuſed them which beleued that God had the figure of man: yet for the hatred and ſpite he owed vnto others, he denyed openly in word that which he beleeued ſecretly in minde: and linked vnto him *Epiphanius* in the league of friendſhip, who lately had bene his foe, but then as it were repented him of his folly, ioyned with him in one faith and opinion of God. Through his ayde and furtherance he purpoſed to ſummone a Councell at Cyprus, for the condemning and rooting out of *Origens* workes. *Epiphanius* beinge a vertuous and a godly man, was eaſily perſwaded thereunto by the letters of *Theophilus*. To be ſhort, the biſhops of that Iſle aſſembled together, and decreed that thenceforth none ſhoulde reade the workes of *Origen*: moreouer they write vnto *Iohn* biſhop of Conſtantinople, exhortinge him to abſtayne from peruſinge the bookes of *Origen*, requeſting him alſo to ſummone a Councell, and to ratifie the ſame with vniforme conſent of them all. When *Theophilus* had ſnared *Epiphanius* (a man of greate fame and renowme) to his ſide, and perceaued that his fetches nowe framed according vnto his owne deſire, he dealt more boldly, & ſummoned a ſynode within his owne prouince, where (euen as *Epiphanius* had done before) he condẽned the works of *Origen*, which had departed this life abou[t] two hundred yeares before him, this was not his principall drifte, but he purpoſed verely to reuenge him this waye of *Dioſcorus* and his brethren. *Iohn* made ſmall accompt of the things

*Cap. 10. in the Greeke. Epiphanius ſome tyme thought that God had a bodie.

A Councell held in Cyprus, where of ſpite through the procurement of Theophilꝰ the bookes of Origen were condẽned.

A Synode at Alexãdria to the ſame purpoſe.

thinges which *Epiphanius* and *Theophilus* had ſignified vnto him by their letters, for he occupyed him ſelfe to the furtherance and profit of the churches, and therin he excelled: as for the conſpiracie & miſchiefe intended agaynſt him, he made very light of it. As ſoone as it was openly knowen and manifeſtly perceaued, that *Theophilus* bent all his myght to depoſe *Iohn* of his biſhoprick, diuers that bare *Iohn* ill will fell a deuiſinge and a forginge out of falſe crimes and accuſations agaynſt him. Many of the cleargie, ſundry alſo of the magiſtrates which were in great fauour with the Emperour, ſuppoſing now they had gotten fit opportunitie to reuenge them of *Iohn*, determined with them ſelues partly by writinge of letters, and partly alſo by ſendinge of meſſengers to ſummone together at Conſtantinople a great Councell of byſhops.

Cap. x.

Cap. 11. in the greeke.

Of Seuerianus and Antiochus the Syrians: howe, and vpon what occaſion they fell from Iohn.

ANother thinge gaue occaſion to encreaſe the hatred and ill will owed vnto *Iohn*, in ſuche ſort as followeth. There were two biſhops by byrth Syrians, which floriſhed at one tyme, the ones name was *Seuerianus*, the other *Antiochus*: the one was biſhop of Gabale in Syria, the other of Ptolemais in Phœnicia, both excelled in the gift of vtterāce, but *Seuerianus* although he were learned, yet pronounced he not the Greeke tōgue diſtinctly neither ſkilfully, for he ſpake Greeke as a Grecian, yet pronounced it like a Syrian. *Antiochus* cōming from Ptolemais to Cōſtantinople, continewed there a while, and preached with great diligēce: after that therby he had got vnto him ſelfe good ſtore of money, he returned home to his owne church. *Seuerianus* hearing that *Antiochus* had got much money by preachinge at Conſtantinople, was very deſirous to doe the like him ſelfe. He exerciſed him ſelfe diligently, he patched together a great companie of booſome ſermons, and came to Conſtantinople. Being there friendly & louingly entertained of *Iohn*, he applied him ſelfe craftely for a while to pleaſe *Iohn*, and gott greate fauour by flatterie. He was much ſet by, and in great eſtimation: and as he was highly cōmended for preaching, ſo in like maner purchaſed he vnto him ſelfe great credit with the chiefe magiſtrates and wᵗ the Emperour. In the meane ſpace becauſe that the biſhop of Epheſus was departed this life, *Iohn* of neceſſitie was cōſtrained to take his voyage into Epheſus for to chuſe there a biſhop. After his comming thither when that ſome would haue this man, & ſome that man preferred to the rowme, and thervpon fell to bitter words & contention, whileſt that euery one would haue his friend aduaunced to the dignitie: *Iohn* perceauing that they were all ſet on tumults, and that by no meanes they would be ruled by him, endeuoured to ende the quarell without offending of either ſide. He aſſigned one *Heraclides* a deacon of his church, yet borne in Cyprus, to be biſhop. With that both parts were pleaſed, and gaue ouer contention. *Iohn* was faine for this matter to continewe a greate while at Epheſus. In his abſence *Seuerianus* had brought his auditors at Conſtantinople to beare him farre better good will then euer they did before, neyther was *Iohn* ignorant of this, for it was tolde him quickly. When *Serapion*, of whome I ſpake before, had ſignified vnto *Iohn*, that *Seuerianus* had deuided the churches, he forthwith was kyndled with the flame of contention. Wherefore when as he had not fully ended all ſuch thinges as he determined with him ſelfe (for he had depriued both the *Nouatians*, and ſuch as celebrated the feaſt of Eaſter the fourteenth day of the moneth, of many churches) he returned to Conſtantinople, and applyed him ſelfe after his vſuall maner vnto the ouerſight of the eccleſiaſticall affayres. The inſolent diſdayne and hautie ſtomacke of *Serapion* was intollerable, for he bouldened him ſelfe vpon *Iohn*, and inueyed contumeliouſly without all modeſtie and ſhamefaſtneſſe agaynſte all men, which turned to the encreaſe of the ſpite and hatred borne vnto *Iohn*. Moreouer when *Seuerianus* on a certaine tyme came to the place where *Serapion* ſate: *Serapion* gaue him not the honor and reuerence dewe vnto a biſhop, neyther roſe vp, in ſo doing he declared that he regarded not the perſon of *Seuerianus*. This contempt and diſdayne of *Serapion* was not taken paciently of *Seuerianus*, for he exclaimed againſt him in theſe wordes: If *Serapion* dyeth a Chriſtian, then was Chriſt neuer incarnate. *Serapion* tooke this as a fitte occaſion miniſtred vnto him, made *Iohn* to become his foe, whileſt that he concealed the firſte ſentence, to wete, If *Serapion* dyeth a Chriſtian, and repeated the later, to wete, that Chriſt was neuer incarnate, affirming ẏ he heard it of *Seuerianus* owne mouth. And to the end he woulde iuſtifie the reporte, he brought forth men of his owne degree and callinge to teſtifie that they

An olde cuſtome to take money for preaching, if the gayne were not ſweete I warrant you at this day the cuſtome would be left

Heraclides b. of Epheſus.

Seuerall functions haue ſeuerall reuerence.

heard the words. To be ſhort, *Iohn* without any more adoe baniſhed *Seuerianus* the citie. *Eudoxia* the Empreſſe vnderſtanding of the circumſtance founde great fault with *Iohn*, cauſed *Seuerianus* to be ſent for out of Chalcedon in Bithynia, who came immediately. *Iohn* kept him ſelfe ont of his companie, he woulde not be brought with any mans entreatie and perſwaſion to become friendes with *Seuerianus*. At length when that *Eudoxia* the Emperours mother in the Apoſtles churche, had throwen her ſonne *Theodoſius* the Emperour (who though he were then of tender yeares, yet gouerned he ẏ common wealth with good ſucceſſe, and proſperous ouerſight) at the feete of *Iohn*, and craued of him with ſolemne proteſtations, that of all loue and friendſhip he woulde not denye her requeſt: with muche adoe he was wonne to embrace *Seuerianus* agayne. But for all that outwardly they bare a ſhewe and a countenance of friendſhip: neuertheleſſe inwardly they continewed their ſpite and hatred one towards the other. The cauſe that deuided *Iohn* and *Seuerianus* was in ſuch ſort.

Cap.12. in the Greeke.

Cap. XI.

Howe that Epiphanius comming to Conſtantinople, celebrated the communion, & gaue orders without the licence of Iohn, therein to gratifie Theophilus.

SHortly after, *Epiphanius* the biſhop came from Cyprus to Conſtantinople, at the requeſt of *Theophilus*, and brought thither with him the decree of the biſhops, where he had not excommunicated *Origen*, but onely condemned his bookes. Wherefore after his comming into the church of *Sainct Iohn*, which was not farre from the walls of the citie, he celebrated the cõmunion, made a deacon, went forth out of the churche, and came to Conſtantinople. When that *Iohn* had inuited him, requeſting he woulde take a peece of a lodging with him, he for to feede the humor of *Theophilus*, refuſed his curteſie, and tooke vp an Inne by him ſelfe. After that he had called together the biſhops which then by chaunce were at Conſtantinople, he read in their hearinge the decree, where he had condemned the works of *Origen*. Of the bookes I haue nothing to ſay, but thus muche, that it pleaſed *Epiphanius* and *Theophilus* to condemne them. Of the byſhops ſome for reuerence of *Epiphanius* ſubſcribed vnto the decree: ſome other denyed it vtterly. Of which number *Theotimus* biſhop of Scythia made *Epiphanius* this anſwere. I of myne owne part, ô *Epiphanius* will not ſo much iniurie the man, who is departed to reſt many yeares agoe: neither dare I preſume once to enterpriſe ſo haynous an offence, for to condemne the bookes whiche our auncetors haue not condemned, ſpecially ſeeyng I vnderſtande not as yet, neither read any parcell of the doctrine within contayned. And when that a certaine booke of *Origen* was brought forth, he read it, and ſhewed there the interpretation of holy ſcripture, agreeable vnto the faith of the catholicke churche: laſt of all he concluded with theſe wordes: They that reprehende theſe things, doe no leſſe then miſlike vvith the matter vvhereof theſe bookes doe intreat. This was the anſwere of *Theotimus* vnto *Epiphanius*, a man he was of great fame both for ſound doctrine, and godly conuerſation.

Theotimus biſhop of Scythia.

Cap.13. in the Greeke.

Cap. XII.

A kinde of Apologie in the behalfe of Origen.

In the marge of the greeke copie there was written as followeth: *VVe haue to learne that the fift generall Councell condemned both Origen & his vvorkes. But this hiſtoriographer vvas before the thirde.*

IN ſo much that many were drawen headlong through the procurement of malicious ſclaunderers, much like a blaſt of hurlwinde, to reuile *Origen*, it ſhall not be amiſſe to ſaye ſomewhat of them. Obſcure men, odde felowes, ſuch as haue no pythe or ſubſtance in them, to the ende they myght become famous, goe about moſte commonly to purchaſe vnto them ſelues glorie and renowme by diſpraysing of ſuch men as farre excell them in all rare and ſingular vertues. Of which ſort of backebiters firſt I remember *Methodius* biſhop of Olympus, a citie of Lycia: next *Euſtathius*, who for a while was biſhop of Antioch: thirdly *Apolinarius*: laſt of all this *Theophilus*. This meſſe of raylers (if I may ſo tearme them) fell a ſclaũdering of *Origẽ*, neither yet all for one thing. One charged him with this, an other with that, wherby they all ſeuerally declared vnto the world, that they allowed wholly all ſuch thinges in him as they had not reprehended by name. For in as much they blamed him ſeuerally for ſeuerall doctrine, it appeareth they tooke that for trueth in him, which they concealed and miſliked not withall: and they approued in very deede that which they denyed not in worde. *Methodius* though at the beginning he inueyed bitterly againſt *Origen*, yet afterwardes as it were by way of recantation he extolled him vnto the ſkies in that dialogue, which he intitled Zeno. Their reuiling in myne opinion encreaſed the renowne & fame of *Origen*.

For

For while they charged him with haynous crimes, as they thought, and yet findinge no faulte with him as toutching the bleſſed Trinitie: they are witneſſes them ſelues that he was of yͤ right and ſound faith. Euen as theſe men being not able iuſtly to accuſe him, beare witnes wͭ him of his true beliefe: ſo *Athanaſius* voyd of all parcialitie, a zealous maintayner of the clauſe Of one ſubſtance, alleageth him for a witneſſe of his faith in the orations which he wrote to the cõfutation of the *Arians*, citeth his words for teſtimonies among his works, & ſayth thus of him. That notable man & that paynfull writer *Origen*, confirmeth in plaine words the faith & opinion we haue of the ſonne of God, in that he auoutcheth him to be coæternall with the father. Wherefore ſuch as goe about to reuile *Origen*, they vnwares doe ſclaunder *Athanaſius*, which hyghly commended him. Thus much by the way of *Origen*, and nowe againe to the ſtorie.

Athanaſius teſtimony of Origen.

Cap. XIII.

Cap. 14 in the greeke.

How that Iohn ſent for Epiphanius to come vnto him, and charged him that he had behaued him ſelfe contrary to the canons of the church: after they had brawled a while together, Epiphanius returned homewards.

IOhn at the firſt tooke not the matter very grieuouſly, for all that *Epiphanius* contrary to the canon had made a Deacon in his church: but requeſted him to accept as a ſimple lodging a peece of the byſhops pallace. *Epiphanius* anſwered him in this ſorte: I will neyther lye with thee, neyther praye together with thee, vnleſſe thou both baniſhe *Dioſcorus* with his brethren out of the citie, and alſo ſubſcribe with thine owne hande vnto the decree which condemneth the works of *Origen*. When that *Iohn* pauſed vpon the matter, and ſayde that he ought not raſhly, neyther without good aduiſement determine any thinge of that matter, afore that he had generally examined, and that narrowly, the whole circumſtance: the aduerſaries of *Iohn* ſet *Epiphanius* otherwiſe on worke. For at the celebration of the bleſſed and holie Communion in the churche commonly called the Apoſtles, they ſette *Epiphanius* in the myddeſt: they cauſe him in the open audience to condemne the workes of *Origen*, to excommunicate *Dioſcorus* and his brethren, laſte of all to rebuke *Iohn* for takinge of their parte. When *Iohn* hearde of this, he ſent vnto *Epiphanius*, who the daye followinge was at churche, this meſſage by *Serapion*: *Epiphanius*, thou doeſt manie thinges contrarie to the Canons: firſte in that thou haſt preſumed to make miniſters vvithin my Dioceſſe: ſecondly in that thou haſt miniſtred the Communion of thyne ovvne heade vvithout my licence: agayne in that thou dyddeſt refuſe it vvhen I requeſted thee, and novve thou doeſt it of thy ſelfe. VVherefore take heede leſt the people ſtomacke thy dealinge, and be ſett on an vprore, if ought come amyſſe thou haſt thy remedie in thy hande. *Epiphanius* receauinge this meſſage, was ſtrucken with ſodayne feare, left the church, inueyed bitterly agaynſt *Iohn*, and tooke ſhippinge towards Cyprus. The reporte goeth, that as he went downe to the rode to take ſhipping, he prophecied thus of *Iohn*: I hope thou ſhalt neuer dye a biſhop, & that *Iohn* anſwered him thus againe: I hope thou ſhat neuer come aliue into thy contrey. Whether they that told mee theſe things, reported truely, I am not able to ſay: but ſure I am that it fell to ether euen as eche one wiſhed to the other. For neyther came *Epiphanius* aliue to Cyprus, (he dyed on the ſeas by the way) neyther dyed *Iohn* a biſhop, for he was depoſed and baniſhed the church, as hereafter ſhall more manifeſtly appeare.

The meſſage which Chryſoſtome ſent vnto Epiphanius.
The cõtention betwene two aunciẽt fathers, Epiphanius. b. of Cõſtantia in Cyprus, and Iohn Chryſoſtome. b. of Conſtantinople.

Cap. XIIII.

Cap. 15. in the greeke.

Howe that after the departure of Epiphanius, Iohn made a ſermon agaynſt all women, which made both the Emperour and the Empreſſe to ſummone a Councell at Chalcedon, where Iohn was depoſed: In his abſence the people made much adoe, & to appeaſe them Iohn is called home to Conſtantinople againe.

AS ſoone as *Epiphanius* had hoyſed vp ſayle, reporte came vnto *Iohn* that *Eudoxia* the Empreſſe had bolſtered *Epiphanius* againſt him, he beinge very hot and a haſty man of nature, euer ready, for his gift of vtterance did ſo ſerue him, immediatly went vp into the pulpitt, made a whole ſermon in the diſpraiſe of all women. The multitude tooke it in the worſt part, as if therby he had determined ſecretly to pay home yͤ Empreſſe. The ſermon was borne away of ill-willers and brought to the Emperour: the Empreſſe alſo hearinge therof, complayned vnto the

Chriſoſtome made a ſermon againſt all women.

Emperour, that therein ſhe was contumeliouſly dealte withall, and that the reproche thereof redounded alſo vnto him. Wherfore ſhe worketh through *Theophilus* to ſummone a councell againſt *Iohn*, *Seuerianus* likewiſe went about the ſame, neither was the dealing of *Iohn* towards him as yet gone out of his ſtomacke. Shortly after *Theophilus* came thither, who called together at the Emperours commaundement many biſhops out of diuers cities. But aboue all other men they came thither apace, which for diuers quarells owed *Iohn* a diſpleaſure. They alſo came thither whome *Iohn* had depoſed & put by their biſhopricks. for he had depriued many of the biſhops in Aſia in the voyage he made to Epheſus, at what time he made *Heraclides* biſhop. wherfore wͭ one cõſent they

The coũcell of Chalcedõ for the depoſing of Chryſoſtome.

meete all at Chalcedõ a citie of Bithynia. At that time *Cyrinus* an Ægyptiã borne, being biſhop of Chalcedõ, inueyed bitterly againſt *Iohn* in preſence of all ẏ biſhops; he reported of him ẏ he was a wicked mã, that he was an arrogãt & a ſollyne biſhop. the reſt of ẏ biſhops were glad of that. But *Maruthas* biſhop of Meſopotamia trode againſt his will on *Cyrinus* foote, and hurt him ſore. The broiſe ſo encreaſed & pained *Cyrinus* ſo much, ẏ he could not goe wͭ the reſt of the biſhops to Cõſtãtinople, but taryed behind at Chalcedõ, the reſt ſayled to Cõſtantinople. When as none of ẏ clergie of Conſtantinople went forth to meete *Theophilus*, neither exhibited vnto him the accuſtomed honor and reuerence, (for then all beganne to hate him) the mariners of Alexandria, who then by chaunce were there, and had brought corne to Conſtantinople, went to meete him, and receaued him with gladſome ſhoutes. He went not to the houſe of prayer, but vnto the Empreſſe pallace called Placidia. Then the aduerſaries of *Iohn* went about to forge many falſe accuſations agaynſt him, they brabble no longer about the bookes of *Origen*, but they take other abſurde matters in hande. When theſe thinges were thus adoynge, the Biſhops aſſembled together in the ſuburbs of Chalcedon in a place called the Oke: immediately they cite thyther *Iohn* for to anſwere vnto ſuch crimes as he was charged withall. Beſyde him they charge *Serapion*, *Tygris* the Eunuche prieſte, and *Paulus* the reader (for they were alſo accuſed) to appeare before them. When *Iohn* had excepted agaynſt ſuch as had cited him thither, as his open enemies, he appealed from them vnto a generall Councell: they without any other circumſtance called him foure tymes. And ſeeyng that he would not come, but ſent them ſtill the ſame anſwere: they proceeded againſt him, they condemned and depoſed him of his biſhoprick, for no other crime but becauſe he being cited would not appeare. When tydings thereof about euentyde were brought to Conſtantinople, the whole citie was on an vprore. Wherefore they watched all nyght, they would not ſuffer him to be thruſt out of the churche, they exclaimed that his cauſe ought to haue bene hearde in a greater aſſemblie of Biſhops. But the Emperours commaundement was, that as ſoone as he were remoued, he ſhoulde be conueyed to exile. This beyng knowen for certayntie, *Iohn* the thirde day after his de-

Chryſoſtome exiled.

*Cap.16.in the Greeke.

poſition, about noone vnknowinge to the multitude (for he was loth there ſhoulde be any adoe for his ſake) yeelded him ſelfe voluntarily into the handes of his aduerſaries, and ſo went awaye. * The people were all ſette on fyrie ſedition, and as it commonly falleth out in ſuche hurlyburlies, many of them which aforetyme purſued him with deadly hatred, then chaunginge theyre mind, pitied his caſe: many others who lately deſired to ſee his depriuation, reported then that he was craftely dealt withall, and falſely accuſed. Many cryed out agaynſte the Emperour, and exclaimed at the Councell: but aboue all others they inueyed agaynſt *Theophilus*, who was knowen to haue bene the author of all that treacherie and malicious ſclaunders rayſed of *Iohn*. For the cõſpiracie and wayte he layd for *Iohn* could do longer be concealed. and though it was diuerſly found out, yet ſpecially in that he cõmunicated with *Dioſcorus* and his brethren called Longe, immediatly after the depoſition of *Iohn*. *Seuerianus* alſo as he preached in the church, thought now he had fit opportunitie geuen him to inuey againſt *Iohn*: he ſayde playnely though *Iohn* were conuicted of no crime, yet was he iuſtly depoſed for his inſolent and hautie behauiour: that all ſinnes were to be forgiuen, yet as holy ſcripture bare witneſſe, that God reſiſted the proude. With the hearinge of theſe and ſuche lyke contumelious phraſes recited, the people was the more prone to contention. Wherefore the Emperour in all the haſt cauſed *Iohn* agayne to be ſent for, and to returne to Conſtantinople. *Briſo* being the meſſenger (he was an Eunuche of the Empreſſe)

Chryſoſtome returneth frõ exile.

found him at Prenetum a mart towne ouer agaynſt Nicomedia, and brought him to Conſtantinople. But for all he was thus called home from exile, yet purpoſed he with him ſelfe not to treade within the citie, afore he were proued and founde innocent by the cenſure of the hygher Iudges, therefore he continewed a whyle in the ſuburbes called Marianæ. When that he lyngered from returnynge into the Cytie, the multitude tooke it grieuouſlye,

and

and forthwith fell a reuilinge of the Magiſtrates. Wherefore of neceſſitie he was conſtrayned to come home: the people went forth to meete him, they bring him to the church wͭ great reuerence, they requeſt him to continew their biſhop, and thenceforth after the vſuall maner to praye for the peace and proſperous eſtate of the church of God. When that he refuſed ſo to doe, and pleaded for him ſelfe, that it muſt not ſo be afore his cauſe were hearde of indifferent Iudges, & the depoſers had chaunged their mind & abſolued him: they were the more deſirous, for they longed to ſee him ſtalled againe in the biſhops ſeae, and preache afreſhe vnto the people. To be ſhort the people cōpelled him ſo to doe. When that *Iohn* was placed in the biſhops ſeate, and prayed after the accuſtomed maner for peace vnto the people and congregations throughout the worlde: he was conſtrayned alſo to preache. The which thinge miniſtred occaſion vnto the aduerſaries to accuſe him againe, although for a while they ſuffred it to lye for deade.

Cap. xv.

Howe that when Theophilus woulde haue Heraclides matter hearde in his abſence, and Iohn reſiſted it: the citizens of Conſtantinople and Alexandria went together by the eares, ſo that Theophilus with other biſhops was fayne to leaue the citie and flye away.

Cap. 17. in the Greeke.

IN the meane ſpace *Theophilus* went craftely aboute for to call into queſtion the conſecratinge of *Heraclides*: to the ende he myght thereby, if it were poſſible, finde matter to charge *Iohn* afreſhe, and ſo to depoſe him the ſeconde tyme. *Heraclides* for all he was not preſent, yet they proceede againſte him: they laye to his charge, that he had iniuſtly puniſhed certaine perſons, impriſoned them, laſt of all lead them throughout the open ſtreetes of Epheſus to be ignominiouſly derided. When *Iohn* made anſwere, that of ryght no man ought to be iudged in his abſence, without the preſence of the partie, and the hearinge of his owne cauſe: the people of Alexandria vrged very earneſtly that the accuſers of *Heraclides* were to be hearde, for all he him ſelfe were abſent. Hereupon there roſe greate ſtrife and contention betweene the citizens of Conſtantinople, and the inhabitants of Alexandria. And while they ſkirmiſhe one with the other, many were ſore wounded, and diuers alſo preſently diſpatched. When the heate of this combatt was paſt, and the trueth come to light, *Theophilus* gott him in all the haſt to Alexandria, the other biſhops ranne likewiſe away, fewe onely excepted which helde with *Iohn*, and repaired euery one to his owne biſhopricke. After that theſe thinges were thus come to paſſe, euery man was readie to ſpeake ill of *Theophilus*. The hatred grew and increaſed agaynſt him dayly, becauſe he ſticked not ſtudiouſly to peruſe the workes of *Origen* ſecretly, though openly he condemned them. And being demaunded why he made ſo much of the bookes he had lately condemned: his anſwere was, that the bookes of *Origen* were like meddowes clad with euery kinde of flowers: therefore (ſayeth he) if I finde in them ought that is good, I cull it out, if otherwiſe bryers or brambles, I ſett nought by them, becauſe of their prickes. This was the anſwere of *Theophilus*, when he called not to remembrance the ſaying of the wiſe man: that the wordes and counſells of ſages reſemble very much prickinge thornes, and that ſuch as are toutched therewith, ought not to kicke agaynſte the pricke. *Eccleſiaſtes. 12* The aforeſayde cauſes made *Theophilus* to be hated of all men. *Dioſcorus* Biſhop of Hermopolis, one of theſe religious men which commonly were called Longe, departed this lyfe ſhortly after the departure of *Theophilus* into Alexandria, and enioyed an honorable funerall at the Church called the Oke, where the Councell was ſummoned for the hearinge of *Iohns* cauſe. *Iohn* gaue him ſelfe wholly to teache and to preache vnto the people: he made *Serapion*, who had procured vnto him great hatred, biſhop of Heraclea a citie of Thracia.

Cap. xvi.

Howe the picture of Eudoxia was erected all of ſiluer with playes and ſpectacles: Iohn reprehended the authors that did the whole, & was therfore baniſhed.

Cap. 18. in the Greeke.

SHortly after ſuch things as followe enſued. A ſiluer picture (couered with a mantell) of *Eudoxia* the Empreſſe was ſet vp vpon a pillour of redd marble. The place of this erected pillour was not very nygh the church called VViſdome, neither very farre of, onely the broade ſtreete went betwene the picture & the church. There were cōmon playes & ſhowes (as the maner

was) celebrated. *Iohn* ſuppoſing verely that theſe things redounded to the great ſclaunder and infamie of Chriſtian religion, not forgetting his wonted audacitie and libertie of ſpeache, prepared him ſelfe for the authors therof: and in ſteede of the exhortation he ſhould haue vſed to the perſwaſion, or rather the reformation of the princes and magiſtrates, he ſkoffed with nipping tauntes at ſuch as had cauſed thoſe vanities to be ſolemnized. The Empreſſe likewiſe applying theſe things to her ſelfe, ſuppoſing that all was vttered to her diſgrace and reproche, procured an other Councell of biſhops to be called together agaynſt him. *Iohn* vnderſtanding of this, made that famous & notable ſermon in the church, which beginneth in this ſort: *Herodias* rageth afreshe, ſtomacketh anewe, daunceth againe: ſeeketh as yet the head of *Iohn* in a platter. This ſermon made the Empreſſe mad, ſet her on fire againſt him. Not long after the biſhops met there together, *Leontius* biſhop of Ancyra in Galatia the leſſer: *Ammonius* biſhop of Laodicea a citie in Piſidia: *Briſo* biſhop of Philippis in Thracia: *Acacius* biſhop of Berœa in Syria, wͭ diuers others. The accuſers which lately charged *Iohn* with haynous crimes, are nowe brought forth before theſe biſhops. *Iohn* truſting to the iuſt dealing of the biſhops, requireth of them that the accuſations may indifferently be examined. By that time the feaſt of our ſauiours natiuitie was come on which day ÿ Emperour went not to the church after the wonted maner, but ſent *Iohn* this meſſage: that he would not communicate wͭ him, before he had cleared him ſelfe of the crimes layd to his charge. And when as the accuſers ſeemed to miſtruſt them ſelues, & that *Iohn* through the vprightnes & equitie of his cauſe boldened him ſelfe: the biſhops then preſent affirmed they ought not to examine any other offence ſaue only whether he of him ſelfe had takē poſſeſſion of the biſhoprick after he was depoſed, without the ſentence & admiſſion of a councell. When *Iohn* made anſwere ÿ he had the conſent of fiftie biſhops which cōmunicated wͭ him, *Leontius* replied againſt him. but more (ſaith he) in the coūcell withſtoode thy admiſſion. Againe when *Iohn* ſayd that the canon which cōtained ſuch a clauſe appertained not vnto their churche, but was to be executed where ÿ *Arians* did raigne (for ſuch as aſſembled at Antioch to roote out ÿ faith of one ſubſtance, layd downe ÿ canon againſt *Athanaſius*) they neuertheleſſe makinge no accōpt of his anſwere, proceeded & gaue ſentence againſt him, not weping with thē ſelues that ſuch as were authors of this canon were alſo depoſers of *Athanaſius*. Theſe things were done a litle before Eaſter. Then alſo the Emperour ſent vnto *Iohn*, ÿ he had no authoritie to go into the church, inſomuch he was depoſed & condemned in two ſeuerall councells. Wherfore *Iohn* gaue ouer executing of the eccleſiaſticall function, & refrained from going into the church. Immediatly alſo ſuch as fauored him departed ÿ churche, they keepe Eaſter in the cōmon bathes called Cōſtantianæ, together with many biſhops, prieſts, & other eccleſiaſticall perſons, who thenceforth becauſe of their ſeuerall conuenticles were called *Iohannits*. For the ſpace of two moneths *Iohn* was neuer ſeene abrode, vntill ÿ by the Emperours cōmaundemēt he was brought to exile, & ſo at length being baniſhed the church, he was bereaued of his coūtrey ſoyle. The ſame day certaine of ſuch as were called *Iohannits*, ſet the church on fire. with that the eaſterne wind being vp, blew the flame into the ſenatours court, & ceſſed not from burning, vntill all was cōſumed to aſhes. This was done the twentieth of Iune, in the ſixt Conſulſhip of *Honorius*, the which he enioyed together wͭ *Ariſtænetus*. For which conſpiracie & treaſon what heauy penalties & grieuous puniſhments *Optatus* gouernour of Conſtantinople, in religion a pagane, and therfore a ſore plaguer of Chriſtians made them endure, I thinke it beſt to ouerſkip them with ſilence.

A Councell aſſembled at Conſtantinople for the depoſition of Chryſoſtome

Such as cleaued to Iohn Chryſoſtome were called Iohannits.

Cap. 19. in the Greeke.

Cap. XVII.

Howe that after the depoſition of Iohn, Arſacius was made byſhop of Conſtantinople. of Cyrinus byſhop of Chalcedon, that was payned with the ſore foote, and of the death of Eudoxia the Empreſſe.

ARſacius an old man aboue the age of foureſcore yeares, who ſometime gouerned the biſhopricke of Conſtantinople before the dayes of *Iohn*, was ſhortly after made byſhop of that ſeae. In his time when as the church enioyed greate eaſe and quietneſſe, by reaſon of his ſingular modeſtie and meeke behauiour: *Cyrinus* biſhop of Chalcedon, whoſe foote *Maruthas* biſhop of Meſopotamia had trode on and hurt againſt his will, had ſuch infortunate ſucceſſe, ÿ his foote rotted of the broiſe, and therfore of neceſſitie he was cōſtrained to ſaw it of. Neither ſuffred he that once, but twiſe and oftenner toe. For the putrefaction ranne ouer his whole bodie, and fell at length into his other foote: then was he fayne to loſe both. I haue therefore remembred theſe

thinges becauſe it was rife in euery mans mouth that *Cyrinus* ſuffered this plague or puniſhment for reuiling of *Iohn*, and terming him (as I ſayd before a ſtuburne Biſhop. Againe when as great haile (the bigneſſe whereof was not remembred to haue bene ſeene before) fell in the ſuburbes of Conſtantinople ye thirtieth day of Septembre & the aforeſayd Conſulſhip: ye report likewiſe went that it was a token of Gods wrath for the depoſition and baniſhment of *Iohn*. The death of the Empreſſe which followed immediatly after confirmed this rumor, for ſhe departed this life the fourth day after the fall of this haile. Some there were alſo which ſayd that *Iohn* was iuſtly depoſed: becauſe that in the voyage when he made *Heraclides* Biſhop of Epheſus, he thruſt many out of their Churches, namely the Nouatians, and ſuch as celebrated the feaſt of Eaſter the fourteeneth day of the moneth with many others both in Aſia and in Lydia. But whether *Iohn* was iuſtly depoſed as they ſaid which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages and ſclaunderous reports: laſt of all whether the haile and the death of the Empreſſe were ſignes of Gods high diſpleaſure for baniſhing of *Iohn*: or whether they happened for ſome other cauſes God alone knoweth which ſearcheth the ſecrets of mans hart, and pronounceth hereof the right ſentence of iuſt iudgement. I of myne owne parte committed to writing ſuch things as then were rife in euery mans mouth. Cyrinus was plagued for reuiling of Chryſoſtome. Great haile in token of Gods wrath.

Cap. XVIII.

Cap. 20. in the Greeke.

Howe that after the deſeaſe of Arſacius, Atticus was choſen Biſhop of Conſtantinople.

Arſacius continewed not Biſhop very long, for the yeare following to wit in the ſecond Conſulſhip of *Stilicon*, but the firſt of *Anthemius* and the eleuenth of Nouembre he departed this life. When that the election of a biſhop fell out to be a troubleſome peece of worke, and the contention endured a very long time: the next yeare after in the ſixt Conſulſhip of *Arcadius*, and the firſt of *Probus*, *Atticus* a godly mã, by birth of Sebaſtia in Armenia, by order a religious man, trayned in the monaſticall diſcipline from his youth vp, of meane knowledge yet of ſinguler wiſedome naturally ingraffed in him, was choſen biſhop of Conſtãtinople. but of him more hereafter. Arſacius. Atticus.

Cap. XIX.

Cap. 21. in the greeke.

Howe that Iohn Biſhop of Conſtantinople died in exile,

Iohn being baniſhed his Churche & bereaued his contrey ſoyle dyed in exile at Comanum ſituated vpon the ſea *Euxinus* the foureteeneth of Nouembre, the ſeuenth Conſulſhip of *Honorius*, & the ſeconde of *Theodoſius*: a man he was (as I ſayd before) more lead with heate of burning choler then ruled by ciuill curteſie, and becauſe he was a man of wonderfull boldnes he vſed liberty of ſpeach and had tongue at will. I can not verily but wonder at him, why he addicting him ſelfe ſo much to temperance, taught in ſome ſermons that temperance was in maner to be ſett at nought. for when as by the councell of Biſhops there was admiſſion left and pardon graunted for ſuch as had once fallen after baptiſme to be receaued againe after repentance into the Church: he ſticked not to ſay, If thou fall a thouſand times & repent thee of thy folly come boldly into the Church. for which doctrine beſides that he was miſliked of many his familiars: yet was he ratled of *Siſinius* the Nouatian Biſhop which wrote a booke againſt that ſaying of his. but theſe thinges were done a litle while agoe. Chryſoſtome dieth in exile Anno Dom. 412 The ſaying of Chryſoſtqme.

Cap. XX.

Cap. 22. in the Greeke.

Of the conference had betwene Iohn Biſhop of Conſtantinople and Siſinius the Nouatian.

Here occaſion is offred to ſay ſomewhat of *Siſinius*. A man he was (as I haue remembred often times before) very eloquent and a profounde Philoſopher: and as he was a ſkilfull diſputer ſo was he alſo a cunning interpretor of holy ſcripture, ſo that for his notable witt *Eunomius* the heretick refuſed oftentimes to reaſon with him. He was no ſpare man of diett but liberall and a great ſpender, yet with good order and temperancie. He ſeemed riotous & to exceede in ſenſualitie partly in that he arayed him ſelfe in white, and partly for bayning him ſelfe twiſe a day. When he was demaunded on a certaine time why he being a Biſhop bayned him ſelfe twiſe a day, his anſwere was: becauſe I can not doe it the thirde tyme. At an other time going of reuerence to viſite *Arſacius* the Biſhop, one of *Arſacius* familiars aſked of him why he vſed ſuch atyre as was vncomely for a Biſhop? and where he founde written that a Prieſt ought to weare white?

tell thou me (ſayth he) firſt where it is written that a Biſhop ſhoulde weare black. And when as the other muzed what anſwere he ſhoulde make, *Siſinius* preuented him and ſayd: thou art not able to ſhewe me that a Biſhop ought to goe in black, but I am able to alleadg *Solomon* for my ſelfe where he ſayth: let thy garments be white. Againe our Sauiour as we reade in the Goſpell wore white, and moreouer he ſhewed vnto his Apoſtles *Moſes* and *Helias* clad in white. With theſe and other ſuch like anſwers he brought all that heard him into great admiration. When that *Leontius* Biſhop of Ancyra in Galatia the leſſer had depriued the Nouatians of a certaine Church and then as it fell out remayned at Conſtantinople, *Siſinius* went vnto him requeſting him to reſtore them their Church againe: *Leontius* in a great chafe made him this anſwere: It is pity that you Nouatians ſhoulde enioy ere a Church inſomuch you take away repentance and depriue men of the benefitts which God hath beſtowed vpon them. After that *Leontius* had vttered theſe with other ſuch like ſentences to the reprehenſion of the Nouatians, *Siſinius* replied: no man repenteth more then I. why ſayth *Leontius* and how doeſt thou repent? becauſe ſayth *Siſinius* that euer I ſaw thee. Againe when *Iohn* the Biſhop had taunted him and ſayde that one citie coulde not holde two Biſhops, his anſwere was, no more it doth not. *Iohn* taking this anſwere in ill part ſayd againe, I ſee thou wilt be Biſhop alone: Not ſo (ſayth *Siſinius*) but with thee alone I am not Biſhop though others doe ſo take me. *Iohn* being grieued with this anſwere tolde him againe: I will forbid thee to preache for thou art an hereticke. *Siſinius* replyed mearily in this ſorte: then will I doe thee a good turne if thou eaſe me of ſo great a labour. *Iohn* was ſomewhat pleaſed with that anſwere and ſayd: Nay then I will not ſtay thee from preaching if it be a griefe vnto thee. ſo witty and ſo pleaſaunt was *Siſinius* in his anſweres, it were to longe to rehearſe all his pithye ſayinges and ſage anſwers. Wherefore I thinke it ſufficient in theſe fewe lynes to declare what kinde of man he was. Thus much further I am able to auoutch that by the report of all men he excelled for learning all the Biſhops which ſucceeded him, count all one after an other: and therefore was he much made of and in great eſtimation, yea the chiefe Senatours made great accompt of him and had his vertues in admiration. And for all he wrote many bookes and furniſhed them with rhetoricall phraſes and poeticall ſentences: yet was he commended more for pronouncinge then for penning. for he had a notable grace in his countenance, voyce, behauiour, & loke, with all other his bodily geſtures for the which he was honored of all ſects and religions, but aboue all others of *Atticus* Biſhop of Conſtantinople. So farre by occaſion of *Siſinius*.

Eccleſiaſtes. 9. Luc. 9.

Cap. xxi.

Of the death of Arcadius the Emperour.

Shortly after the death of *Iohn*, the Emperour *Arcadius* departed this life, a quiet and a curteous man he was, who in the latter ende of his life was thought to be a very godly man, vpon ſuch an occaſion as foloweth. In Conſtantinople ther is a great pallace called Carya, & in the porche there ſtands a hazell on the whiche, report goeth that *Acacius* the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperour paſſing by was deſirous to ſee it, went in, and after he had ſayd his prayers came forth againe. All the pariſh ranne forth to ſee the Emperour: ſome left their houſes and tooke vp their ſtanding in the open ſtreete, thinking verily to ſee the Emperours face as he paſſed by with all his port and trayne: other ſome followed the Emperour out of the Church vntill that both men, women and children had all gone out of the houſe which adioyned vnto the Churche. they were no ſooner gone but the houſe where they had flocked together fell downe. Immediatly the fame of the Emperour was ſpred abroad with great admiration that ſo great a multitude of people was ſaued by the meanes of his prayers. the end of that was in this ſort. *Arcadius* leauing behinde him his ſonne *Theodoſius* of the age of eyght yeares departed this life, in the Conſulſhip of *Baſſus* and *Philip*, the firſt of May, the ſeconde yeare of the two hundreth nynety and ſeuenth Olympiad. He raygned together with his father *Theodoſius* the ſpace of thirteene yeares, and beginning with the one and thirty yeares of his age, he raygned foureteene yeares after the deceaſe of his father. This booke conteyneth ẏ hiſtory of twelue yeares and ſix moneths.

Arcadius the Emperour died Anno Dom. 412.

The ende of the ſixt booke of Socrates Scholaſticus.

THE SEVENTH BOOKE OF THE ECCLESIASTICALL HISTORYE OF SOCRATES SCHOLASTICVS.

Cap. I.

Howe that after the death of Arcadius the Emperour who left his ſonne Theodoſius of the age of eyght yeares, Anthemius the Lieuetenant tooke the gouernment of the Empire.

After the deceaſe of *Arcadius* the Emperour, being in the moneth of May and the Conſulſhip of *Baſſus* and *Philip* . his brother *Honorius* tooke the rule of the Weſt parts of the empire, and *Theodoſius* the yonger the ſonne of *Arcadius* being eyght yeare olde gouerned the Eaſt parts of the world by the direction of *Anthemius* his chieſe Magiſtrate. This *Anthemius* was Nephewe to *Philip*, which in the tyme of *Conſtantius* thruſt *Paulus* the Biſhop out of the Churche and placed *Macedonius* in his rowme. The ſame man compaſſed the citie of Conſtantinople with a ſtrong wall: he ſeemed and was verily a man accompted among the wiſeſt ſort of that age: he neuer tooke any thing in hande without good aduiſement: he woulde conferre with ſome of his familiers of the buſines he went about, but aboue all others he vſed the aduiſe of *Troilus* the Sophiſt, a man very wiſe, of great experience and ſinguler pollicie: he was nothing inferior to *Anthemius*, and therefore *Anthemius* retayned him of his counſell in all his affayres.

Honorius.
Theodoſius.
Anthemius.
Troilus.

Cap. II.

Of Atticus Biſhop of Conſtantinople,

When the Emperour *Theodoſius* went on the eyght yeare of his age, the thirde yeare of *Atticus* biſhop of Conſtantinoples conſecration the which he enioyed with great commendation was expired: a man he was (as I ſayd before) of meane learning yet in life godly and of great wiſedome and therfore the Churches in thoſe dayes encreaſed and floriſhed exceedingly. He reconciled not onely ſuch as were fauorers of his owne faith but alſo made the hereticks to haue his wiſedome in admiration: whome he would in no wiſe moleſt but after that he had ratled them againe he woulde ſhewe him ſelfe louing and amiable towards them. He was a painfull ſtudent for he beſtowed great labour, he ſpent the greater part of the night in reading ouer the works of auncient wryters, in ſo doing there was no grounde of philoſophy, no quirck in ſopiſtrie that coulde blanke or aſtoniſh him. He was gentle and curteous vnto ſuch as conferred with him, and with the ſorowfull he ſeemed to ſorowe him ſelfe, In fewe wordes, he became (as the Apoſtle writeth) all vnto all men. Firſt as ſoone as he was made Prieſt, the ſermons which with great labour he framed together, he learned out of the booke and pronounced in the Churche. In proceſſe of tyme by dayly exerciſe and greate diligence he ſo boldned him ſelfe that he preached ex tempore, his maner of teaching was very plaine. his Sermons were ſo ſimple that the auditors thought them not worthy the bearing away, neyther the writing in paper to the knowledge of the poſterity following. Thus much of his conditions, behauiour, learning, and gift of vtterance, now to the hiſtory of that tyme.

1. Corinth. 9.

Cap. III.

Of Theodoſius and Agapetus Biſhops of Synada.

Theodoſius Biſhop of Synada a citie of Phrygia pacatiana was a ſore ſcurge vnto the hereticks (for in that citie there were many of the Macedonian ſect) he baniſhed them not onely the towne but alſo the contrey. Neyther did he this according vnto the rule of the Catholicke Church, which accuſtometh not to perſecute men, neyther with zeale of the right and ſincere fayth, but in hope of filthy lucre and foule gayne for to wringe money from the hereticks. Wherefore there was no way that might grieue the Macedonians left vnaſſayed: he mayntayned his owne clergie againſt them: there was no deuiſe but he practiſed for to afflict them with: he ſticked not to bring them in fetters to holde vp their handes at the barre, but aboue all others he plagued

Theodoſius a couetous Biſhop.

Agapetus a Macedonian fell to embrace the faith of one ſubſtance.

their Biſhop *Agapetus* with ſundry griefes and vexations. And when as he perceaued that the chiefe Magiſtrats within that prouince were not of autoritie ſufficient and that their commiſſion extended not to the puniſhment of the Macedonians, he gott him in all the haſt to Conſtantinople and ſued out a commaundement of the Lieuetenant of that prouince for the ſharpe correction of them. Whileſt that *Theodoſius* the Biſhop made friends at Conſtantinople for the furtherance of his ſute: *Agapetus* whome I tearmed the Macedonian Biſhop was conuerted and fell to embrace the right and ſound faith. For after he had aſſembled together all the clergie and layty within his iuriſdiction, he perſwaded them to receaue the faith of one ſubſtance. This being done he went with ſpeede together with a great multitude, nay with the whole citie, into the church where after prayers and ſolemne ſeruice he gott him into the ſeate of *Theodoſius*. Immediatly after the linking of the people together in the bonde of loue and vnitie, thenceforth he maintayned the faith of one ſubſtance ſo that he obtayned the gouernment of the Churches belonging vnto the dioceſſe and citie of Synada. Shortly after *Theodoſius* came home to Synada, and brought with him autoritie from the Lieuetenant whereof he bragged not a litle, and being ignorant of all the thinges that were done in his abſence ſtraight way he gott him into the Church, there he founde but ſmall welcome for the dores were made faſt againſt him, and after that he vnderſtoode of their dealing, againe he poſteth to Conſtantinople. There he bewayled his ſtate before *Atticus* the Biſhop, and openeth vnto him how that he was iniuriouſly thruſt beſide his biſhoprick. *Atticus* vnderſtanding that all fell out to the great profitt and furtherance of the Church of God, beganne to pacifie him with milde and curteous languages, exhorting him thenceforth to embrace a quiet life voyd of all trouble and moleſtation and not to preferre his owne priuate gaine and lucre before the profit and commoditie of the whole Church: he wrote moreouer vnto *Agapetus* willing him to enioy the biſhoprick and not to feare at all the diſpleaſure of *Theodoſius*.

Cap. IIII.

Howe a lame Iewe being baptized of Atticus Biſhop of Conſtantinople recouered againe his lymmes.

EUen as the aforeſayde circumſtance which fell out in the floriſhing dayes of *Atticus* was a great furtherance to the church of God: ſo likewiſe miracles with the gift of healing which rayned in thoſe times turned to the glory of God and the profitt of his people. for a certayne Iewe being helde the ſpace of many yeares with a paulſey was faine to keepe his bed, and hauing tried all the ſalues and medicens, all the practiſes and prayers of the Iewes, was not a iote the better, at length he fled for refuge vnto the baptiſme miniſtred in the Churche of Chriſt, perſwading him ſelfe for ſuertie that by the meanes of this being the true phiſicke of the ſoule, he might recouer the former healthe of his bodye. *Atticus* was immediatly made priuey vnto this his deuoute minde and godly diſpoſition: he inſtructed the Iewe in the principles and articles of Chriſtian religion, he layd before him the hope that was to be had in *Chriſt Ieſu*, he bidds that Iewe bed and all ſhoulde be brought vnto the font and place appoynted for the miniſtration of baptiſme. This Iewe being grieuouſly taken wͭ the paulſey was no ſooner baptiſed in the faith of Chriſt and taken out of the font, but his diſeaſe left him, ſo that he recouered his former health. This gift of healing being wrought by the power of Chriſt preuayled in the worlde amonge the men of theſe our dayes. Many of the Gentils hearing the fame of this miraculous power receaued the faith and were baptized: but the Ievves for all they ſought after ſignes and wonders, yet could they not with ſignes be brought to embrace the Chriſtian faith.

A Iewe troubled with the paulſey.

The gift of healing in the dayes of Socrates.

Cap. V.

Howe that Sabbatius a Iewe borne, being Prieſt of the Nouatian Church fell from his owne ſect.

FOr all that Chriſt the ſonne of God, beſtowed the aforeſayd graces and benefitts of his ſinguler loue and goodnes towards mankinde: yet the greater part weying not thereof (more is the pity) wallowe ſtill in the pudle of ſinne and incredulitie, neither were the Iewes onely they which made light accompt of the ſignes and wonders wrought among men: but others alſo which are proude of their rites yea and are proued to be no leſſe then plaine Iewes in faith and religion. *Sabbatius* of whome I ſpake a litle before coulde not quiet him ſelfe with the inferior degree of prieſthoode but coueted to clime vp vnto the rowme of a Biſhop: tooke occaſion then of the Iewiſhe obſeruation of the feaſte of Eaſter, and ſeuered him ſelfe from the Nouatian Churche. Where-

Sabbatius a Nouatian Prieſt.

Wherefore as he frequented ſeuerall and priuate conuenticles from his Biſhop *Siſinius* in a certaine place of the citie called the drie Hillock, where nowe the market of *Arcadius* is kept, he preſumed ſo haynous an offence that hanging might ſeeme to be to ſmall a puniſhmēt for his labour. For on the daye appointed for the celebration of the communion as he reade a certaine peece of the Goſpell which beganne with theſe wordes: The feaſt of ſweete bread drewe nigh which is called Eaſter, he added of his owne that which was neuer founde written, neuer hearde of before in theſe wordes: curſed be euery one that keepeth Eaſter without ſweete breade. Which wordes ſticked in the mindes of many mē, ſo that diuerſe of the ſimpler ſorte of the Nouatian laiety being thus drawen from the fayth adicted them ſelues vnto his fonde opinion. But this his craftye and ſubtle forgery fell otherwiſe out then he hoped, for ſuch as preſume to corrupte the worde of God haue euer an ill ende and an vnfortunate ſucceſſe. For ſhortly after when as he kept the feaſte of Eaſter accordinge vnto the corrupte opinion conceaued in his mynde: when as manye flocked vnto him after the wonted maner and ſolemnized throughout the wholl nighte the accuſtomed vigills, they were all ſette on a furious and frentike kinde of tumulte. They imagined with them ſelues that they ſawe *Siſinius* theyr Biſhoppe ſette vpon them with an infinite multitude of men. Wherefore the thronge beinge greate, and as it is very like in the nighte ſeaſon, beinge ſhutte vp in a narrowe rowme ſmothered one an other, ſo that there dyed aboue threeſcore and tenne perſons. This beinge done manye ſhrinked from *Sabbatius* but diuerſe others for all that, cleaued earneſtlye vnto the fooliſhe and fonde opinion they had conceaued of that celebration of Eaſter. But howe this *Sabbatius* forſwore him ſelfe a litle while agoe, and aſpired vnto the calling of a Byſhop we will declare hereafter.

Luck.22.

The corrupters of Gods word haue ill endes.

Cap. vi.

Of ſuch as were the captaines and ringleaders of the Arian opinion.

D*Orotheus* an Arian Biſhop whome we haue remembred before to haue bene tranſlated by the Arians from Antioch to Conſtantinople, departed this life when he had liued a hundreth and nyntene yeares, the ſixt of Nouember in the ſeauenth Conſulſhip of *Honorius* and the ſeconde of *Theodoſius Auguſtus*. After his deceaſe the Arian ſect choſe *Barbas* to theyr biſhop in whoſe time the Arians had amongeſt them two notable men by whoſe meanes theyr hereſie beganne to reuiue againe: the ones name was *Timotheus*, the other was called *Georgius*, but prieſts both: *Georgius* excelled in prophane literature, *Timothee* of the cōtrary gaue himſelfe wholly to the reading of the worde of God. *Georgius* was neuer ſeene without Ariſtotle or Plato in his hand, *Timothee* againe was a great mā in *Origen* and as he expounded holy Scripture he ſhewed him ſelfe to be well ſeene in the Hebrew tōgue. *Timothee* was aforetime of the Pſathyrian ſect and *Georgius* was made prieſt of *Barbas*. I my ſelfe by conferring with *Timotheus* perceaued howe redy he was to ſatiſfie and reſolue euery doubt that was demaunded of him and plainely to ſet wide open the obſcure places of holy Scriptures: he was euer wont to cite *Origen* for a witneſſe to teſtifie that his ſayings were no other then true. Wherefore I can not verily but maruell why theſe two men continewed Arians ſeing that the one was a great reader of *Plato*, the other euer a peruſing of *Origen*. For *Plato* affirmed that the ſeconde and thirde cauſe (ſo he was wonte to tearme them) had no begininge of eſſence: *Origen* likewiſe confeſſeth euerye where the ſonne to be coeternall with the father. And althoughe they perſeuered in theyre Churche yet priuelye, and by a litle and a litle they reformed the Arian opinion and purged theyr doctrine of many pernicious & peſtilent blaſphemies of *Arius*. Of theſe men ſo farre. Shortly after when *Siſinius* the Nouatian biſhop had departed this life in the aforeſayd Conſulſhip (*Chryſanthus* (of whome I mind to ſpeake more hereafter) was choſen to be theyr Biſhop.

Barbas.

Georgius.
Timotheus.

Cap. vii.

Howe that Cyrillus ſucceded Theophilus in the Biſhopricke of Alexandria.

S hortly after *Theophilus* biſhop of Alexandria being fallen into a lethargie departed this life ẏ nynth Conſulſhip of *Honorius*, the ſift of *Theodoſius* & ẏ fifteenth of October. Then ther roſe a great ſtur & contentiō about ẏ electiō of a biſhop. ſome would haue *Timotheus* ẏ archedeacō, ſome other wold haue *Cyrillus*, *Theophilus* brothers ſonne preferred to ẏ biſhoprick. while ẏ people

Cyrillus Biſhop of Alexandria Anno Dom.418
The Biſhop of Alexandria bothe a Biſhop and a magiſtrate.

were thus at variance for all that *Abudatius* captaine of the garriſon in Alexandria labored for *Timothee* and furthered his ſute:yet three dayes after the deceaſe of *Theophilus*, *Cyrillus* was choſen Biſhop and enioyed the biſhopricke: and withall he challenged unto himſelfe more authoritie then euer *Theophilus* had before him. From that time forth the Biſhop of Alexandria beſides the ouerſight and iuriſdiction of his clergie and eccleſiaſticall matters tooke alſo the gouernement of temporall affayres. Wherefore *Cyrillus* immediatly after he had ſhutte vp the Nouatiã churches within Alexandria,he not onely rifled them of all the treaſure but alſo bereaued *Theopemptus* their Biſhop of all his ſubſtance.

CAP. VIII.

Of Maruthas Biſhop of Meſopotamia and howe that by his meanes the faith of Chriſt tooke great increaſe in Perſia.

Anno Dom. 418.

IT fell out in thoſe dayes that the faith in Chriſt floriſhed in Perſia and that vpon ſuch an occaſion as followeth. Betwene the Romaines and the Perſians there doe commonlye paſſe manye Embaſſadours,ſundry cauſes doe cõſtraine ech of them to ſend in Embaſſie vnto ỳ other. That very inſtant did require that *Maruthas* biſhop of Meſopotamia (of whome I made mentiõ before) ſhould be ſent from the Emperour of Rome vnto the king of Perſia. The king perceauing by him ỳ he was a godly man had him in greate reuerence,was ruled by him as by a rare & ſinguler man. This grieued the Magicians which were much made of and in great credit with the king of Perſia. For they were wonderfully affrayd leſt the king through the counſell of *Maruthas* would become a Chriſtian. *Maruthas* by the meanes of prayer,had rid the king of his cõtinewall headach which the Magicians and Sorcerers could not doe. Wherefore they deuiſe a certaine ſleight for to delude the king withall. And becauſe the Perſians worſhip the fire for theyr God,the king is alwayes accuſtomed to adore in a certaine houſe fire which continewally burneth:vnder the ground they conuey a man,whome they make to rore and to crie out as followeth when the king is at his prayers: The king muſt be thruſt out of his kingdome,he behaueth himſelfe lewdly in taking the Chriſtian prieſt for a godly perſon. *Iſdigerdes* (for ſo was their king called) hearing this dreadful voice for all that he reuerenced *Maruthas*, yet purpoſed he to ſende him awaye. Then *Maruthas* being a right godly man gaue himſelfe wholly to prayer whereby he found out the fraude and deceate of the Magicians. Wherefore he reaſoneth thus with the kinge. Be no longer deceaued O king,but get thee into the houſe, cauſe the earth to be digged vp & thou ſhalt eaſily perceaue theyr guile. For the fire ſpeaketh not,it is a certaine deuiſe inuẽted by men for ỳ purpoſe. The king yeldeth vnto the counſell of *Maruthas*,in he goeth againe vnto the houſe where the fire continewally burned. As ſoone as the voice was heard the ſecond time, he commaunded the earth ſhould be caſt vp,and there was he founde which ſpake,and cried out the which clamor they tooke to be the commaundement of God himſelfe. The kinge when he eſpied theyr lewde treacherye was exceedinge wroth,and gaue forth charge that euery tenth of the Magician kinred ſhoulde be executed:he turned him to *Maruthas* and willed him to buylde churches where pleaſed him beſt. Upon this occaſion it fell out that ỳ faith in Chriſt floriſhed exceedingly in the kingdome of Perſia. For that time *Maruthas* left Perſia and tooke his voyage to Conſtantinople. Shortely after he went againe in embaſſie into Perſia, by that time the Magicians found out other deceptfull deuiſes, and a freſhe they fall a forging to the end the kinges mind might be alienated from him. Of ſette purpoſe they infected the ayer of a certaine place where the king was wont to frequent, with a ſtinking ſauour and withall they ſclaunder the Chriſtians that it was ſcattered by them. But the kinge hauinge iuſt cauſe to ſuſpect the Magicians for theyr former wiles, made great inquire who ſhould play ſo ſluttiſh a parte,at length by longe ſifting it was knowen that the Magicians themſelues had cauſed this corrupte odour for the nonce to be ſpred all ouer the place, wherefore againe he executed many of them,but *Maruthas* he had in greate eſtimation. Thenceforth he loued the Romaynes entirely & embraced thẽ in league of peace & friendſhip. The king was almoſt become a chriſtian, when *Maruthas* together wᵗ *Ablaatus* the Perſiã biſhop publiſhed vnto ỳ world an other experimẽt or triall of the Chriſtian faith, for they both beinge continewally geuen to watch and to pray caſt a Deuell out of the kinges ſonne which tormented him out of meaſure. But death preuented him and abridged the raines of his mortall race ere he coulde fully be inſtructed in the Chriſtian faith. After his deceaſe his ſonne *Bararanes* enioyed the crowne,in whoſe dayes (as it ſhallbe hereafter more

Iſdigerdes king of Perſia.
The Magicians doe ſuffer.
Ablaatus b. of Perſia.
Bararanes king of Perſia.

moꝛe plainely declared) the league betwene the Romaynes and the Perſians was bꝛoken.

Cap. ix.

The ſucceſſion of Biſhops in the Church of Antioch and Rome.

About that time when *Flauianus* Biſhop of Antioch had departed this life *Porphyrius* was choſen in his rowme, and after *Porphyrius*, *Alexander* was made Biſhop of that ſeae. In the Churche of Rome when that *Damaſus* had gouerned the Eccleſiaſticall affayꝛes the ſpace of eighteene yeares, *Siricius* ſucceeded him in the Biſhopꝛick. Againe after that *Siricius* had continewed there the tearme of fifteene yeares & departed this life, *Anaſtaſius* was Biſhop thꝛee yeares: after his deceaſe *Innocentius* (who firſte dꝛoue the Nouatians out of Rome and depꝛiued them of many Churches) was made Biſhop of that ſeae. Flauianus. Porphyrius. Alexander. Damaſus. Siricius. Anaſtaſius. Innocentius.

Cap. x.

Howe that Alarichus tooke Rome and made it ſubiect vnto the Barbarians.

It fell out in thoſe dayes that Rome was taken of the Barbarians. Foꝛ one *Alarichus* a Barbarian being in league with the Romaynes and ſometime ayded the Emperour *Theodoſius* in the battaill agaynſt the tyꝛant *Eugenius* and therefoꝛe was aduaunced into great honour by the Romaines, when he could not paciently content him ſelfe with the pꝛoſperous ſayle of foꝛtunate ſucceſſes, although he aſpired not vnto the Emperiall ſcepter, yet left he Conſtantinople and poſted in all the haſt into the Weſte partes of the woꝛlde. He was no ſooner come into Illyrium but he ſubdued vnto him all that contreye. As he went foꝛewardes on his ioꝛneye the Theſſalians withſtoode him aboute the entries of the riuer Peneus, the readye waye by Mounte Pindus vnto Nicopolis a citie of Epirus: the fielde beinge there pitched the Theſſalians ſlew aboue thꝛee thouſand men. After that bloody ſkirmiſhe the Barbarians which accompanied *Alarichus* ranſackinge and ſpoylinge both towne and contrey as they went, tooke at length the citie of Rome. They rāſacked the citie: They defaced and fired many woꝛthie monuments: they violently ſpoiled the citizens of theyꝛ money, they executed many of the Senatours with ſundꝛy kindes of toꝛmente. *Alarichus* to the ende he might bꝛing the Royall poꝛte and maieſtie of the Emperiall ſcepter into contempt and deriſion, pꝛoclaymed Emperour one whoſe name was *Attalus*: this man by his pꝛocuremēt walked abꝛoade the ſpace of one wholl daye with a garded troope of ſouldiers, the next day after, in the attyꝛe and habite of a ſeruant. When theſe things pꝛeuailed then in ſuche ſoꝛte as you heare *Alarichus* tooke his heeles and ranne away: foꝛ the repoꝛte that was bꝛuted abꝛoad of *Theodoſius* ỹ Emperours great power marching to geue him battaill, aſtonied his mind and put him in great feare. Neither was it a fable oꝛ a foꝛged rumoꝛ but foꝛ moſte certaine trueth that the Emperours hoſt made expedition to wage battaill with him. He when as he coulde in no wiſe away with that ſame gaue him ſelfe to flight. The repoꝛte goeth that as he went towardes Rome a certaine monk met him which admoniſhed him not to delite him ſelfe with perpetrating of ſuch haynous and hoꝛrible offences neither to reioyce in committing of ſlaughter and bloodſhed. Whome *Alarichus* anſwered in this ſoꝛte, I God knovveth doe take this voyage agaynſt my will. There is one which moleſteth me dayly, nay he compelleth me by force and ſayth thus vnto me: goe on thy iorney, deſtroy the citie of Rome. So farre of *Alarichus*. Alarichus. Attalus. Alarichus (as it is ſuppoſed) is cōmaunded frō aboue to deſtroy the citie of Rome for theyr greate ſinne and iniquitie.

Cap. xi.

Of the Biſhops which in thoſe dayes gouerned the Church of Rome.

After *Innocentius*, *Zoſimus* gouerned the Churche of Rome the ſpace of two yeares, after his deceaſe *Bonifacius* was Biſhop thꝛee yeares whome *Celeſtinus* ſucceeded. This man baniſhed the Nouatians out of Rome, depꝛiued them of their Churches and conſtrayned *Ruſticula* their Biſhop pꝛiuely to rayſe pꝛiuate conuenticles. Foꝛ vnto that time the Nouatiās floꝛiſhed at Rome, enioyed many churches & had vnder thē great cōgregatiōs. but they were thē hated out of meaſure whē as the biſhop of Rome (no otherwiſe thē the biſhop of Alexandria) paſſing the boundes of his pꝛieſtely oꝛder pꝛeſumed to chalenge vnto him ſelfe ſecular power and authoꝛitye. Therefoꝛe thoſe biſhops permitted not ſuch as held wͭ thē ỹ faith of one ſubſtāce freely to frequēt Innocentius. Zoſimus. Bonifacius. Celeſtinus. The biſhop of Rome fell to chalenge vnto him ſelf ſeculer power.

their wonted aſſemblies: and although they commended them for theyr vniforme conſent as touching the faith, yet they depriued them of all theyr ſubſtance. But the Nouatians which inhabited Conſtantinople were not ſo dealt withall. For the Biſhops of Conſtantinople beſides that they embraced them for theyr vniformity in faith, they ſuffred them (as I ſayde before) to haue theyr Churches within the citie.

Cap. xii.

Of Chryſanthus Byſhop of the Nouatian Church in Conſtantinople.

After the deceaſe of *Siſinius*, *Chryſanthus* the ſonne of *Marcianus*, who was the predeceſſor of *Siſinius* in the Nouatian Biſhopricke, was in maner compelled to be their Biſhop. This man almoſt from his youth vp was a ſouldier in the Emperours court: afterwardes in the raigne of *Theodoſius Magnus*, Liuetenant of Italie: againe the Emperours vicegerent in the Iſles of Bryttanie where he purchaſed vnto him ſelfe greate commendation for his politicke gouernemente. Beinge well ſtrucken in yeares he came to Conſtantinople and labouringe to be gouernour or Magiſtrate rather in that citie, then in farre and forayne contreyes, he was conſtrayned againſt his will to be biſhop of the Nouatians. For when *Siſinius* being at the point of death, made mention of him as a fitte man to ſucceede him in the rowme: the Nouatian people taking the cenſure of *Siſinius* as a canon or lawe compelled him to be their Biſhop. But when *Chryſanthus* had conueyed him ſelfe out of the way leaſt he ſhould take vpon him yͤ function: *Sabbatius* thinking verily yͤ nowe he had found fit opportunitie for to creepe into the biſhops ſeac: deſpiſed the dreadfull proteſtations he had ſolemnly auowed, and the oth he had taken: got him a company of obſcure biſhops to conſecrate him, and forth he ſteppes a Biſhop. One of the conſecrators was *Hermogenes* whome he him ſelfe had afore time excommunicated for the blaſphemous bookes which he publiſhed vnto the worlde. But all the fetches of *Sabbatius* framed not aright. For the people deteſting his corrupt and intollerable ambition (there was no waye vnaſſayed of him for to attaine vnto the biſhopricke) ſought out both coaſt and contrey for *Chryſanthus*, when they had found him lurking in Bithynia they forced him thence and ſtalled him Biſhop. He was a man that excelled all others not onely in politicke wiſedome, but alſo in modeſt behauiour: by his meanes the Nouatian churches in Conſtantinople floriſhed exceedingly. He was the firſte that of his owne ſubſtance gaue Golde vnto the poore: He tooke nothing ſaue onely two loues euery ſundaye of the bleſſed breade: he was a man that was very diligent in his eccleſiaſticall function: he tooke *Ablabius* the Rhetorician a very wiſe man of the Nouatian Church, out of Troilus the Sophiſts ſchoole and made him miniſter. There are extant notable and excellent ſermons of this *Chryſanthus*. *Ablabius* was afterwardes made Biſhop of the Nouatian Church at Nice, where alſo he profeſſed Rhetorick.

Cap. xiii.

Of the ſturre at Alexandria betwene the Chriſtians and the Iewes: of the contention betwene Cyrillus the Biſhop and Oreſtes the Liuetenant.

About that time the Ievves were baniſhed Alexandria by *Cyrillus* the Biſhop vpon ſuche an occaſion as followeth. The people of Alexandria aboue all other men are prone to ſchiſme and contention: for if that any quarell at any time riſe amonge them, immediatly hainous & horrible offences are wonte to enſue, the tumult is neuer appeaſed without greate bloodeſhede. It fell out that yͤ greate throng and multitude of people contended among themſelues not about any neceſſarie matter, but who coalde approche nereſt vnto the dauncers, which lewd cuſtome is now crept into all cities. For a great multitude aſſembled together on yͤ ſaturday to paſtime thē ſelues with the beholding of a certene dauncer. And becauſe the Iewes ſpent not that daye in the hearing of their lawe being theyr ſabaoth day, but gaue them ſelues wholly vnto the hearing of comedies and enterludes, to the beholdinge of ſhowes and ſpectacles, that daye was the occaſion of greate ſchiſme and diſſention among the people. And though the tumult was partly appeaſed by yͤ Liuetenant of Alexandira: yet neuertheleſſe the Iewes gaue not ouer theyr quarell nor the ſpite they owed vnto the one parte of the faction. For the Iewes as they were alwayes found deadly foes vnto ſuch as profeſſed the Chriſtian faith: ſo then aboue all other times they were incenſed againſt them becauſe of the dauncers. Wherefore when as *Oreſtes* the Liuetenante of Alexandria had

Dācing vſed in Alexādria on the ſatturdayes.

nayled

nayled vpon the theatre the wrytte of politicke gouernance (for ſo doe the people of Alexandria tearme the publicke proclamations of the Liuetenant) ſome of *Cyrillus* ẏ Biſhops familier friēds ſtepped forth to examine what the Liuetenant had wrytten. Of which number one was *Hierax* a ſchoolemaiſter and profeſſor of grammer, a dligent auditor of *Cyrillus* the biſhop and one that was greatly delited with his ſermons. The multitude of the Iewes ſeeing this *Hierax* vpon the ſtage exclaimed immediatly againſt him ẏ he came thither for no other cauſe, but onely to ſet the people together by the eares. *Oreſtes* although heretofore he enuyed ẏ authority of Biſhops becauſe that the credit and power which the Emperours graunted the Magiſtrates and Liuetenantes was by reaſon of them abridged and cut ſhort: yet thē he ſpited him aboue all other times becauſe that *Cyrillus* would prie into his wrytings and curiouſly ſift out the contents & meaning thereof. Therefore he cauſed *Hierax* openly to be apprehended in the mideſt of the theatre and to be puniſhed extremly. *Cyrillus* vnderſtanding of this warned the chiefe of the Iewes to appeare before him, tolde them plainely if they woulde not geue ouer their rebellion and traiterous conſpiracie agaynſt the true Chriſtians he would puniſh them according vnto theyr deſerts. The Iewes ſtomakinge the Biſhops threates, fretted the more and boyled within them ſelues for anger, they fell to deuiſinge of ſleights for to miſchiefe the Chriſtians, which in the end cauſed all the Iewes to be baniſhed Alexandria. The circumſtance was in ſuch ſort as followeth. The Iewes after conſultation layinge downe a ſigne for ech of them to knowe the other to wit: the carieng of a ring made of the rinde or barke of the palme tree, purpoſed to ſet vpon the Chriſtiās in the night time. Wherefore on a certaine night they ſente abroade throughout the wholl citie ſuche as ſhoulde crie fire, fire, and where ſhould it be but in the church called Sainct Alexanders. The chriſtians hearing of this roſe vp, left theyr houſes, ranne to ſaue the church from burning, ſome out of this ſtreete, & ſome out of that. thē the Iewes ſtepped forth ſodainely from vnder the pentiſes, ſet vpon ẏ Chriſtiās & ſlewe them. And as they endeuored to keepe theyr hands ẏ their rings might not be ſeene: ſo they diſpatched out of the way as many chriſtians as met them. When the day appeared & ẏ ſunne was vp the authors of this horrible murther were knowen well inough. *Cyrillus* vnderſtanding of ẏ circumſtance was wonderfully incēſed againſt them: got him ſtraight with great power into ẏ ſynagoges of ẏ Iewes (for ſo were their churches called) & executed preſently ſome of the Iewes, ſome other he baniſhed the citie, other ſome he bereaued of their ſubſtance. Wherefore the Iewes which inhabited Alexādria ſince the raigne of *Alexander* king of Macedonia, were then baniſhed the citie & diſperſed ouer all contreyes. *Adamantius* a phiſicion one of the ſcattered Iewes got him vnto *Atticus* Biſhop of Conſtantinople, became a chriſtian & dwelled afterwards in Alexander. *Oreſtes* the Liuetenāt of ẏ citie tooke in very ill part ẏ deede of *Cyrill*: was very ſory ẏ ſo noble a citie ſhould be depriued of ſo great a multitude of men. Wherefore he certified the Emperour of all the doings there: *Cyrillus* likewiſe painted forth in paper the traiterous conſpiracy of ẏ Iewes & ſent it in wryting vnto the Emperour: yet neuertheles he laboured to become friends wͭ *Oreſtes*, for ſo ẏ citizens of Alexandria did aduiſe him. But when *Oreſtes* woulde not as much as once heare the motion of recōciliation betwene them, *Cyrill* reached into his hand ẏ newe teſtament ſuppoſing verely he would reuerence the booke & remember himſelfe the better. When ẏ the mind of *Oreſtes* could not be turned neither any good moode found in him but ẏ deadly enmity grew betwene thē ſuch a calamity enſued thereof as I mind hereafter at large to declare.

Temporall and worldly Magiſtrats are grieued that the Church ſhoulde haue any authority or preeminence.

Adamantius.
Oreſtes.

Cap. XIIII.

Howe the monkes inhabiting the deſerts of Nitria came to the citie of Alexandria for to defend Cyrill, & of the ſtur that roſe betwene them & Oreſtes the Liuetenant.

DIuerſe of the Monkes inhabiting the mounte Nitria being feruently diſpoſed & lately alſo tried when as *Theophilus* the Biſhop had armed thē againſt *Dioſcorus* & his brethren gaue themſelues contentiouſly to partakinge & purpoſed of theyr owne accord to maintaine the quarell of *Cyrill*. Wherefore to the number of fifty Monkes leauing their monaſteries, came to Alexandria, compaſſed the Liuetenant as he rode in his charriot, conferred with him, called him a ſacrificer, an Ethincke, with ſundry other contumelious languages. He ſuppoſing with himſelfe ẏ *Cyrill* had wrought this conſpiracy againſt him cried out that he was a chriſtian & that *Atticus*, biſhop of Conſtantinople had baptized him. But when as the Monks weyed not his words one of them whoſe name was *Ammonius* tooke the Liuetenant on the heade wͭ a ſtone. The Liuetenant

Ammonius the Monke wounded the Liuetenant of Alexandria with a ſtone.

being ſore wounded with the blowe, the bloode ranne about his eares. The ſergeantes and ſuch as garded the perſon of the Liuetenant ſeeing the ſtones flie about their eares fled away, fewe onely excepted and held downe their heads among the multitude. In the meane while the people of Alexandria came about them and in the Liuetenantes behalfe ſet vpon the Monkes, in the ende theſe Monkes ranne all away *Ammonius* onely excepted. Him they tooke and brought before the Liuetenant. He openly according vnto the lawes, reaſoneth wͭ him of the matter, pronounceth againſt him the ſentence of Juſtice and tormented him as longe as breath remained in his body. All theſe circumſtances ſhortly after were opened vnto the Emperours, *Cyrill* alſo certified him of the ſame matter though in an other ſorte. He tooke the corps of *Ammonius* and buriedit in a certaine church calling him not *Ammonius* but *Thaumaſius*. In the church he extolled the noble courage of this mā the great combat he endured for godlines and commaunded he ſhoulde be called a martyr. But the modeſt and grauer ſorte of chriſtians allowed not of *Cyrills* doings herein, for they knew yͭ *Ammonius* died not in torment becauſe he would not deny Chriſt, but ſuffred dewe puniſhmēt for his raſh enterpriſes. Wherefore *Cyrill* him ſelfe ſuffred at length this hainous offence by a little and a litle to fall into the duſt of obliuion, Neither was the cōtention & quarel betwene *Cyrill* and *Oreſtes* put vp as yet, for there enſued an other calamytye not much vnlike this the which I am nowe about to declare.

Cap. xv.

Of Hypatia a woman which excelled in Philoſophie.

Hypatia a woman of great learning.

There was in Alexādria a womā whoſe name was *Hypatia* yͤ daughter of *Theon* the Philoſopher which profited ſo much in profound learning, yͭ ſhe excelled all the Philoſophers of yͭ time: and not onely ſucceeded in *Plato* his ſchoole the which exerciſe *Plotinus* continewed, but alſo expounded vnto as many as came to heare her the precepts & doctrine of all ſorts of Philoſophers. wherefore as many as gaue their ſtudie to the knoweledge of philoſophicall diſcipline flocked vnto her leſſons from euery contrey. Moreouer for her graue courage of minde the which ſhe gathered out of the fountaines and bowells of philoſophicall literature, for her modeſt and matronlike behauiour ſhe ſticked not to preſent her ſelfe before Princes & magiſtrates. Neither was ſhe abaſhed to come into the open face of the aſſembly. All men did both reuerence and had her in admiration for the ſinguler modeſty of her mind. Wherefore ſhe had great ſpite & enuy owed vnto her, aud becauſe ſhe conferred oft and had great familiarity wͭ *Oreſtes*, the people charged her that ſhe was the cauſe why the Biſhop & *Oreſtes* were not become friends. To be ſhorte certen heady & raſh cockbraynes whoſe guide and captaine was *Peter* a reader of yͤ church, watched this woman cōming home frō ſome place or other: they pul her out of her chariot: they hale her into the church called Cæſarium: they ſtrip her ſtarke naked: they raſe the ſkinne and rent the fleſh of her body wͭ ſharpe ſhells vntill breath departed out of her body: they quarter her body: they bring the quarters vnto a place called Cinaron and burne them to aſſes. This hainous offence was no ſmall blemiſhe both to *Cyrill* and to the church of Alexandria. For the profeſſors of chriſtiā religion ſhould be no fighters, they ought to be farre frō comitting of murther & bloodſhed wͭ other ſuch horrible offēces. Theſe things came thus to paſſe the fourth yeare of *Cyrills* conſecratiō, the tenth conſulſhip of *Honorius* and the ſeuenth of *Theodoſius* in the moneth of March and on the ember dayes.

Cap. xvi.

Howe the Iewes conſpired againe againſt the Chriſtians and were foyled.

Shortly after, the Iewes for their horrible practiſes againſt the profeſſors of the chriſtiā faith ſuffred puniſhment dewe for their deſert, in a certaine place called Inmeſtar betwene Chalcis and Antioch in Syria. At the time of their playes and enterludes they committed many abſurd and ſhamefull acts: at length through frenſie and furious motion they remoued reaſon out of her ſeate, much like madd men they contumeliouſly derided in their playes not onely the Chriſtians but alſo Chriſt Jeſus him ſelfe: they ſcoffed at the croſſe and mocked as many as put theyr truſt in him that was crucified thereon. The maner was as followeth. They lay hold on a child of the Chriſtians, they nayl him to a tree and lift him vp on high. When they had ſo done, Firſt they deride & laugh at him: immediatly after like madd mē they ſcurge him as lōg as breath remained in his body. For this haynous offence there was muche adoe betweene them and the Chriſtians. Moreouer the Emperours were certified what an horrible acte the Ievves had committed, which

The Iewes crucified a boye in deriſion of all Chriſtians.

wrote

wrote againe vnto the Liuetenante and Magiſtrates of that prouince, that they ſhould make diligent ſearch and inquiſition for the authors and workers of ſo greate a miſchiefe and puniſhe them ſeuerely. Where the Ievves inhabiting that region, for the ſhameful act they had committed in ieſt were puniſhed in earneſt.

Cap. XVII.

Of Paulus the Nouatian Biſhop and the miracle wrought at the baptiſinge of the deceatfull Iewe.

ABout that time *Chryſanthus* the Nouatiā Biſhop after he had gouerned ſuch congregatiōs as were vnder him the ſpace of ſeauen yeares departed this life in the Conſulſhip of *Monaxia & Plyntha* the ſixt and twentieth of Auguſt, whome *Paulus* ſucceeded. This *Paulus* a good while ago was ſchoolemaiſter and reader of the Latine tongue, afterwards he left that kind of ſtudie and framed himſelfe to the Monaſticall life. He founded a monaſtery of ſuch men as gaue them ſelues to the ſtudy of vertue and godlines, not vnlike vnto the Monaſteries of the Monkes inhabiting the deſerte. I knewe the man my ſelfe to be ſuche a one as *Euagrius* wryteth the religious men liuing in ẏ wilderneſſe ought to be. For he imitated his precepts, he gaue him ſelfe to cōtinewall faſting: he ſpake litle: he accuſtomed to abſtaine from liuing creatures & oftentimes from wine & oyle: he was very carefull in relieuing of the poore: he viſited cōtinewally ſuch as lay in fetters and cloſe priſon: he was a great ſuter vnto temporall magiſtrats for the afflicted and ſuccourleſſe, which alwayes with willinge mindes graunte him his requeſt for the greate reuerence, and ſinguler opinion of godlines they cōceaued of him. But what neede I vſe many words in the recitall of his vertues? one notable act of his I am nowe about to declare which ſhall ſuffice in ſteade of many, & worthy it is to be printed in Marble to ẏ memorie of all poſteritie in time to come. A certē diſſembling Iewe, fayning he would embrace the Chriſtian fayth was often baptiſed, through the which wiles he got much money. After that he had guilefully deceaued many men of ſundry ſects and opinions (for he had bene baptiſed of the Arians & Macedonians) he had no more whoſe eyes he might bleare, at length he commes to *Paulus* the Nouatiā Biſhop and proteſteth vnto him that gladlye he woulde be baptiſed and prayeth him that he may obtaine it at his hande. *Paulus* liketh well of his ſute, but he ſayd vnto him that he woulde not baptiſe him afore he had learned the articles and principles of the fayth, and geuē him ſelfe to faſting the ſpace of many dayes. The Iewe againſt his will was conſtrained to faſte, he called vpon them euerye daye to be baptiſed. *Paulus* ſeeing that he was ſo earneſt and would needes be baptized thought beſt not to diſpleaſe him with delay, made all thinges ready for baptiſme. When he had prouided for him a white garment and cauſed the font to be filled with water, he ſent for the Iewe thither to be baptized. But all the water by a certen diuine power & ſecret operation which the outward eye could not attaine vnto, was ſodainely dried vp. When as neither Biſhop neither ſuch as were alſo then preſent perceaued the maner howe it was gone, but thinkinge that it ranne through the hole in the bottome of the fonte (where at other times they were wont to let the water goe) filled the fonte a freſh and ſtopped all the holes and chinkes on euery ſide. But when the Iewe was brought the ſecond time and hanged his heade ouer the fonte, the water againe vaniſhed away euery drop. *Paulus* ſeeing this ſayd vnto ẏ Iewe: O man either thou diſſembleſt egregiouſly, or elſe thou haſt bene baptiſed vnwittingly. In the ende when as the rumor and report of this miracle cauſed many to runne vnto the place, one by chaunce amonge the reſt knewe the Iewe by his fauour and affirmed that he ſawe him baptized of *Atticus* Biſhop of Conſtantinople. This miracle was wroughte vnder the handes of *Paulus* the Nouatian Biſhoppe.

Chryſanthus

Paulus.

Cap. XVIII.

Howe that after the deſeaſe of Iſdigerdes king of Perſia the league was broken betweene the Romaines and the Perſians and howe that the Perſians in the ende were foyled and the citie preſerued.

AFter the deſeaſe of *Iſdigerdes* kinge of Perſia which in all his life time perſecuted not the Chriſtians inhabitinge his dominions, his ſonne *Bararanes* beinge crowned in his fathers ſteede, was driuē thereunto through the perſwaſion of Magicians and ſouthſayers, ſo that he vexed the Chriſtians out of meaſure and puniſhed them with ſundrye torments after the maner

of Perſia, wherefore yͤ chriſtians which dwelled in Perſia were cõſtrayned to flie vnto yͤ Romains for refuge, they humbly craue of them that they will pitie theyr caſe, that they will not ſuffer them in ſuch ſorte lamentablye to be oppreſſed. *Atticus* the Biſhop entertained thoſe ſuters curteouſly: furthered their ſute as much as in him laye, and opened vnto the Emperour *Theodoſius* their caſe. The Romaines at the ſame time were offended with the Perſians for an other matter, the quarell was as followeth. The Perſians had borowed of the Romaines certaine ſearchers and diggers of gold mines, theſe men they would not only not deliuer backe againe but ſpoyled alſo the Romaine marchaunts of theyr wares and marchandiſe, the refuge of the chriſtians augmented the vnkindnes and increaſed the diſpleaſure. For immediatly after theyr flight the kinge of Perſia ſent Embaſſadours requiring them backe againe as fugitiue perſons. The Romaines becauſe they ranne vnto them for ſuccour would not reſtore them: nay they purpoſed not onely to aide thẽ which were ſimple ſuters but alſo with all might poſſible generally to maintayne the quarell in the behalfe of chriſtian religion. Wherefore they choſe rather to wage battaill with the Perſians then ſuffer the chriſtians ſo miſerably to periſh. To be ſhorte the league was broken & open warres proclaimed, but in mine opiniõ it ſhall not be amiſſe briefly to runne ouer ſome things thereof. The Emperour of Rome firſt of all ſent an hoſt of armed ſouldiers a parte, one from the other againſt the Perſiãs, whereof *Ardaburius* was generall captaine: he paſſinge through Armenia entred with force into the Perſian dominions & deſtroyed the prouince called Azazena. *Narſæus* the king of Perſias captaine went forth to meete him with great power of Perſian ſouldiers: they ioyned together: yͤ field was fought: *Narſeus* was foyled and fled away to ſaue his life. After wardes when he ſawe his tyme he determined to enter vnlooked for into the Romayne dominions throughe Meſopotamia where there was no power to reſiſte them and purpoſed ſo to reuenge him of the Romaynes. But the Romayne captaine was quickely made priuey vnto the pollicie and fetche of *Narſæus*, for he ſacked and rifled Azazena with all ſpeede and got him in poſt haſt to Meſopotamia. Wherefore though *Narſæus* had gathered a wõderfull great power together, yet could he not inuade the Romayne contreyes. When he came to Niſibis a citie of Perſia, yet ſituated iuſte in the middeſt betwene the Romayne and Perſian dominions, he ſent vnto *Ardaburius* that he would gladly come to parle with him, toutchinge the time and place, when and where the battaill ſhoulde be foughte. *Ardaburius* anſwered the legats in this ſorte: tell *Narſæus* from me that the Emperours of Rome vſe not to wage battaill at *Narſæus* his pleaſure. Wherefore the Emperour of Rome vnderſtanding that the kinge of Perſia had gathered a greate army together for to wage battaill with him, put his wholl truſt & confidence in God: he ſent of the contrary a great hoſt againſt him. And hereby it will euidently appeare vnto the wholl worlde that the Emperour enioyed immediatly a ſinguler benefitte for caſting his care & affiance vpon God. For when as yͤ citizens of Conſtantinople were very ſad & heuy, miſtruſting the doubtful end of the variable chaunces incident to warrs, a company of Angells appeared vnto certen in Bithynia, whoſe neceſſary affayres conſtrained to trauell into Conſtantinople & willed them to ſalute the citizens of Conſtantinople & bid them be of good cheare: exhorting them to pray & to put theyr truſt in God: that the Romaines ſhould foyle the enemy & become conquerours and that God had ſent them as gouernours and ſoueraigne captaines of the warres. this being heard not only the citie was recreated, but alſo yͤ ſouldiers harts were lighted & the more encouraged to fight. Whẽ the campe was remoued & yͤ warres trãſlated out of Armenia into Meſopotamia, the Romaines got the Perſian ſouldiers into the citie of Niſibis and there beſieged them: they ſet to the walls wodden turrets reſembling ladders rolled vpon wheeles and winded vp: they ſlewe many of them whiche fought on the walls, defended theyr citie & withſtood their ſkaling. *Bararanes* king of Perſia vnderſtãding that his contrey Azazena was deſtroyed and that his ſouldiers were ſhutte vp of the Romaynes and beſieged within the citie Niſibis, wente him ſelfe with all his power agaynſte the Romaynes. But becauſe he feared greatly the force of the Romayne ſouldiers, he craued ayd of the Saracens, whoſe gouernour then was *Almundarus* a man of valiaunte courage and noble proweſſe, whiche broughte with him an infinite multitude of Saracens and encouraged the kinge of Perſia and promiſed moreouer that in a ſhorte while after he woulde not onely conquere the Romaines, but alſo take Antioch and Syria & deliuer it into his hands. But his promiſe was not performed, it preuayled not accordinge vnto his deſire, for God vpon a ſodaine ſo terrified & aſtonied the Saracens that they imagined the Romaine ſouldiers were vnawares come vpõ them: & whileſt that they beſturred thẽ ſelues for feare & knewe not where to flie they caſt thẽſelues headelonge as they were all in armour into the riuer

Euphrates

Euphrates, where the number of one hundred thouſand was drowned, ſuch a miſfortune befell vnto the Saracens. The Romaines which layde ſiege to Niſibis, hearing that the king of Perſia was comming againſt them with a great number of Olyphants, were wonderfully afrayde, gathered together all the engines they had prepared for ſiege, and burned them, afterwards returned backe to their cōtrey. But what battailes were afterwards fought: how *Areobindus* an other captaine of the Romaines, ſlew a mightie Perſian dealing with him hand to hād: how *Ardaburius* diſpatched through wiles and ſtratagemes ſeuen of the nobilitie of Perſia, and how that *Vitianus* a third captaine of the Romaines, foyled the remnant of the Saracens power: I thinke it my duty to ouerſkip them with ſilence, leſt I ſeeme to make too long a digreſſion from the purpoſe.

Cap. xix.

Of Palladius the poſte, and his ſwiftneſſe.

The aforeſayde newes were quickly brought vnto the Emperour *Theodoſius*, but howe he coulde ſo ſoone vnderſtande of matters done in contreyes ſo farre diſtant, I am now about to declare. He had a man whoſe name was *Palladius*, one that had rare gyftes bothe outwardly in bodie, and inwardly in minde. He was able in three dayes to ryde in ſuch poſte, as was to be wondered, vnto the furtheſt places and boundes of the Romaine and Perſian dominions, and backe agayne in ſo many dayes to Conſtantinople. Moreouer he went with maruelous greate ſpeede throughout the worlde whyther ſo euer the Emperour had ſent him, ſo that a wiſe man ſayde once of him: This fellowe with his celeritie maketh the Empire of Rome, which is very wyde, to be narrowe and ſtrayght. When the king of Perſia heard the ſame of him, he coulde not chuſe but wonder. So farre of *Palladius*.

Cap. xx.

Howe the Perſians were agayne vtterly foyled by the Romaines.

The Emperour of Rome abydinge at Conſtantinople, and vnderſtanding for trueth of the victory that was geuen him, behaued him ſelfe ſo graciouſly, that he deſired greatly the enioyinge of peace and quietneſſe, for all that his ſouldiers had ſuche proſperous ſucceſſe in all their aduentures: Wherefore he ſent *Helion*, one that was in greate creditte with him, in embaſſie vnto the kinge of Perſia for to conclude a league betweene them. *Helion* comminge to Meſopotamia, and the place where the Romaines had trenched them ſelues, ſent *Maximinus* a valiaunt man, and felowe captayne with *Ardaburius*, as Embaſſadour to entreate for peace. As ſoone as he had preſented him ſelfe before the kinge of Perſia, he ſayde that he came not from the Emperour, but from his captaines, to ſee whether it woulde pleaſe him to make truce: that the Emperour was ignorant of all the circumſtance and euents of that battaile, and if peraduenture it were told him, he would make but ſmall accompt of it. The king as he purpoſed with him ſelfe to receaue this embaſſie with moſt willinge minde (for his army was almoſt famiſhed to death) the order of the ſouldiers whome they call Immortall (the number mounted to tenne thouſand of moſt ſtronge and valiaunt men) came and perſwaded the kinge that he ſhould not confirme any league, before that they firſte of all had aſſaulted and ſodainly ſett vpon the Romaines, who nowe as they thought, were vnprouided. The Kinge yeelded vnto their aduiſe and councell: deliuered the Embaſſadour in the meane while to be kept in holde: and ſent thoſe Immortall ſouldiers for to aſſault the Romaines. They went on their voyage, and deuided their cōpany into two armies, purpoſing to beſet and compaſſe ſome part of the Romaine hoſt. The Romaines when as they might ſee but one onely army of the Perſians, ſet vpon them: for the other had not as yet appeared, but ſodainly ruſhed in vpon ỳ Romaines. But as they ſkirmiſhed together, a Romaine captayne ỳ was ſent by *Procopius* for the purpoſe, looking downe (as God would) from the top of a hill, beheld his felow ſouldiers in great peril, went behinde the Perſians and kept them in: ſo ỳ they which a litle before beſett the Romaines, were now beſette them ſelues. Wherefore the Romaines when as in ſhorte ſpace they had foyled theſe formen, they turned them ſelues backe towards them which ruſhed in vpon them through wyles, and in like ſort diſpatched them euery one. Thus it came to paſſe that they which called them ſelues immortall, proued them ſelues mortall: and thus Chriſt reuenged him of the Perſians, becauſe that they had executed many godly men and holy ſaints which ſerued him deuoutly. The king of Perſia vnderſtanding of this ſlaughter and ouerthrow, fained he knewe of nothing: accepted of the embaſſie and reaſoned thus with the embaſſadour: It is not for the Ro-

maines ſake that I now aſſent vnto peace, but only to gratifie & pleaſure thee whome I haue tried by experience to be for pollicie and wiſdome of the chiefeſt among the Romaines. To conclude by this meanes the warres which the Romaines held with the Perſians in the quarell and defence of the perſecuted Chriſtians, were ended in the thirteenth Conſulſhip of *Honorius*, and the tenth of *Theodoſius*, the fourth yeare of the three hundreth Olympiad: and alſo the fiery flame of perſecutiõ kindled there againſt the Chriſtians, was wholly quenched.

Cap. xxi.

Of the pitie and compaſſion which Acacius biſhop of Amida had on the captiues of Perſia.

A*Cacius* biſhop of Amida, was renowmed and much ſpoken of for a notable worke of mercie which he wrought in thoſe dayes. When the Romaine ſouldiers purpoſed in no wiſe to reſtore againe vnto ẏ king of Perſia ſuch captiues as they had takẽ at ẏ winning of Azazena, (there were of them about a ſeuen thouſande, to the great griefe of the kinge of Perſia) all which were almoſt ſtarued for foode: *Acacius* lamented their ſtate and condition, called his clergy together, and ſayd thus vnto them: Our God hath no neede either of pottingers or of cups, for he neither eateth neither drinketh, theſe be not his neceſſaries. wherfore ſeeing the church hath many precious Iewels both of gold & of ſiluer, beſtowed of the free wil & liberalitie of the faithful, it is requiſite that the captiue ſouldiers should be therwith redeemed & deliuered out of priſon & bondage, & that they alſo periſhing with famine, ſhould with ſome part therof be refreshed & relieued. When he had vſed theſe & other ſuch like reaſons, he cõmaunded that the treaſure ſhould be caſt & trãſlated, he made money therof, & ſent the wholl price partly for to redeeme the captiues out of priſon, and partly for to relieue thẽ, that they periſhed not wt famine. Laſt of all he gaue thẽ their coſtage, to wete neceſſary prouiſion for their voyage, and ſent them back to their king. This notable act of ẏ renowmed *Acacius* brought the king of Perſia into great admiration, that the Romaines endeuoured to winne their aduerſaries both wt warrs and wt well doing. The report goeth moreouer ẏ the king of Perſia deſired greatly ẏ ſight of *Acacius*, & coueted ẏ preſence of his perſõ: & that the Emperour *Theodoſius* cõmaũded *Acacius* ẏ biſhop to gratifie the king therin. When ẏ ſo famous a victory was geuẽ from aboue, many notable writers layd penne to paper, & publiſhed vnto ẏ world ẏ praiſes & vertues of ẏ Emperour, extolling his name vnto ẏ ſkies. The Empreſſe alſo being ẏ doughter of *Leontius* the Athenian ſophiſt, inſtructed of her father, & trained vp in all
Endocia the Empreſſe was learned. kind of good literature, ſet forth a poëme of the ſame argument in heroicall verſe. Whẽ the Emperour tooke her to his wife, *Atticus* the biſhop which chriſtened her, in ſteede of *Athenais* called her *Eudocia* at the time of baptiſme.

Cap. xxii.

A diſcourſe in commendation of the vertues of Theodoſius the yonger.

ALthough many writers as I ſayd before, publiſhed abroade the praiſes of the Emperour, of which number ſome endeuoured by ẏ meanes to crepe into his fauour, ſome other deſired thereby to blaſe abrode in the world the fame of their ſkill and knowledge, leſt the doctrine which they had gottẽ wt lõg ſtudy ſhould be trodẽ in the duſt of obliuiõ: I of mine owne part which deſire not the acquaintãce & familiaritie of the emperour, neither couet arrogãtly to geue ẏ world a taſt of my doctrine, haue determined wt my ſelfe ſimply without the glorious & painted ſhewe of Rhetoricke to publiſhe abrode the vertues of the Emperour. For if that I ſhould paſſe them ouer with ſilence, being as they are both noble & frutefull, containing many examples for the amendement of life, I ſhoulde in my opinion iniurie not a litle the poſteritie in time to come. Firſte of all
Diſcretion. though he was borne & brought vp in ẏ very pallace of the emperour, yet was he nothing geuẽ for
Sobrietie. all ẏ trade of life vnto light & idle behauiour: but ſo wiſe & diſcrete, ẏ he ſeemed vnto ſuch as had cõ-
Hardineſſe. ferẽce wt him, to be a mã of great experiẽce. Againe he was a mã of ſuch hardines & ſufferãce, both inwardly in minde and outwardly in body, that he could endure with great pacience the pinching
Faſting. colde of winter, and the parching heate of ſommer. He was wont often to faſt, but ſpecially on the
Deuotion. wenſdayes & fridayes, this did he to the end he might liuely expreſſe the Chriſtian trade of liuing.
Singing of Pſalmes. His pallace & court ſeemed no other then a religious houſe. For at the dauning of the day his maner was to ſinge hymnes and pſalmes interchaungeably together with his ſiſters. He was able to
Memorie. Knowledge. repeate holy ſcriptures out of the booke, he reaſoned of thẽ wt the biſhops, as if he had bene a prieſt
Studie. of great continewance, he was more earneſt & far more diligent in gathering together the bookes

of

of holy ſcripture, & the workes of the auncient fathers, then we reade of old of *Ptolomæus Philadelphus*. Furthermore he excelled all men in pacience, curteſie & clemencie. The Emperour *Iulian* for all he profeſſed the ſtudy of philoſophie, yet coulde he not put vp the hatred of ſuch as reuiled him at Antioch, but puniſhed extremely one of them whoſe name was *Theodorus*: as for *Theodoſius*, he layd aſide the ſubtilities & quircks of *Ariſtotle*, & practiſed dayly in life the profeſſion and ſtudy of true philoſophie. He learned to bridle anger: to take griefe and ſorow paciently: to reuenge him of none that did him iniurie, nay there is not the man that euer ſaw him angry. When that one of his familiars had demaunded of him, why he neuer executed any ÿ had done him iniurie, his anſwere was: I would to God it laye in me to reuiue them that be dead. Unto an other that demaunded of him the like, he ſayd: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man be he neuer ſo ſory for him, that can reſtore him to life againe, ſaue God alone. He was alwaies of ÿ mind, that if any cōmitted treaſon, he would not ſuffer him to go as farre as the gates of the citie towardes the place of execution, but of his clemencie he called him backe againe. The ſame man againe, when he publiſhed ſpectacles on a certaine time at Conſtantinople, ŵ the bickering and fighting of beaſts in cōpaſſe of the theatre, and the people ſhouted vnto him requiring that one of the ſtrōgeſt men ſhould be turned vnto the ſauadge beaſt which rainged about, his anſwere was in this ſort: Doe not you know that we can not away with cruell ſpectacles? When the people hearde this, they learned thenceforth to refraine from cruell ſhowes. Moreouer he was ſo religious, that he honored all the prieſts of God, but ſpecially ſuch as he knew did excell in godlineſſe. The report goeth, that he made ſearche for the ſackcloth which the biſhop of Chebrū wore that died at Conſtantinople, and being found, they ſay he wore it how homely ſoeuer it was, thinking verely to gett vnto him ſelfe thereby ſome of the deade mans holineſſe. As he ſolemnized on a certaine tempeſtuous and ſtormie tyme of the yeare, (the people requiringe the ſame) the vſuall and wonted ſpectacles and ſhowes in the place called Circus, enuironed with a wall and galeries round about, when the rowme was full of people, and the tempeſt waxed ſore, there fell vpon them ſodainly a great cloude of ſnow, then the Emperour reuealed vnto the worlde what affection and zeale he bare towards God: he willed the bedells in his name to ſay thus vnto the people: It is far better for vs to lay aſide theſe ſhowes and paſtime, and with one voyce to fall a praying vnto God that he will deliuer vs out of this preſent ſtorme. The wordes were no ſooner ſpokē, but all ioyntly fell downe to the ground, and poured out earneſt & zealous praiers vnto God, ſo ÿ the whole citie was become like one church. The Emperour him ſelfe in the middeſt of the aſſembly, arrayed in cōmon & vſuall attire, began the hymnes, neither failed he of his purpoſe. For the wether became faire, againe the great derth and ſcarſitie was turned by the goodnes of God into plenty and abūdance of all things. If warres at any time were proclaimed, he followed the example of *Dauid*, he made God his refuge, perſwading him ſelf for certaine that God ruled and gouerned all battails: and by the meanes of prayer, he obtayned euer a proſperous ſucceſſe.

Patience. Curteſie. Clemencie. Good life. Mercie. Humanitie. Religion. Zeale and feare of God. Humilitie. Proſperitie & good ſucceſſe for well doing.

Cap. xxiii.

Of Iohn, who after the deſeaſe of the Emperour Honorius playd the tyrant at Rome, & how God deliuered him through the prayers of Theodoſius into the hands of the Romaine ſouldiers.

Occaſion is preſently miniſtred to diſcourſe howe *Theodoſius* being ayded frō aboue, foyled the rebell and tyrant *Iohn*, immediatly after the Perſian battaile & the deceaſe of *Honorius*, in ÿ cōſulſhip of *Aſclepiodotus* & *Marianus*, ÿ 15. of Auguſt. In mine opiniō ÿ acts of thoſe dayes are worthy ÿ writig, & ſuch they are as of right ſhould be recorded to ÿ knowledge of the poſterity in time to come. For the like thigs which hapned vnto the Hebrewes vnder *Moſes* as they paſſed through the red ſea, now befell vnto the emperours captaines being ſēt againſt ÿ tyrāt, the which I mind briefly to rūne ouer, leauig ÿ large diſcourſe becauſe it requireth a ſeuerall volume vnto others. Although *Theodoſius* knew that *Honorius* ÿ Emperour had departed this life, yet cōcealed he his death frō others, ſo ÿ an other deuiſe which hereafter ſhalbe ſpokē of, beguiled many therin. He ſent priuely a ſouldier vnto Salonæ a city of Dalmatia, to geue warnig ÿ if any noueltye were attēpted in ÿ weſt parts of the world, there ſhould be ſuch preparatiō as might quickly ſuppreſſe ÿ authors therof. Whē he had brought ÿ about, he opened vnto all men ÿ death of his vncle. In ÿ meane while *Iohānes* one of ÿ Emperours chiefe ſecretaries, being not of ſetled diſpoſition to beare ÿ ſaile & bāner of proſperity, chalēged the empire, & ſēt embaſſadours vnto ÿ emperour *Theodoſius*, requiring him to proclaime him emperour. *Theodoſius* tooke his legats, layd thē in hold, &

ſẽt vnto *Iohn Ardaburius* ẏ captaine, who of late had behaued him ſelf valiãtly in ẏ battaile agaĩſt the Perſians, he cõming to Salonæ, ſailed into Aquileia, whence (as it is thought) he tooke a wrõg courſe. the chaunce was as followeth. Being in the ſurging waues of ẏ maine ſeae, ẏ winde blewe againſt him, & brought him ere he was ware into ẏ tyrãts clawes. The tyrant laying hand on him was now in good hope ẏ *Theodoſius* would be brought of neceſſitie (if he tendered ẏ life of his captaine *Ardaburius*) to create & proclaime him Emperour. whẽ theſe thĩgs came to light, both *Theodoſius* him ſelfe & his army alſo, which marched forwardes againſt ẏ rebell, were wonderfull ſory leſt *Ardaburius* ſhould take any harme at ẏ tyrãts hãds. *Aſpar* alſo ẏ ſõne of *Ardaburius* ſeing both his father taken captiue, & alſo hearing for certainty ẏ an infinite power of Barbariãs wẽt to ayde the rebell, knewe not what to doe, he was at his wittes ende. To be ſhort ẏ prayers of ẏ godly Emperour thẽ alſo proued thẽ ſelues againe to be very effectuall. for an Angell of God in ẏ forme of a ſhepherd guided *Aſpar* on his iourney, & led his army by a lake adioyning vnto Rauẽna (for there it was that the tyrant kept captaine *Ardaburius* in hold) which way as fame goeth, there was neuer man ẏ found paſſage. But God opened a way vnto *Aſpar* where as it is thought others coulde not goe. He led then his armie through the lake, which then as it fell out was dryed vp by the handy worke of God: he ruſhed in at the gates of the citie which lay wide open, & diſpatched the tyrãt. At what time the moſt godly Emperour vnderſtanding of the tyrãts death, as he celebrated thoſe ſhowes and ſpectacles in Circus, made manifeſt his ſingular zeale & pietie godwards, for thus he ſpake vnto the people. Let vs geue ouer this vaine paſtime and pleaſure: let vs rather repaire vnto the church and ſerue God deuoutly, pouring vnto God zealous prayers, & yelding vnto him harty thankes, who with his owne hande hath bereaued the tyrant of his life. He had no ſooner made an end of ſpeaking, but they gaue ouer their ſpectacles and ſhowes: they ſet all at nought: they paſſed throughout the theater ſounding out thanksgeuing with one voyce together with the Emperour: they went ſtraight to the church, and ſpent there the whole day, ſo that all the citie ſeemed to be as one church.

Cap. xxiiii.

Howe Theodoſius the Emperour after the execution of Iohn the tyrant, proclaimed Valentinianus (the ſonne of Conſtantius and Placidia the Aunt of Theodoſius) Emperour at Rome.

When the tyrant was diſpatched out of the waye, *Theodoſius* began to conſider with him ſelfe whome he ſhould proclaime Emperour of the weſt parts of the worlde. He had to his kinſeman one *Valentinianus* a very yong gentleman, begotten on *Placidia* his aunt, for ſhe was the doughter of *Theodoſius Magnus* the Emperour, and ſiſter to *Arcadius* and *Honorius* the Emperoures. *Conſtantius* that was made Emperour by *Honorius*, and gouerned the empire with him a very ſhorte ſpace (for he dyed immediatly) was the father of *Valentinianus*. *Theodoſius* made this his coſin *Cæſar*, ſent him into the weſt, and put his mother *Placidia* in truſte with the emperiall affaires. Afterwards whẽ he determined to go him ſelfe into Italie for to proclaime his Coſin Emperour, and in his owne perſon to counſell the Italians that they ſhoulde not lightly geue eare vnto tyrants and rebelles, he came as farre as Theſſalonica, and there he was hindred with ſicknes, ſo that he could goe no further. Therefore he ſent the emperiall ſcepter vnto his Coſin by *Helion* the Senatour, and returned him ſelfe backe againe to Conſtantinople. But of theſe things thus much ſhall ſuffice.

Cap. xxv.

Of Atticus biſhop of Conſtantinople, & how he gouerned the churches. Alſo howe he cauſed that the name of Iohn Chryſoſtome ſhould be canonized among the ſaincts of that church.

Atticus the biſhop was a great furtherer of the eccleſiaſticall affaires, for he gouerned with great wiſdome, and exhorted the people diligently with heauenly doctrine to vertuous and godly liuinge. When he ſawe the church deuided, and that the *Iohannits* vſed their priuate meetings and conuenticles, he commaunded that the memoriall of *Iohn* ſhoulde be ſolemnized at ſeruice time as the maner is of other Biſhops that are deceaſed. for by that meanes he hoped verily it woulde come to paſſe that many of them woulde returne vnto the Church. He was ſo bountifull and liberall that he prouided not onely for the pouerty of his owne Church, but alſo ſent money vnto the next Churches for to ſupply the want of the needy. for he ſent vnto *Calliopius* miniſter of the Church of Nice three hundreth peeces of golde and withall letters contayning this forme.

Atticus

Atticus vnto *Calliopius* ſendeth greeting in the Lord. I am geuen to vnderſtand that there is an infinite number in your city ready to perish with famine & ſtand in neede of the almes & charity of godly & weldiſpoſed perſons. VVhere I write an infinite number, I meane a great multitude, the certayne nũber wherof I do not readily knowe. Therefore ſeeing I receaued money of him which beſtoweth aboundance and plenty of ritches vpon them which vſe it a right: ſeeinge alſo dayly experience teacheth vs that ſome do want to the end that ſuch as be welthy & miniſter not vnto them, may throughly be tryed: my will is (welbeloued brother) that thou receaue from me theſe three hundreth peeces of golde, and diſtribute them at thy diſcretion among the poore people of thy parish, ſee that thou deale the ſame not among ſuch as reſpect only the belly, & make a liuing or trade throughout their life time of begging, but among ſuch as are ashamed to begge. Neither vvoulde I haue thee herein to reſpecte any opinion or ſect vvhatſoeuer, neither to preiudice them which practiſe in doctrine a contrary faith vnto vs, but onely to haue conſideration of this, that thou relieue them which hunger & thurſt & haue not vvherevvithall to helpe them ſelues. Thus was he carefull of the pouerty of ſuch as dwelled from him in farre & forayne contreyes. Againe when he vnderſtood yͭ ſuch as ſeuered them ſelues from the Nouatians about yͤ keeping of Eaſter, had tranſlated the corps of *Sabbatius* out of the Iſle Rhodos (for there he died in exile) buried it ſolemnly and praied vpon his tumbe: he ſent certaine thither in the night time, charging them to remoue the corps of *Sabbatius* & bury it in an other ſepulchre. ſuch as vſed to frequent the place when they ſaw the graue digged vp, ceaſſed thenceforth to honour the tumbe of *Sabbatius*. The ſame *Atticus* did paſſe in aſſigning of proper names to things. for the rode in yͤ boſome of Pontus Euxinus which of old was called poyſon, he called Medicen, leſt he ſhould there raiſe an aſſembly & appoynt thereunto a place called after a foule name. Moreouer he tearmed a peece of the ſuburbes of Conſtantinople, Argyrople vpon ſuch an occaſion as followeth. Chryſople is a rode in yͤ head of the ſea Boſphorus. Many auncient writers make mention therof, namely *Strabo, Nicolaus Damaſcenus* & the famous writer *Xenophon*, who both in yͤ ſirt booke of *Cyrus* expedition & in the firſt of yͤ famous acts of yͤ Grecians remembreth the ſaid towne, yͭ *Alcibiades* walled it about & how there is a place therein aſſigned for yͤ paiment of tyth & tribute. for ſuch as looſe out of the maine ſea & ariue at yͤ place doe vſe there to pay tyth. Wherfore *Atticus* ſeeing the place ouer againſt him had ſo worthy a name, procured this rode thenceforth to be called Argyrople. As ſoone as he ſpake yͤ word, the name was immediatly chaunged. Againe when as ſome men ſaid vnto him yͭ the Nouatians ſhould not haue their conuenticles & aſſemblies wͭin the walls of the citie, what do ye not remember (ſaith he) what troubles & vexations they endured, when we were toſſed wͭ the grieuous ſtorme of perſecution in yͤ raigne of *Conſtantius* & *Valens*, & howe yͭ at ſundry other times they teſtified together wͭ vs the true faith which we maintaine? Moreouer for all they were of old deuided from the church, yet attempted they to eſtabliſh no noueltie as toutching yͤ fayth. Againe this *Atticus* being at Nice about the ordayning of a biſhop, & ſeing there *Aſclepiades* a Nouatian biſhop who was a very old man, he aſked of him how many yeares he had bene a Biſhop? when the other had anſwered fifty yeares: thou art truely a happy man (ſaith he) in yͭ God graunted thee to enioy ſo worthy a function, ſo long a time. he ſaid againe vnto *Aſclepiades*: verily I doe commende *Nouatus*, but I allowe not of the Nouatians. *Aſclepiades* maruelling what he ſhoulde meane in ſo ſaying, replyed: how ſo O biſhop? *Atticus* made anſwere: I do commend him (ſaith he) for refuſing to communicate wͭ ſuch as had ſacrificed to Idols, for I would haue done no leſſe my ſelfe. But I like not of the Nouatians, becauſe they exclude from the communion ſuch as of yͤ layty haue lightly offended. *Aſclepiades* replied againe vnto theſe things: beſides yͤ ſinne of ſacrificing vnto Idols there are (as holy Scriptures do witnes) many other ſinnes vnto death: for the which you depriue onely the clergie & we the layty of the communion, referring vnto God alone yͤ power of remitting their ſinne. The ſame *Atticus* had the foreknowledge of his death. for taking his leaue of Nice he ſayd vnto *Calliopius* the miniſter of that Church: make haſte to Conſtantinople before Autumne that thou mayſt againe ſee me aliue, for if thou linger & make delayes thou ſhalt ſee me no more in this world. In vttering theſe wordes he hitt the trueth on the head, for he departed this life the one and twentieth yeare of his conſecration, the tenth of October, in the eleuenth Conſulſhip of *Theodoſius*, and the firſt of *Valentinianus Cæſar*. *Theodoſius* the Emperour returning from Theſſalonica came ſhort to his funerall, for *Atticus* was buried the day before the comming of the Emperour into Conſtantinople. Shortly after, the creation of *Valentinianus* the yonger was proclaymed, to wit the three and twentieth day of the ſame moneth.

Atticus b. of Conſtantinople vnto Calliopius miniſter of Nice.

Atticus endeuored to bring the Nouatians from Idolatry.

Atticus conferreth wt Asclepiades Nouatian.

Cap. xxvi.

Of Siſinius the ſucceſſor of Atticus in the biſhoprick of Conſtantinople.

After the deceaſe of *Atticus* there was great contention in the Churche of Conſtantinople about the election of a Biſhop, for ſome woulde haue *Philip* a miniſter, ſome other *Proclus* who alſo was a miniſter preferred to the rowme: but all the people with uniforme conſent deſired *Siſinius*. He was likewiſe a prieſt, not of any of the Churches within the walls of Conſtantinople, but of Elæa a Church in the ſuburbes ouer againſt the citie, where all the people of Conſtantinople are wont to celebrate the feaſt of our Sauiours aſcention. All the laytye laboured by all meanes to haue him to their Biſhop, partly becauſe he was counted a very godly man, & partly alſo for that he endeuored to relieue the poore beyond the reach of his ſubſtance. To be ſhort the layty got the upper hande and *Siſinius* was conſecrated the eyght and twentieth of February in the twelfe Conſulſhip of *Theodoſius*, and the ſeconde of *Valentinianus Auguſtus* the yonger. *Philip* the miniſter ſeeing that *Siſinius* was preferred before him, ſtomacked the matter wonderfully and inueyed bitterly agaynſt his conſecration in the worke which he wrote and intitled the Chriſtian hiſtory. While he inueyeth againſt *Siſinius* that was conſecrated, agaynſt the Biſhops who were conſecrators, and eſpecially agaynſt the laytye who were electors, he wrote ſuch thinges as I am loth to report, for I can not chuſe but blame him greatly that euer he durſt be ſo bold to lay downe ſo raſh and unaduiſed reaſons, yet in my opinion it will not be amiſſe preſently to ſay ſomewhat of him.

Cap. xxvii.

Of Philip a Prieſt, bred and brought vp in Sida.

Philip of whome we ſpake before was borne at Sida a citie in Pamphilia, where alſo *Trophilus* the Sophiſt had his original, of whome *Philip* boaſted not a litle that he was his kinſman. This *Philip* being a Deacon and of great familiaritie with *Iohn*, the Biſhop was as it were driuen to beſtowe great labour and diligence in the ſtudy of good learning, ſo that he wrote many bookes of diuerſe ſortes. his ſtile was aſiaticall, proude, and lofty, and to the ende he might confute the workes of *Iulian* the Emperour, he compiled a volume and intitled it The Chriſtian hiſtorie, the which he deuided into ſix and thirty bookes, euery booke hath ſundry tomes, the number of all mounteth very nigh to a thouſande, the argument prefixed to euery one is in maner as bigge as the tome it ſelfe. this worke he entitled not the Eccleſiaſticall but the Chriſtian hiſtorie, where he patched together many matters for to let the worlde underſtand that he was ſeene in Philoſophy. Wherefore he alleadgeth very oft precepts and rules of Geometrie, Aſtronomie, Arithmetick & Muſick. Moreouer he deſcribeth Iſles, mountaines, trees, with other thinges of ſmal importance, ſo that it grewe to a huge volume full of bumbaſt and vayne oſtentation. In my ſimple iudgement it is a worke that is profitable neyther for the learned neyther the unlearned. For the learned will condemne the often repetition of the ſame wordes which is rife throughout the booke: the unlearned haue not the capacitie to comprehende the inſolent ſtile and affected ſentences of his arrogant minde. but let euery one iudge of his owne doings as he ſhall thinke good. I dare affirme that the order he followed in laying downe of the times is both confuſe & farre from good order. for when he had runne ouer the raygne of *Theodoſius*, back againe he getts him to diſcourſe of *Athanaſius* the Biſhops tymes. the which I note to be his uſuall maner. but of *Philip* ſo farre. Now to the hiſtory of *Siſinius* tyme.

Cap. xxviii.

Howe that Siſinius made Proclus Biſhop of Cyzicum, whome the Cyziceni woulde not receaue.

After the deceaſe of the Biſhop of Cyzicum, *Siſinius* appoynted *Proclus* to be their Biſhop. The citizens underſtanding of his comming preuented him and choſe *Dalmatius* a religious man to gouerne the biſhoprick. This they did neglecting the lawe & canon which commaundeth that no Biſhop be appoynted and ordayned without the conſent and autoritie of the Biſhop of Conſtantinople. They made no accompt of that canon becauſe it commaunded namely (as they thought) that the ſayd autoritie ſhoulde be geuen unto *Atticus* alone. Wherefore *Proclus* being not admitted to execute the function of a biſhop in the Church where he was ordayned, continewed at Conſtantinople, where he occupied him ſelfe in preaching, and purchaſed unto him

ſelfe

ſelfe thereby great fame and commendation, but of him I ſhal haue occaſion to ſpeake more hereafter. *Siſinius* had ſcarſe bene Biſhop two yeares when he died, it was in the Conſulſhip of *Hierius* and *Ardaburius*, the foure and twentieth of Decembre. He was a man highly commended for temperancie, for godly and vertuous life, and to be ſhorte for his liberalitie beſtowed vpon the poore. He was a man both gentle and familier, playne without fraude or guyle, and therefore he neuer moleſted any in his life. he was a great enemie to buſie bodyes and to quarellers, and therefore taken of many for a cowarde.

Cap. xxix.

After the deſeaſe of Siſinius Biſhop of Conſtantinople Neſtorius was ſent for to Antioch for to enioy the biſhoprick, who immediatly reuealed him ſelfe what kinde of man he was.

It ſeemed good vnto the Emperour after the deceaſe of *Siſinius* becauſe of diuers vaine glorious perſons to chuſe none of that Church to be biſhop (though many made ſute for *Philip*, and many againe for *Proclus*) but determined with him ſelfe to ſend for a ſtraunger out of Antioch. there was in thoſe dayes there a man whoſe name was *Neſtorius*, by birth he was a Germaine, a loude voice he had and an eloquent tongue, and therefore as it was thought a fitt man to preach vnto the people. They put their heades together, they ſent for *Neſtorius* and brought him from Antioch to Conſtantinople three moneths after: who though his temperance was highly commended of many, yet the wiſeſt ſort and ſageſt people perceaued well inough his other conditions when he firſt beganne to preach. for immediatly after his ſtalling in the biſhops ſea the tenth day of Aprill & the Conſulſhip of *Felix* and *Taurus*, he gaue forth in the hearing of all the people ſuch a ſaying as followeth, at the pronouncing of his oration before the Emperour: Reſtore thou vnto me O Emperour the earth weeded & purged of heretickes, and I will render heauen vnto thee: ayde thou me in foyling of the heretickes and I will aſiſt thee in the ouerthrowing of the Perſians. Although ſuch as deteſted the heretickes tooke theſe wordes in good part: yet ſuch as by his outward behauiour gathered the inward diſpoſition of his minde, could not chuſe but eſpie his hautie ſtomacke, his haſty & running braine, his fooliſh feeding on vaine glory, ſpecially ſeeing ỹ by and by he bolted out ſuch raſh & vnaduiſed ſayings. Nay we may ſay (as the common prouerbe goeth) that the citie had not drunke before he beganne to blowe the ſmoke and the burning flame of perſecution. for the fift day after he was choſen biſhop, when he determined with him ſelfe to ouerthrowe the church of the Arians where they had their ſeruice priuely and by ſtelth, he ſo troubled and diſquieted their mindes that when they ſaw their Church muſt needes downe, they put to their owne hands & fired it them ſelues, the which fire fell vpon the next houſes and burned them to aſhes, ſo that there was much adoe in the citie, and the Arians roſe vp to reuenge them of their enemies. But God the defender and conſeruer of the citie ſuffered not that peſtilent infection of rankor & malice to runne any further. from that time forth not onely the heretickes but ſuch as were of his owne faith and opinion called *Neſtorius* a firebrande. Neyther reſted he with this but deſtroyed as much as in him lay the whole citie while he went about to miſchiefe the heretickes. Againe he fell a moleſting of the Nouatians onely becauſe *Paulus* their biſhop was famous and much ſpoken of for his zeale and godlines. but the Emperour bridled and withſtoode his enterpriſe with ſharp admonitions & nipping wordes. I thinke it beſt to runne ouer with ſilence the vexations and iniuries he did vnto ſuch as celebrated the feaſte of Eaſter the foureteeneth daye of the moneth throughout Aſia, Lydia and Caria, and how many were caſt away in the ſedition which he rayſed at Miletum and Sardis. But as for the plague and puniſhment he ſuffered partly for the aforeſayd cauſes, and partly alſo for his malapert tongue, I will lay it downe in an other place.

πυρκαϊάν ἀπεκάλουν αὐτόν.

Cap. xxx.

Howe that in the raygne of Theodoſius the yonger the Burgonions receaued the fayth in Chriſt.

Nowe am I about to declare a worthy hiſtorie which happened at that time. there is a certaine barbarous nation inhabiting beyond the riuer Rheyne whome we commonly do call Burgonions. theſe people leade a life farre frō magiſtracy & gouernment of ỹ cōmō weale, for they are all carpenters and thereby get their liuinge. The people called Hunni breaking often

tymes into their regions, haue deſtroyed their contrey and diſpatched very many at ſundry tymes out of the way. Wherfore they determine wᵗ them ſelues not to fly for refuge and ſuccour vnto any mortall man or liuing creature, but to yeld themſelues wholly vnto ſome god or other. And when they called to mind ẏ the God of the Romaines neuer fayled ſuch as feared his name and put their affiance in him, ioyntly with one hart and minde they turned them ſelues to embrace the faythin Chriſt: they tooke their voyage into a certayne citie of Fraunce, and there they require of the Biſhop to baptize them in the Chriſtian faith. The Biſhop hauing enioyned them to faſt ſeuen daies, and inſtructed them in the principles of Chriſtian profeſſion, did baptize them the eyght day following and bid them farewell. They put on valiant courage and went on boldly to encounter with the tyrants, neither was their hope fruſtrate neither did it fayle them in the ende. For the Burgonians (when *Uptarus* King of the Hunni crommed him ſelfe with vittaills on a certayne night vntill he burſt in the midle) ſet vpon the Hunni nowe wanting a heade and captaine, fewe of them againſt many of the other, to witt three thouſande againſt tenne thouſande, they fought valiantly & gott the victory. From that time forth the ſayd nation was a zealous maintayner of the Chriſtian fayth. About that tyme *Barbas* the Arian Biſhop died, it was the thirtienth Conſulſhip of *Theodoſius*, the thirde of *Valentinianus*, and the foure and twentieth of Iune, in whoſe rowme *Sabbatius* ſucceeded. So farre of theſe thinges.

Cap. xxxi.

Howe Neſtorius vexed the Macedonians.

N*Eſtorius* inſomuch he practiſed many things preiudicial vnto the quiet ſtate of the church, procured vnto him ſelfe great hatred euen as the ende of his doings proued ſufficiently vnto vs. *Antonius* Biſhop of Germa a citie in Helleſpontus, feeding the humor and crueltie of *Neſtorius* in the rooting out of hereticks, beganne to vexe the Macedonians out of all meaſure, and for to cleare him ſelfe he fayned that the Patriarck to wete, the Biſhop of Conſtantinople had commaunded him the ſame. Wherfore the Macedonians although they ſuffered for a while griefs and vexations, yet ſeeing that *Antonie* kept no meane but exceeded in crueltie, they coulde no longer beare the weight of ſo intollerable a burthen of iniuries, but in the mad furye of their minde preferring the raſhe motion of reuengement before all right and reaſon, procured the death of *Antonie* to be done by ſuch men as they had ſent for to worke the feate. This haynous offence which the Macedonians committed was an occaſion to kindle and ſett on fire the crueltie of *Neſtorius*. for he perſwaded the Emperour to depriue them of their Churches. Wherefore the Macedonians were put by one church which lay without the olde walls of Conſtantinople: by an other at Cyzicum, beſides many others throughout Helleſpontus, ſo that many of them returned into the Church and embraced the faith of one ſubſtance.

Cap. xxxii.

Of Anaſtaſius the Prieſt who was the occaſion that Neſtorius fell into ſuch extreame impietie.

COmmonly we ſay that ſuch as are geuen to drunkenneſſe are neuer to ſeeke for the cupp, and buſie bodies neuer want woe: *Neſtorius* who endeuored with might and mayne to bereaue others of their Churches was by chaunce thruſt out of the Churche him ſelfe, the occaſion was as followeth. *Anaſtaſius* the prieſt who came with him thither from Antioch: kept him Anaſtaſius. alwayes companye: was highly eſteemed of him and his chiefe counſelour in all his affayres, taught on a certaine tyme in the Church that none ought to call *Marie*, the mother of God, becauſe that ſhe was but a woman and that God could not be borne of a woman. Theſe words of his diſquieted out of meaſure the mindes both of clergie and laytie. for they had learned of olde that Chriſt was true God and not to be ſeuered becauſe of the miſterie of his incarnation, as man alone 2.*Corinth*.5. from his diuinitie, and that according vnto the minde of the Apoſtle where he ſayth: Although we haue knowen Chriſt after the fleshe, yet novve doe vve knovve him ſo no more. Wherefore for this cauſe let vs ceaſſe to reaſon any longer of Chriſt, but let vs endeuer to attayne vnto his perfection. When as ſchiſme and contention was hereof riſen (as I ſayd before) in the Church, *Neſtorius* going about to confirme the opinion of *Anaſtaſius* (for he woulde in no wiſe haue him whome he made ſo much of to be rebuked as one that had vttered blaſphemies againſt Chriſt) diſcourſed very oft of that matter as he preached in the Churche: layde downe very contentiouſly certayne poſiti-

poſitions and condemned vtterly the clauſe that ſignified the bearing of god. And becauſe that diuers men to a diuers ende & purpoſe diſputed of this queſtion, the church was deuided & the members parted aſunder. for much like blind folded perſons & men brawling and fighting in the darke they were caried here and there, now they affirmed this, anone they ſayd that, and loke what they auouched a litle before, the ſame they denied immediatly after. Many thought that *Neſtorius* was of the opinion that Chriſt was but onely man and that he went about to reuiue and to rayſe vp a freſh the hereſie of *Paulus Samoſatenus* and of *Photinus*. there was ſo much adoe about this matter that the ſummoning of a generall councell ſeemed needefull for the deciding of the controuerſie & the appeaſing of the people. I of mine owne part by peruſing the works of *Neſtorius*, doe finde the man ignorant and altogether vnlearned, I ſpeake this from the hart and vnfainedly, for it is not of hatred I owe him that I fall a ripping of his crymes and infamie, neyther haue I determined by flattery and feeding of ſome mens humors to report leſſe of him then I founde true. *Neſtorius* in mine opinion followeth neither *Paulus Samoſatenus*, neither *Photinus*, neither thinketh he that our Lord *Ieſus Chriſt* is onely man: but onely auoideth this clauſe the mother or bearing of God as a fraying ghoſt. This befell vnto him for his palpable error and ignorance. for though of nature he had a ſmoth and an eloquent tongue and therefore was thought learned, yet to ſay the trueth he was altogether vnlearned. Moreouer he diſdained to peruſe the works of the auncient fathers. he ſo vaunted him ſelfe with his rolling tongue and eloquent ſpeach, that in maner he contemned the olde writers and preferred him ſelfe before them all. Againe he was ignorant of that which was written in the olde coppies of *S. Iohns* Catholick epiſtle: euery ſpirite which deuideth *Ieſus* is not of God. As many as went about to ſeuer the diuinitie from the humanitie of Chriſt, ſticked not to raſe and blot this ſentence out of the auncient coppyes. Wherefore the olde writers ſignified no leſſe then that certaine men had corrupted that epiſtle, to the ende they might deuide the humanitie of Chriſt from the diuinitie of God. his manhoode is ioyned with the godhead, neyther are they two but one, in which ſenſe the auncient writers were not affraid to call *Marie*, the mother of god, Euen ſo wrote *Euſebius Pamphilus* in his third booke of the life of *Conſtantine*. God among vs was borne on earth for our ſakes, & the place of his natiuitie is called of the Hebrewes after a proper name Bethleem. VVherefore *Helen* the moſt holy Empreſſe hath ſet forth the trauailing of the mother of God with goodly ornaments, & bedecked that hollowe rocke with ſundry notable monuments. *Origen* hath written no leſſe in the firſt tome of his commentaries vpon the epiſtle of *S. Paul* vnto the Romaines, where he diſcourſeth at large of this matter, and alleadgeth the cauſe why *Marie* was called the mother of God. Therefore *Neſtorius* ſeemeth neuer to haue read the works of the auncient fathers, and therefore he inueyed only (as I ſaid before) agaynſt this clauſe the mother of God. For he ſaith not that Chriſt is onely man as *Photinus* and *Paulus Samoſatenus* affirmed: neither taketh he away ye ſubſiſtencie of the ſonne of God but confeſſeth euery where that he hath his being and that he is in the trinitie: neither denieth he his eſſence as *Photinus* and *Samoſatenus* did (ſo did alſo the Manichees and Montaniſts) as it appeareth by the ſermons which he publiſhed vnto the world. But though I finde that *Neſtorius* was of that opinion, partly by his bookes which I haue peruſed, and partly by the report of his familier friendes, yet his fooliſh and fonde doctrine diſquieted not a litle the whole worlde.

The opinion of Neſtorius the heretick.

1. Ioh. 4.

Euſeb. lib. 3. de vit. Conſt.

Cap. XXXIII.

Of a haynous offence committed by certaine fugitiue ſeruants at the altare of the great Church, & of the former councell ſummoned at Epheſus for the hearing of Neſtorius opinion.

When theſe thinges were done in ſuch ſorte as I ſayd before, a certaine haynous offence was committed in the open church and face of the whole people. for ſome noble mans ſeruants, by birth Barbarians, when they had taſted of their Lord & maiſters extreame cruelty and coulde not paciently away with the rigor thereof, ranne for refuge vnto the Church, and got them vnto the altare with ſwordes hanging by their ſides. being requeſted to depart they woulde not in any wiſe but diſturbed and hindred deuine ſeruice. Moreouer for the ſpace of many dayes they held their naked ſwordes in their hands ready to diſpatch whoſoeuer came vnto them. Wherefore when they had killed one of the Prieſts and wounded an other, in the ende they ſlewe them ſelues: with the ſight hereof one of them that were preſent ſayde that the profanation of the Churche prognoſticated ſome calamitie to enſue, and repeated two Iambick verſes out of ſome olde Poete to iuſtifie his ſaying.

Men ſee full oft ſuch ſignes before and vvonders eke:
VVhen haynous crimes the holy Church to ſtayne doth ſeeke.

Neither was he in a wronge boxe that vttered theſe Iambicks, for it prognoſticated as it ſeemed vnto vs diuiſion to riſe among the people, and depriuation of him that was ringleader of the

*Cap. 34. in the Greeke. The councel of Epheſus. Anno Dom. 435.

whole miſchiefe.* Shortly after the emperour gaue forth his commaũdement that the biſhops out of all places ſhould meete at Epheſus, where they came together, whither alſo *Neſtorius* tooke his voyage immediatly after Eaſter holydayes together with a greate multitude of people, where he found the biſhops aſſembled. but *Cyrillus* biſhop of Alexandria came thither in a while after, it was about VVhitſontide. The fiſt day after Pentecoſt *Iuuenalis* Biſhop of Ieruſalem was come. But while *Iohn* biſhop of Antioch lingered by the way, the Biſhops which were already come thither called the matter into controuerſie. *Cyrillus* biſhop of Alexandria to the ende he might moleſt *Neſtorius* (for he thought very ill of him) vſed certaine preambles of diſputation. When many confir-

Neſtori⁹ denieth Chriſt to be God.

med that Chriſt was God, *Neſtorius* pleaded for him ſelf: I verily (ſayth he) will not call him god who grew to mans ſtate by two moneths and three moneths and ſo forth, therfore I waſh my handes from your blood, and from henceforth I will no more come into your company. Immediatly after he had ſpoken this he went aſide & ioyned him ſelfe with the Biſhops which held with his opinion. ſo that the biſhops then preſent were deuided into two parts. ſuch as of the councell held w̃ *Cyrillus*, called *Neſtorius* before them, he came not but anſwered that he would differr the hearing of his cauſe vntill the comming of *Iohn* biſhop of Antioch. Wherfore *Cyrillus* together with the other Biſhops of the councell after they had read ouer the Sermons of *Neſtorius* the which he had preached vnto the people and gathered out of them that in good earneſt he had vttered open blaſphemies againſt the ſonne of God, depoſed him of his biſhoprick. This being done the Biſhops which helde with *Neſtorius* aſſembled together ſeuerally by them ſelues and depoſed *Cyrillus* and *Memnon* Biſhop of Epheſus. Shortly after *Iohn* Biſhop of Antioch was come, who vnderſtanding of all circumſtances, blamed *Cyrillus* greatly, as the autor of all that ſturre, and becauſe that vpon a head, he had ſo ſoone depoſed *Neſtorius*. *Cyrillus* taking *Iuuenalis* on his ſide for to reuenge him of *Iohn*, depoſed him alſo. When the contention grewe to be very troubleſome, when alſo *Neſtorius* perceaued that the poyſoned infection of diſcorde was ſcattered farre and nighe amonge the common ſorte of people, he as it were recanting his folly called *Marie*, the mother of God, his wordes were theſe: Let *Marie* be called the mother of God, and I pray you conceaue no longer diſpleaſure. But no man thought that he ſpake this and repented from the hart, therefore as yet he dwelleth in Oaſis, both depoſed of his biſhoprick and baniſhed his contrey. Thus was the councell of Epheſus at that tyme broken vp, it was in the Conſulſhip of *Baſſus* and *Antiochus* the eyght and twentyeth of Iune. *Iohn* Biſhop of Antioch after his returne vnto his proper ſeae, called many Biſhops together and depoſed *Cyrillus* who nowe was gone to Alexandria. Shortly after for all that, they layde aſide all ſpyte, grudge and enmitie, they became friendes and reſtored eche to other their biſhoprickes againe. After the depoſition of *Neſtorius*, there roſe a greate ſchiſme in the Church of Conſtantinople, for the vayne and fooliſh doctrine of *Neſtorius* parted the people aſunder. All the Clergie with vniforme conſent accurſed him openly, for ſo we Chriſtians doe call the ſentence which we pronounce againſt the autor of blaſphemie, whereby we minde to make it ſo manifeſt vnto the worlde as if it were ingrauen in a table, and nayled to an open poſt.

Cap. 35. in the greeke.

Cap. xxxiiii.

How that after the depoſition of Neſtorius, Maximianus was choſen Biſhop of Conſtantinople.

Anno Dom. 435.

AT Conſtantinople there roſe an other ſchiſme about the election of a Biſhop. for ſome would haue *Philip* (of whome I ſpake a litle before) ſome other would haue *Proclus* choſen biſhop. *Proclus* verily had preuailed had not ſome of great autoritie bene his back friends: and ſignified playnly that the canon of the Church forbad any ſhould be nominated Biſhop of one city and tranſlated to an other. the which ſaying being alleadged was of ſuch force that the people were therewith appeaſed and ſatiſfied. Wherfore three moneths after the depoſition of *Neſtorius*, *Maximianus* was choſen Biſhop, a man he was which led a monaſticall life, by degree a Prieſt, one that of late had purchaſed vnto him ſelfe a good name and was thought to be a godly man, becauſe he had buylded vpon his owne coſtes and charges the ſepulchres and tumbes where

godly

godly men ſhoulde be interred. he was a man altogether vnlearned, who determined with him ſelf to leade a quiet life void of all care and moleſtation.

Cap. xxxv.

Cap. 36. in the Greeke.

Socrates proueth that it is not forbid but that there may be a tranſlation of Biſhops from one ſeae to an other.

INſomuch that ſome by reaſon of the Eccleſiaſticall Canon which they alleadged for them ſelues haue inhibited *Proclus* intitled Biſhop of Cyzicum from being placed in the Biſhops ſeae of Conſtantinople, I thought good preſently to ſay ſomewhat thereof. ſuch as tooke vpon them to iuſtifie that ſaying, in myne opinion did not reporte the trueth: but eyther of enuie againſt *Proclus* forged ſuch a decree or of wilfull ignorance conſidered not then of the canons and other conſtitutions oftentimes eſtabliſhed for the profitt and commoditie of the Church of God. for *Euſebius Pamphilus* in the ſixt booke of his Eccleſiaſticall hiſtory reporteth that one *Alexander* Biſhop of ſome citie in Cappadocia, taking his voyage towards Ieruſalem, was of the citizens of Ieruſalem cauſed to tary and ſtalled Biſhop in the rowme of *Narciſſus*, where he continewed vnto the ende of his life. It was an indifferent matter of olde time among the auncient fathers as oft as the Eccleſiaſticall affayres ſo conſtrayned to tranſlate biſhops from one ſeae vnto an other. If it be any thing auaileable to annect the canon decreed in this behalfe vnto this our preſent hiſtory, let vs ſee howe ſhameleſſe theſe men were who therefore thruſt *Proclus* beſides the biſhopricke of Conſtantinople, and how vntruely they reported of the canon, for it is read as followeth. If any Bishop be aſſigned to gouerne any Church whatſoeuer, & goeth not thither, the fault being not in him ſelfe but either that the people repelled him, or ſome other neceſſary cauſe doe ſtaye him: vnto him be it lawfull to enioy the honour & the prieſtly function, ſo that he be not troubleſome vnto the Church whereof he is appointed Bishop, but approue whatſoeuer the prouinciall councell shall determine of the matter called in controuerſie. Theſe be the wordes of the Canon. But that it may appeare more euidently that many Biſhops were tranſlated from one citye vnto an other vpon neceſſary and vrgent cauſes, I wil here lay downe the names of ſuch as were remoued. *Perigenes* being choſen biſhop of Patras in Achaia and refuſed by the citizens of that place, was by the commaundement of the Biſhop of Rome placed in the Metropolitane ſeae of Corinth to ſucceede the late deſeaſed, where he continewed all the reſt of his life. *Gregorie Nazianzene* was firſt biſhop of Saſimum a city in Cappadocia, next of Nazianzum, afterwards of Conſtantinople, laſt of all he went back againe to Nazianzum. *Meletius* was choſen Biſhop of Sebaſtia in Armenia, but afterwardes remoued to Antioch. *Doſitheus* Biſhop of Seleucia was by *Alexander* Biſhop of Antioch, tranſlated vnto Tarſus in Cilicia. *Berentius* Biſhop of Arcæ in Phænicia was brought thence into Tyrus. *Iohn* was ſent from Gordus a city of Lydia to gouerne the biſhoprick of Proconeſus. *Palladius* was tranſlated from Helenopolis to Aſpunis: *Alexander* from Helenopolis vnto Adrian: *Theophilus* from Apamea in Aſia to Eudoxopolis, which of old was called Salabria: *Polycarpus* from Sexantapriſtæ a city in Myſia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezupolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagamia in Phrygia, vnto Antioch in Piſidia: and *Siluanus* biſhop of Philippopolis in Thracia was tranſlated vnto Troas. but theſe many ſhall ſuffice in ſteede of many others who were tranſlated from their proper ſeaes vnto other biſhopricks.

A canon of the Church. — Perigenes. — Gregorie Nazianzene. — Meletius. — Doſitheus. — Berentius. — Iohn. — Palladius. — Alexander. — Theophilus. — Polycarpus. — Hierophilus. — Optimus. — Siluanus.

Cap. xxxvi.

Cap. 37. in the Greeke.

Of Siluanus who being Biſhop of Philippopolis was remoued to Troas.

NOwe I thinke it not amiſſe to write a fewe lynes of *Siluanus* whome we ſayd a litle before to haue bene tranſlated from the biſhoprick of Philippopolis in Thracia vnto Troas. This *Siluanus* firſt ſtudied Rhetorick in the ſchoole of Troilus the Sophiſt: who though he was an earneſt embracer of Chriſtian religion and exerciſed the monaſticall trade of liuing, yet wore he ſtill the philoſophicall habit. In proceſſe of tyme *Atticus* the Biſhop ſent for him and made him Biſhop of Philippopolis. who hauing continewed in Thracia the ſpace of three yeares when he coulde no longer away with the pinching colde of that contrey (for he had a thinne and a weake bodye) he requeſted *Atticus* to ſubſtitute an other Biſhop in his rowme, proteſtinge that he left Thracia for no other cauſe but onely to auoyde the extreame colde. *Siluanus* then hauing procured

an other biſhop to ſucceede him,remayned at Conſtantinople and exerciſed continewally the monaſticall trade and diſcipline.he was ſo farre from pride and hautines of ſtomack that often times in the thick aſſemblies and ſolemne meetings of the citizens he wore ſcandals and buſkins of twiſted haye. Shortly after the Biſhop of Troas departed this life, and immediatly the people Troes came to Conſtantinople for to ſeeke a Biſhop. *Atticus* muzing with him ſelfe whome he might prefere to the rowme, *Siluanus* by chaunce came by: as ſoone as *Atticus* eſpied him, he ceaſſed to bethinke him ſelfe and turned vnto *Siluanus* with theſe wordes: thou mayſt no longer excuſe thy ſelfe but of neceſſity thou muſt take vpon thee the gouernment of the Church,for in Troas there is no chilling colde, beholde God hath prouided for the infirmitie of thy body a delectable and pleaſant ſoyle,make no more adoe brother but in haſt get thee to Troas. To be ſhort *Siluanus* went thither.Here I thinke very well to lay downe the miracle which he wrought. A greate ſhip or hulke (for the bredth thereof called plate)being fraighted and laden with great pillours & newely made vpon the ſhore or rode of Troas,could not be drawen from the land to take ſea,no,for all the Pilote together with a greate multitude of men drewe her with cable ropes ſhe woulde not moue.When they had the ſpace of many dayes aſſaid what they could doe and nothing preuayled,they thought verily that ſome deuill helde the hulke from mouing. Wherefore they went vnto *Siluanus* the Biſhop and requeſt him to pray in that place, for ſo they hoped it woulde come to paſſe that the ſhip might be drawen into ẏͤ ſea.but he excuſed him ſelf very modeſtly,ſayd that he was a ſinner, & told them that he could not helpe them,that it was the office of a iuſt man.But ſeeing they were ſo importunate vpon him that they woulde not be anſwered, he came to the ſhore, there he prayed vnto God,tooke the rope by the ende and bad the reſt doe their endeuour.The ſhip being ſhaken with a litle violence was brought by a litle and a litle into the mayne ſeae. This miracle which *Siluanus* wrought allured many of that prouince to embrace with feruent zeale the chriſtian faith. *Siluanus* alſo expreſſed no leſſe in other acts and dealings of his the good motion of his godly mind.When he perceaued that the clergie reſpected nothing but gaine in deciding the controuerſies of their clients,he ſuffered thenceforth none of the clergie to be iudge, but tooke the ſupplicatiens and requeſts of ſuters: appoynted one of the laytie whome for certainty he knewe to be a iuſt and a godly man: gaue him the hearing of their cauſes and ſo ended quietly all contentions and quarells.for the aforeſayd cauſes *Siluanus* became renowmed and famous among all men. Thus farre of *Siluanus*, & though we may ſeeme herein to haue digreſſed, yet haue we remembred ſuch things as may tende to the profitt & commoditie of the reader.But now let vs returne where we left. When *Maximianus* was choſen Biſhop of Conſtantinople in the Conſulſhip of *Baſſus* and *Antiochus*, the church enioyed peace and quietnes.

Cap. XXXVII.

Of the Iewes in Crete how they were deceaued, and in the ende perceauing their folly, embraced the Chriſtian faith.

ABout that time many Ievves inhabiting Crete,receaued the Chriſtian faith being brought thereunto by ſuch a calamitie as followeth. A certayne Iewe being a ſubtill knaue fayned him ſelf to be *Moſes* and ſaid that he came downe from heauen for to leade the Ievves which inhabited that Iſle through the ſeae into the firme and mayne lande: that he was the ſame who of olde did ſafecondupte Iſrael through the redde ſeae. For the ſpace of one whole yeare he did nothinge elſe but wander from one cytye to the other throughout the Iſle, vſinge all meanes poſſible to perſwade the Ievves which dwelled there to creditt him, and exhorting them to leaue all their wealthe and ſubſtance behynde them. for he promyſed to brynge them through the ſeae drye footed into the lande of promiſe. When that he had bewytched them with ſuche vayne and deceatefull hope, they left their worke and trade of life: they ſett nought by their wealthe and ſubſtance: and they gaue lycence to him that lyſted for to poſſeſſe them. When the daye appoynted of the falſe Ievve for the voyage was come, he led them the waye, all the reſt beganne to followe after together with women and children. he brought them to a certayne mountayne whiche laye as it were an elbowe into the ſeae warde and thence he bad them caſte them ſelues into the ſeae.Wherefore ſuch as firſte came vnto the fall did ſo,wherof ſome were cruſhed tumbling downe the hyll, ſome other were drowned in the ſeae and dyed immediatly,it woulde haue coſt many more theyr liues had not the prouydence of God prouyded better for them. For as God

would there were nigh them many Chriſtians whereof ſome were fiſhermen, and ſome other marchants, they drewe vp ſome which were almoſt choked vp with water & ſaued their liues who being in this lamentable plight acknowledged their folly: they ſtayd others frō plunging thēſelues in the waues of the ſeae, laying before their eyes ẏ death of the Iewes which leade them the daūce. They perceaued then the guyle, they blamed them ſelues for being ſo credulous, they went about to kill the counterfait *Moſes*. But they could not catch him for he conueyed him ſelfe priuely from among thē. Whereupon diuerſe men did coniecture that it was a deuell, which endeuored by borowing the ſhape of man to deſtroy ẏ natiō, & vtterly to roote the Iewes from of the face of the earth. Wherefore ẏ calamity ſchooled the Iewes which inhabited Crete, made thē forſake Iudaiſme, and cleaue vnto the Chriſtian faith.

Cap. xxxviii.

Howe the Church of the Nouatians was ſet on fire.

Ca.39.in the Greeke.

Shortly after *Paulus* the Nouatian biſhop although aforetime counted a very godly man, yet then ſpecially it fel out ẏ men conceaued a farre better opinion of his piety thē euer they did before. At Conſtātinople there happned ſuch a fire ẏ like whereof was not remēbred before. For the greater parte of the citie was conſumed to aſſes, the famous graynard, the market houſe called Achilleus were quite burned. Laſt of all the fire crept into the Nouatian church which adioyned vnto the ſigne of the Storck. Wherefore *Paulus* as ſoone as he perceaued the churche to be in great daunger, fell proſtrate before the Altare, referred vnto God in his prayer the preſeruatiō of the church, neither ceaſſed he to inculcate as well the remembrance of the citie as of the church. God as it proued in the end gaue eare vnto his prayers. For all ẏ fire flaſhed into the church both by dore and by windowe, yet was there no harme done: nay though the buylding round about was on fire, though the church was inuironed ẇ burning flames by the power of God the church was preſerued and ouercame the furie & rage of the fire. It was not quenched the ſpace of two dayes & two nights, the citie burned all that while, In the end though many partes of the citie were vtterly come to nought, yet the church (as I ſayde before) eſcaped that lamentable ouerthrowe. And that which was more to be wondred at, no ſigne of the ſmoke, no ſcorching of the flame, no parching of the heat could be ſeene vpon the timber, beames, or walls. This came to paſſe the ſeauenteenth of Auguſt in the fourteenth Conſulſhip of *Theodoſius* and the firſt of *Maximus*. The Nouatians ſince that time doe yearely keepe holyday the ſeauenteeneth of Auguſt in remembrance ẏ their church was then miraculouſly preſerued from fire, at what time they render vnto God harty thankes: all men doe reuerence that church for the miracle, and not only the Chriſtians but alſo ẏ Ethniks doe honor it as an holy place. So farre of that.

Anno Dom. 437.

Cap. xxxix.

Howe that Proclus ſucceeded Maximianus in the Biſhoprick of Conſtantinople.

Cap.40.in the Greeke.

When *Maximianus* had peaceably gouerned the church the ſpace of two yeares and fiue moneths. He departed this life, in the Conſulſhip of *Areobindus* & *Aſparus*, the twelf of Aprill. It was the ember weeke next before Eaſter and on good fridaye. At what time *Theodoſius* the Emperour plaid a very wiſe part. For leſt that tumult & diſſention ſhould be raiſed againe in ẏ church, ẇout any further delay, while as yet ẏ corps of *Maximianus* was aboue groūd he procured the biſhops then preſent to ſtall *Proclus* in the Biſhops ſeae. To this end the letters of *Celeſtinus* biſhop of Rome were brought vnto *Cyrill* biſhop of Alexandria, vnto *Iohn* biſhop of Antioch & vnto *Ruffus* biſhop of Theſſalonica, certifieng them that there was no cauſe to the contrary but that one either alredy nominated biſhop of ſome certaine citie, or ſtalled in ſome proper ſea might be tranſlated vnto an other biſhopricke. As ſoone as *Proclus* then tooke poſſeſſion of the biſhoprick, he ſolemnized the funerall of *Maximianus* and interred his corps.

Cap. xl.

Of Proclus Biſhop of Conſtantinople and what kinde of man he was.

Nowe fit oportunity is offred to ſay ſomewhat of *Proclus*. This *Proclus* from his youth vp was a reader, he frequented the ſchooles and was a great ſtudent of Rhetoricke. When he came to mans eſtate he had great familiarity with *Atticus*, for he was his ſcribe. *Atticus*

ſeeing his forewardnes in learning & good behauiour in life made him Deacon. But whē he was thought worthy the degree of a prieſt, *Siſinius* (as I ſayd before) made him Biſhop of Cyzicum. But theſe things were done a good while before. At that time as I ſaye he was choſen Biſhoppe of Conſtantinople. A man he was of a maruelous good life, for being trained vp vnder *Atticus* he became an earneſt follower of his vertuous ſteps. As for paciēt ſufferāce he farr excelled *Atticus*. Euen as *Atticus* as time and place required could terrifie the heretickes: ſo he behaued him ſelf tractable towardes all men & perſwaded him ſelfe that it was farre eaſier for him by faire meanes to allure vnto the Churche then by force to compell them vnto the faythe. He determined to vexe no ſecte whatſoeuer: but reſerued and reſtored vnto the Churche that renowmed vertue of meekeneſſe required in Clergie men. Wherein he imitated the Emperoure *Theodoſius*. For euen as it pleaſed him not to execute the Emperiall ſworde agaynſte ſuche as committed haynous crimes and wrought treaſon: ſo *Proclus* made no accompt at all of ſuche as were of the contrary fayth and opinion.

Cap.42. in the grecke.

Cap. XLI.

Of the clemencie of Theodoſius the Yonger.

THeodoſius the Emperour did highely commende *Proclus* for the aforſayde vertues. For he counteruayled in pacience ẏ holy preeſts of God: he could not away wͭ perſecutors, yea to ſay the trueth he paſſed all the prieſtes of God in modeſty and meekenes of ſpirite, euen as it is wrytten of *Moſes* in the booke of Numbres: *Moſes* was the mildeſt man vpon earth, ſo may it nowe be ſayd of *Theodoſius* that he is the mildeſt man in the world, for which cauſe God ſubdued his enemies vnto him without ſlaughter & bloodſhed, euen as the victory he got of *Iohn* the tyrant and the ouerthrowe of the Barbarians did manifeſtly declare vnto the worlde. For God beſtowed ſuch benefittes vpon this moſt holy Emperour as he did of olde vpon the righteous and vertuous liuers. Neyther truely doe I wryte theſe thinges in the waye of flattery, but I will heareafter declare vnto the world more plainely that they are as true as I reporte them.

Numb. 12.

Cap. XLII.

VVhat calamity befell vnto the Barbarians which ayded the tyrante and rebell Iohn.

AFter the deceaſe of the tyrante, the Barbarians whome he had gathered together to wage battaill with the Romaynes purpoſed to ouer runne certaine dominions that were ſubiecte vnto the Empire of Rome. The Emperour hearing of this referred vnto the wiſedome of God after his wonted guiſe the wholl matter, he gaue him ſelfe altogether vnto prayer and in the end obtayned his deſire. It ſhall not be amiſſe preſentely to laye downe the miſerable endes of the Barbarians. Firſt of all theyr captayne *Rugas* was ſlaine with a thunderbolt. Next there enſued a plague which diſpatched the greater parte of his ſouldiers. Neither ſeemed this a ſufficiente puniſhment, but there came fire alſo from heauē & conſumed many of them that remained, the which thing did greatly aſtoniſh ẏ Barbariās, not ſo much becauſe they preſumed to take armour againſt ẏ fierſe & valiaunt Romaynes as when they ſaw ẏ Romaynes aſiſted by the mightie arme & inuincible power of God. At that time *Proclus* the Biſhop repeated ſome parcell of *Ezechiels* prophecy, expounded it in the Churche and applied it with ſinguler commendation to haue bene foreſhewed of God and then to haue taken place to the welth of ẏ Romayne Empire. The prophecy was as followeth: Thou ſonne of man prophecy againſt Gog the prince of *Rhos*, *Miſoch* & *Thobel*. I will viſite him with peſtilence and blood: I will cauſe ſtormy raine and haleſtones, fire and brimſtone to fall vpon him and all his hoſtes, yea & vpon all that great people that is with him. Thus will I be magnified, thus will I be ſanctified and knowen in the eyes of many nations and they ſhall knowe that I am the Lorde. For this ſermon, *Proclus* (as I ſayd before) was highely commended.

Rugas ſlaine with a thunderbolt.
Peſtilence.
Fire from heauen.

Ezech. 38.

Cap. XLIII.

Howe the Emperour Valentinianus the yonger maried Eudoxia the daughter of Theodoſius.

Theodoſius

THeodoſius the Emperour beſids ſundry other graces for his ſinguler modeſty and mildneſſe had this one benefitte which followeth beſtowed vpon him by the goodneſſe of God. He had a daughter on his wife *Eudocia*, whoſe name was *Eudoxia*. *Valentinianus* the yonger his coſin whome he had made Emperour of the Weſt partes of ỹ world requeſted he might haue her to his wife: *Theodoſius* the Emperour yelded vnto his requeſt. And when as they deliberated with them ſelues and thought vpon a place that was ſituated iumpe in the mideſt betwene Rome and Conſtantinople where the mariadge mighte be ſolemnized and agreed that it ſhoulde be at Theſſalonica: *Valentinianus* wrote vnto *Theodoſius* requeſtinge him not to trouble him ſelfe any thing at all therein, that he would come to Conſtantinople. Wherefore after he had ſet all things in order in the Weſt dominions he tooke his voyage towardes Conſtantinople for to be maried. When all the royall ſolemnitye was accompliſhed, in haſt he returned together with his wife towardes the Weſt. It was in the Conſulſhip of *Iſidorus* & *Sinator*. Thus had the affaires of *Theoſius* happy and proſperous ſucceſſes. Anno Dom. 440.

Cap. xliiii.

How Proclus Byſhop of Conſtantinople perſwaded the Emperour to tranſlate the Corps of Iohn Chryſoſtome out of exile and burie it in the Apoſtles Church.

SHortly after *Proclus* the biſhop reconciled vnto the Church ſuch as had deuided them ſelues becauſe of *Iohns* depoſition, and with his graue wiſedome, and pollicy he remoued out of their mindes the offence and diſpleaſure they had conceaued. But howe he brought that to paſſe I will now declare. When he had firſt perſwaded the Emperour, he cauſed the corps of *Iohn* buried at Comanum; to be tranſlated to Conſtantinople fiue and thirty yeares after his depoſition and ſolemnly with great pompe and reuerẽce to be interred in the Apoſtles Church. By this meanes ſuch as for the affection they bore vnto *Iohn*, raiſed priuate and ſeuerall conuenticles, were coupled vnto the congregatiõ of the faithfull. This was done in the ſixteenth Conſulſhip of *Theodoſius* the Emperour, the eight and twentieth of Ianuary. Yet I can not chuſe but maruell greatly, what the occaſion might be of ſo great a ſpite and hatred owed vnto *Origen* that was dead (for he was excõmunicated by *Theophilus* Biſhoppe of Alexandria two hundred yeares after his deceaſe) when as *Iohn* fiue and thirtye yeares after his departure was of *Proclus* receaued into the companye of the faythfull. But *Proclus* was a fayre conditioned man in reſpecte of *Theophilus*. Wiſe and diſcreete men doe perceaue well inough howe theſe thinges bothe haue fallen out in times paſt and nowe alſo dayly doe come to paſſe. Origen was excommunicated two hundred yeares after his death.

Cap. xlv.

The death of Paulus the Nouatian Byſhop and howe Marcianus was choſen to ſucceede him.

NOt long after they had interred the corps of *Iohn* in the Apoſtles church, *Paulus* the Nouatian departed this life, it was in the aforeſayd Conſulſhip ỹ one & twentieth of Iuly. His hearſe reconciled in maner vnto ỹ church all the varieng ſects & opinions. For all came together to his buriall & brought his corps to ỹ graue wͭ ſinginge of pſalmes. He was the man that was greatly beloued throughout his life time for his ſincere and vpright behauiour. And inſomuch he did a worthye acte a litle before his departure I thoughte good to penne it in this our preſente hiſtorie to the profitte of the ſtudious reader in time to come. That he vſed his wonted dyete of the Monaſticall diſcipline all the while he was ſicke, without any chaunge or alteration thereof, that he ceaſſed not to praye continewallye I haue determined to runne ouer with ſilence, leaſte while I linger aboute the recitall of theſe I maye ſeeme anye kinde of waye to deface the Acte of his bothe worthye (as I ſayde) of memorye and the profitte of the Reader. It was as followeth. *Paulus* beinge ready to departe out of this life called the Prieſtes within this iuriſdiction before him, and ſayde thus vnto them: prouide you a Biſhoppe while as yet there remayneth breath in my bodye leſt after my departure the Churches be ſette on tumultes and diſſention. When they had anſwered, that the election of a Biſhop was in no wiſe to be referred vnto them (for they ſayd, one of vs is of this minde, an other of that mind, and therefore it is vnpoſſible we ſhould agree vpõ

one man,but we would haue thee to name him whome thy pleaſure is we ſhoulde chuſe)after the hearing of their reaſon he replied:why then deliuer me this your promiſe in wryting,that you wil elect whome ſoeuer I ſhall nominate. When the bonde was made and ſubſcribed vnto with theyr hands,firſt he lifted him ſelfe a litle out of his bed, nexte he wrote ſecretelye within the bonde vnknowē vnto thē that were preſent the name of *Marcianus* who was a prieſt, and had bene trained vp vnder him in the Monaſticall diſcipline,but then as it fell out was not preſente. Laſte of all he ſealed it,he willed ẏ chiefe prieſts to doe the ſame,he deliuered it vnto *Marcus* the Nouatiā biſhop of Scythia who thēwas in the citie & ſayd vnto him as followeth If it pleaſe God that I may recouer and lengthen my dayes yet a while longer in this world, deliuer me this bond which I geue thee to keping,but if his pleaſure ſo be that I muſt needes depart and finiſh the race of this frail & tranſitory life,thou ſhalt finde his name written in this bonde whome I haue nominated to be my ſucceſſor in the biſhoprick. Theſe words were no ſooner vttered but he gaue vp the Ghoſt. Three days after his departure out of this life the bond was opened in the preſence of a great multitude, when they found that *Marcianus* was therein nominated,all with one conſent lifted theyr voices & ſayd he was a fit man for the function, and immediatly they ſent to ſeeke him out. When they had happely met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence,in ẏ end he was placed in *Paulus* rowme ẏ one and twentieth day of the aforeſaid moneth. But of theſe things thus much ſhall ſuffice.

Cap. xlvi.

Howe Theodoſius the Emperour ſent Eudocia his wife to Ieruſalem.

FRom that time forth *Theodoſius* the Emperour beganne to offer praiſes and thankesgeuing for the benefits he receaued of God and to extoll ẘ diuine laudes the name of Chriſt. Moreouer he ſente *Eudocia* the Empreſſe to Ieruſalem, for he promiſed ẏ ſhe ſhould performe this vowe if he might ſee his daughter maried. But ſhe both at her going and at her returne bewtified with ſundry ornaments not onely the churches of Ieruſalem, but alſo throughout all the cities of the Eaſte.

Cap. xlvii.

Of Thalaſſius Byſhop of Caſarea in Cappadocia.

PRoclus about that time in the ſeauenteenth Conſulſhip of *Theodoſius*, tooke in hand a maruelous enterpriſe ſuche a thinge as none of the biſhops of old haue at any time brought about. After the deſeaſe of *Filmus* biſhop of Cæſarea in Cappadocia, the Cæſareans came to Conſtantinople for a biſhop. When *Proclus* muſed with himſelfe whome he ſhould aſſigne to be theyr biſhop,by chaunce on the ſabbaoth day as he ſought a fit mā for the rowme all the Senators came to the church for to ſee whome he woulde elect,of which number *Thalaſſius* was one, Liuetenant & gouernour of the nations and cities throughout Illyrium. Who as reporte goeth being commaūded of the Emperour to gouerne certen contreyes of the Eaſt,was conſecrated of *Proclus*, and in ſteede of a Liuetenant made biſhop of Cæſarea. And thus ẏ Eccleſiaſticall affayres of thoſe times enioyed peace and tranquility. But here I will cut of and make an end of my hiſtory prayinge for the continewance of peace and proſperous eſtate of all churches vnder heauen, for the wealth of all people,for the cōcord and vnity of all cities and contreyes. For when peace preuayleth there is no matter for an hiſtoriographer to occupie his pēne. for moſt holy *Theodorus* which haſt inioined me this taſke,nowe at length performed in theſe ſeauē bookes of the Eccleſiaſticall hiſtory:there would haue bene no matter miniſtred for my penne,if ſuch as ſet theyr minds on ſeditiō & diſcorde had bene at peace and vnity among them ſelues. This ſeauenth booke contineweth the hiſtorye of two and thirty yeares,our wholl hiſtory being deuided into ſeauē bookes compriſeth the compaſſe of one hundreth and forty yeares,begining at the firſt yeare of the two hundreth and firſt *Olympiad* when *Conſtantine* was proclaimed Emperour, & ending the ſecond yeare of the three hundreth & fift *Olympiade*,being the ſeauenteenth Conſulſhip of *Theodoſius* the Emperour.

Socrates endeth his hiſtory Anno Dom.440.

The ende of the ſeauenth booke of the Eccleſiaſticall hiſtorie of Socrates Scholaſticus.

The Ttanſlatour vnto the Reader.

HItherto (Christian reader) haue I tranſlated Euſebius & Socrates, vvhich continevved their hiſtories from the birth of Chriſt vnto the raigne of Theodoſius Iunior. I vvould haue thee knovve that at one tyme vvith Socrates there vvrote tvvo other Grecians, Sozomenus and Theodoret, beginninge vvhere Socrates beganne, and endinge their hiſtories vvith him at Theodoſius Iunior. Their argument is one, to vvit: The Eccleſiaſticall hiſtorie, their language one, they vvrote all in Greeke, their yeares one, for they florished the ſame tyme. Little difference there is betvvene them in ſubstance, ſauinge vvhere the one is longe the other short, vvhere the one is obſcure, the other playne, vvhere the one is tædious, the other pleaſaunt. To tranſlate them all three, vvoulde not in my opinion be ſo profitable as paynefull, the volume both vvoulde be toe huge, and the reader ſoone vvearyed vvith the oft repetition of one thinge. Caſſiodorus the Senatour and compiler of the Tripartite historie, preuentinge this inconuenience, and ſeeyng that theſe three vvriters agreed in ſubstance, deuiſed vvith him ſelfe hovve to eaſe the reader of ſo greate a labour, and hovve to rydde him from ſo tædious a ſtudie. He made an Epitome or briefe collection of them all three, I meane Socrates, Sozomenus, and Theodoret, and called it the Tripartite historie. The creditt of the Epitome and collector doeth not counteruayle the authoritie of the author, Antiquitie vvith the trueth is to be preferred. Therefore in tranſlating, I thought farre better thou shouldest ſee, not the authors to auoyde repetition and vveariſome reading, but the author him ſelfe, I meane Socrates alone, in ſteede of the tvvo other, vvhome I haue choſen as the ſoundest vvriter, the faithfullest hiſtoriographer, and the abſolutest delyuerer of the historie in all poyntes vnto the posteritie. VVherefore if ought be vvell done, geue the prayſe vnto God, lette the paynes be myne, and the profit the Readers.

THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS

A NOBLE MAN OF ANTIOCH, AND ONE OF THE EMPEROVRS LIVETENANTS, COMpriſed in ſix bookes, beginning where Socrates left, and ending a hundreth and ſeuentie yeares after:

VVRITTEN in the Greeke tongue about nine hunderd yeares agoe, & tranſlated by
M. H.



Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers.
1576.

TO THE RIGHT VVORSHIPFVL THE GODLY AND VERTVOVS GENTLE-MAN, Christopher Kenne ESQVIER, INCREASE OF VVORSHIP, CONTINEVVANCE OF GODLIE zeale and health in Chriſt Ieſu.

VHē I cal to memorie (right vvorſhipful) the ſaying of the holy Apoſtle S. Paul, that God according vnto his vnſearcheable vviſedome choſe not many vviſe men according vnto the fleſhe, not many mightie men, not many noble men to plant the principles of his Goſpell amonge the nations vnder heauen: I can not chuſe but honor ſtudious nobilitie, and reuerence vertue vvhere I finde her for the rareneſſe thereof. hovve precious is a litle ſiluer amonge a great deale of droſſe: one fruitfull tree in a vvide barren foreſt: one ruddye roſe amonge manie pricking thornes: one pearle though founde in a puddle of mire: one tvvinkeling ſtarre through manie thicke and myſtie cloudes: one Lotte in Sodome: one Helias in Iſrael: one Iob in Huſſe: one Tobias in Niniue: one Phœnix in Arabia: and one Euagrius a noble gentleman, imploying his trauell to the furtherance of the Eccleſiaſticall affayres? Dionyſius byſhopp of Alexandria vvritinge a booke of repentaunce ſent it to Conon byſhopp of Hermopolis, vvho by repentaunce had renounced the idolatrie of pagans, and zealouſly cleaued to the Chriſtian profeſſion, as a fit reader of ſo vvorthy a theame: Origen vvriting of martyrs ſent his treatiſe vnto Ambroſe and Protoctetus miniſters of Cæſarea, ſuch as had endured great affliction and grieuous croſſes vnder Decius the emperour, vvhere they might haue a vievv of their valiant and inuincible courage: The philoſophers of Alexandria & ægypt, ſuch as in thoſe dayes excelled in prophane literature, vvrote great volumes of their profound ſkill, and ſent them vnto the famous philoſopher and Chriſtian doctor Origen, the great clarke of Alexandria: Of mine ovvne part (right vvorſhipfull) not attributing vnto my ſelf, ſuch excellency of vvit, & ſingularitie of giftes as raigned in the aforeſaide vvriters, vvhen I had finished the tranſlation of the former hiſtories, I meane Euſebius and Socrates, & dedicated them vvhere duety did binde me vnto the right honorable and my very good Lady, the Counteſſe of Lyncolne, I thought good to ſend this preſent tranſlation of Euagrius vnto your vvorſhip, a noble Gentleman, vnto a vvorſhipfull Eſquier, a lieuetenant of Antioch, vnto the Shiriffe of Sommerſet, a learned hiſtoriographer vnto on that is no leſſe ſtudious, of great fame vnto one that is of as good report, a furtherer of religion vnto a fauourer of ſuch as profeſſe the ſame. It is tolde me of trueth, nay I haue found my ſelfe ſufficient triall of your curteſie and vertuous diſpoſition. VVhen I trauelled novve tvvo yeares agoe at the requeſt of a deare friende and kinſman of mine in your countye of Sommerſet, and ſavve the good vvill you bare vnto your neighbours and tenauntes, the entire loue and affection they ovved vnto you againe, I called to remembraunce the ſayinge of Eberhardus Duke of VVittenberge in the Parlament helde at VVormes of all the princes of Germanie, in the time of Maximilian. Euerie of the nobylitie commended his ovvne cuntreye, the Princes of Saxonie prayſed their myne pittes and quarries, their precious mettalls: the Dukes of Bauaria ſette foorth the maieſticall buyldinge and portly Cyties vvythin their dominions: the Duke Palatine extolled the fertylitie of his ſoyle, the plentifulneſſe of his grape, and the pleaſauntneſſe of his vvyne: Duke Eberhardus holdinge

his peace & harkning to the reſt, vvas requeſted of Friderick Duke of Saxonie to ſay ſomevvhat for his ovvne cuntrey. I knovve not (ſaith he) vvhat commendation I shoulde geue my cuntrey, but ſure I am of this one thinge, that I may ſafely lay my heade and ſleepe in the lappe of any ſubiect vvithin my dominions, by day or by night, at home or abroade. as muche to ſay he gouerned his cuntrey ſo vertuouſly that the commonalty vvould liue and die vvith him, the vvhich ſaying of his by the cenſure and opinion of all the princes deſerued the greateſt prayſe. If I may ſpeake vnfainedly vvhat I thought, I tooke his caſe to be yours, the iudgment he gaue of his dominions to be the report you giue of your cuntrey, and novve I thinke the godly rule of his people thē, to be preſently the politick gouernment of your shiriffvvike, you remember I am ſure (naye I ſee it in you my ſelfe) hovve the painter ſetteth forth the portracture of the emperours of Germanie, holding a booke in the right hand & a ſvvord in the left. the booke betokeneth knovvledge of the lavve, the ſvvorde execution of iuſtice. many there are novve a dayes vvhich ſue for ſuche offices, in mine opinion they are not the fitteſt men, they reſpect not the aforeſaide conditions but their ovvne lucre and the making vp of their bags for that yeare. Iouianus refuſed the empire of the vvhole vvorld vvhen it vvas offred him: Ambroſe vvoulde in no vviſe be made byshoppe of Millaine: Euſebius could not be perſvvaded to take the byshoprick of Antioch, Conſtantinus magnus vvrote of him that in ſo doing he vvas vvorthie to be byshop of the chiefeſt Churche vnder heauen: it vvas againſt your vvill that you tooke the office vpon you, I knovve it full vvell, therefore you deſerue the greater prayſe and commendation. Novve that you are in office hearken vvhat a learned Poët ſeeing his friende choſen magiſtrate, vvrote vnto him, it vvas in ſuch ſort as follovveth:

Da, capias, quæras, plurima, pauca, nihil.

By interpretation, geue much: take litle: ſeeke nothing, he meant by extortion. Ariſtotle bad Alexander remember that gouernment vvas not inſolencie, oppreſſion and iniurie, but execution of iuſtice, helping vvith counſell and maintaining of right. Erneſtus Duke of Luneburge vvas mindefull of his calling, vvhen he cauſed a burning candle to be ſtamped in his coyne vvith theſe letters in compaſſe. A.S.M. C. alijs ſeruiens meipſum contero. vvhile I ſerue other mens turnes, I vvaſt my ſelfe avvay. I preſume that of your good nature you vvill take the premiſes in good part, conſidering they proceede of good vvill and frendly remembrance for the great curteſie I haue receaued. It is the part of a friende not onely to be thankefull for the benefits beſtovved vpon him, and to commend vertuous diſpoſition vvhere he findeth the ſame, but alſo exhorte his friende to goe on in vvell doing and vvish the continuance thereof. If that herein I haue diſcharged ſome part of my duetie, take it vvell in vvorth & accept it vvith as louing a minde as the Tranſlator vvas vvillinge to take penne in hand to commende it vnto you vvith a preface.

Farevvell from London the 4. of September. 1576.

Yours in the Lorde
MEREDITH HANMER.

THE PREFACE OF THE TRANSLA-TOR VNTO THE READER, TOVTCHING EVAGRIVS AND HIS HISTORIE.

Evagrius a noble man of *Antioch* a learned writer and continewer of this Eccleſiaſticall hiſtorie may not lightly be ouerskipped with out commending of his prayſe and vertues to immortall memorie, and rehearſing of them to the encouragement of all ſtudious nobilitie, to the profite of the louing reader, and the furtherance of chriſtian profeſſion. his honor was nothing impaired, his blood nothing blemiſhed at all, in that he being a tẽporall man acquainted him ſelfe with eccleſiaſticall affaires. *Sabellicus* writeth that *Bartolomevve* the Apoſtle came of a noble race, forſoke the brauery of courtiers, and became the follower of Chriſt. *Peter: Dorotheus*, and *Gorgonius* being pages vnto the Emperour *Diocletian* in great creditte and of noble parentage bad court farewell, weyed litle their honor, made leſſe accompt of the Emperour, forſoke their owne liues rather then they woulde forſweare Chriſt. The treaſurer together with the lieuetenant of a certaine towne in *Phrygia*, choſe rather for the trueth in Chriſt, with fire to be conſumed to aſhes, then here to enioy all worldly treaſure. *Audactus* a noble man of *Italie*, preferred the garland of martyrdome before all the glorie and pompe of this tranſitorie life. A noble man of *Nicomedia* rent in pieces a wicked proclamation in the face of all the foure Emperours. *Aſtyrius* a Senator of *Rome*, thought it no ſtaining of his honor, to take vp on his ſhoulders the deade bodie of a bleſſed martyr, and prouide for it a funeral. *Iouianus*, *Valentinianus* and *Valens*, noble men and afterwards Emperours one after the other, threwe away their ſword girdles, left their offices, departed the court of *Iulian* the *Apoſtata*, rather then they woulde deny Chriſt. Yet *S. Paule* ſaith that not many wiſe men according vnto the fleſhe: not manie mightie, not manie noble men are called. true it is in reſpect of a greater number of the contrary, or rather we may ſay that theſe were not fleſhly minded, their diſpoſition was not carnall, their wiſedome was not worldly. how great a comfort is it vnto chriſtian profeſſion when princes become foſterers, when Queenes become nurces, and noble men become fauourers of the chriſtian faith? In ſome countreis we ſee that noble men moſt of all ſpend their time in ſtudie and learning. It is not decent in ſome countreis for the peſants ſonne, the farmour, the frankline, or howſoeuer ye terme him to forget his fathers ruſticall toile, & forthwith addict him ſelf to the gentlemans trade. The Pope moſt commonly calleth noble men to his colledge of Cardinals, Dukes and Earles yongeſt ſonnes, he vſed to make Cardinals ſometimes in their cradles. Biſhops and Archbiſhops in many countreis deſcende of noble houſes. *Oſorius* Biſhop of *Luſitania* in Portingall writing againſt *M. Haddon*, ſticked not to giue vs an inklinge of his parentage. Neyther doe I miſlike with this in the churche of Rome, *ſi cætera eſſent paria*, for I reade that *Nectarius* a noble man by office prætor of *Conſtantinople*, was choſen to be byſhop of that ſeae, of a hundred and fiftie byſhops which then aſſembled together at

Sabellicus.
Euſeb. eccle. hiſt. lib. 8. cap. 6.
Euſeb. ec. hiſt lib. 8. cap. 11.
Euſeb. eccle. hiſt. lib. 8. cap 11.
Euſeb. lib. 8. cap. 5.
Euſeb. eccle. hiſt. lib. 7. cap 15.
Socrat eccle. hiſt. lib. 3. cap 11.
1. Cor. 1.
Socrat. eccle. hiſt lib. 5. cap 8.

Conſtantinople,partly for that,and partly for other things.*Ambroſe* alſo lieuetenant of a prouice was made byſhop of *Millayne*.*Chriſoſtō* byſhop of *Conſtantinople* deſcended of the ſenators of *Antioch*.*Thalaſſius* Senator of *Conſtantinople*,lieuetenant of *Illyrium* was made byſhop of *Cæſarea* in *Cappadocia*. I ſee that *Euagrius* vvho in the time of *Tiberius Conſtantinus* was Quæſtor, and in the time of *Mauricius Tiberius* was maiſter of the rolles, together with diuers others occupied themſelues about Eccleſiaſticall affaires,but I highly commend ſuch as ſhewe forth tokens of their nobilitie by ſtudie of vertue,politicke gouernement of their countrey,noble proweſſe,valiauntneſſe of courage,maintenance of the trueth, and furtheraunce of the Goſpell. ſome thinke it is inough for them to bayte at the vniuerſitie,there ſteale a degree and forthwith be counted gentlemen : or to be in commons in one of the Innes of court, where there are many wiſe,zealous,and learned gentlemen : or to get into ſome noble mans ſeruice,and by vertue of the cognizance to be called a maiſter: or to purchaſe for a piece of money a coate armour : or to begge a farme, and by vertue of the valuation in the queenes bookes to become a gentleman. Euery one thinkes not I am ſure, that theſe ſorts of men are to be numbred among the auncient & noble houſes,though in proceſſe of time antiquitie ſeeme to preuaile very muche with ſuche kinde of men, long poſſeſſion is a great matter in lawe and an olde deede though it be forged will further the matter very much. The *Arcadians* called them ſelues προσελήνους a progeny farre more auncient then the Moone.of them *Ouid* writeth thus.

Socrat.eccle. hiſt.lib.5.cap. 8.
Socrat.lib. 4 cap.25.lib. 6. cap.3.
Socrat. lib.7. cap.47.
Euagri. lib.6. cap.vlt.
Arcadians.
Ouid.

Ere Moone vvas ſet in ſkies aboue(if fame doe them not faile)
The ſoile vvas calld of Arcas *highe vvhoſe creditt muſt auaile.*

But they contended for Antiquitie with the *AEgyptians* and to try out the trueth, *Pſammitichus* King of *AEgypt* did as followeth. he ſhut vp in a certaine cloſe lodging farre from cities and company of people,two newly borne babes,ſome ſay with nurces(charged not to ſpeake a worde)ſome ſay amonge goates, and that for the ſpace of three whole yeares,at the three years end to ſee what language the children would ſpeake,he cauſed one of his familiars ſodainely to goe in among the children whiche did ſo and tooke one of the children by the hand which ſaide vnto him, *Becos*,that is in the *Phrygian* tongue bread,the king hearing this confeſſed him ſelfe ouercome, and yelded vnto his aduerſaries for antiquitie.thenceforth were they called βεκκεσελήνοι but *Suidas* thinketh that the childrē being acquainted with the bleting of goats cried beck and ſo that it was nothing elſe but a ieſt and a deluding of the king. Yet *Iohn Goropius* a phiſicion of *Antvverpe*,taketh the matter in earneſt to thende he might currie fauour with the *Germanes*, he ſaith that the *Grecians* were herin fouly deceaued,& that beck or weck in the *Germane* tongue, ſignifieth bread: the *AEgyptians* being foyled turne them vnto the *Scythians* and of them likewiſe they were ouercome. here is much a do & all for gentry. The *AEthiopians* alleage reaſons for themſelues, and they muſt be heard.the *Brittaines* can tell you they come from *Troy*, and thence they can bring you the ſtraighte way to *Adam*,nexte to God, and then a full point. *Poggius* writeth that a noble man of *Fraunce* eſpied on an *Italian* ſoldiers bucklar the oxe heade ingrauen,ſtomaked him therefore,tolde him it vvas his cognizance, that his houſe was farre more auncient and to the ende all quarells might be ended, chalenged him to the fielde. the *Italian* made litle adoe, tolde him he woulde meete him. on the daye appointed the noble man came with a great troupe. the ſouldier likewiſe mette and ioyninge together he aſked of him whye his noble bloode vvas ſo muche out of temper: VVhen that the noble man aunſvvered that his auncetors had euer geuen

Suidas.
Ægyptians.
Ioh.Goropius medic. Antwerpienſ.
Scythians.
Ethiopians.
Brittaines.
Poggius.

the oxes head,and that he and his vvould thenceforth giue it or elſe knovv a cauſe to the contrary.why an pleaſe you ſyr(ſaith the ſoldier) this is no oxe head,it is the head of a cowe.It was about gentrie betweene *Phaëton* and *Epaphus* that moued *Phaëton*,as the Poëts faine,to craue licenſe for one day to ſitte in the chariot of *Sol*. for when he minded to roote out the poſteritie of his aduerſarie,almoſt he ſet the whole world on fire. *Maximinus* the emperour borne in a pelting village of *Thracia*,& miſliking with him ſelfe therfore,ſlew as many as knew his pedegree and had ſeene the raggs of his parents. *Herode* burned the *Genealogies* of the Iewes that he might affirme him ſelf as wel as they to haue deſcẽded of a noble race. *Themiſtocles* a baſtard borne,for to cloke his birth & to remoue the il opinion conceaued that way,entiſed the yong nobility of *Athens* to frequent *Cynoſarges* a ſchole without the city where baſtards did onely frequent.many ſhifts are made, Iacke would be a gentleman if he could ſpeake frenche. *Amaſis* king of *AEgypt* being baſely borne,made his image of gold,ſet it vp to be worſhipped that the people might reuerence him the more. *Smerdes* a ſorcerer becauſe he was in perſon like *Smerdes* the brother of *Cambyſes* King of the *Aſſyrians* (whoſe death *Cambyſes* procured fearinge he woulde aſpire vnto the kingdome) made the worlde beleeue he was the man in deede, ouercame *Cambyſes* and was crowned King, but his wife and bedfellow with clipping and other wonted familiarity,felt his head, found that *Smerdes* had no eares, reuealed it abrode,and ſo was he betrayd and depoſed his kingdome. *Prompalus* fained himſelfe to be the ſonne of *Antiochus Epiphanes*. A certaine *AEgyptian* the ſonne of *Protarchus* the marchant called him ſelfe the ſonne of *Alexander Zebenna*, and the adopted ſonne of *Antiochus*,wept bitterly at the funerall of *Antiochus* as if he had bene his owne father. *Archelaus* made the worlde beleeue that he was the ſonne of *Mithridates*. when *Perſeus* the laſt king of the *Macedonians* had ended this lyfe, *Andriſtus* a cuntrey fellow woulde needes perſwade men that he was his ſonne. *Equitius* affirmed that without all doubt he was the ſonne of *Tiberius Gracchus*. *Citharœdus* endeuored to perſwade the *Romanes* that *Nero* had not diſpatched him ſelf but that he was *Nero*.many of the aforſaid cloked their gentry, fained thẽ ſelues noble mẽ,conquered kingdoms,deluded the world,& in the end deceaued thẽ ſelues. *Iulius Cæſar* eſpied a rude & an homely mã,aſpiring vnto the kingdome of *Cappadocia*,he reſẽbled very much the fauour of *Ariarathes* whom al the vvorld knevv to haue bene diſpatched by *Marcus Antonius*,this counterfet *Ariarathes* had vvon al the cuntreis,the crovvne vvas going to his head, but ere the crovvne came *Iulius Cæſar* tooke his head frõ of his ſhoulders.ſo dealt *Auguſtus* the Emperour vvith ſuch as had proclaimed a yong man to be king of the Iewes after the deſeaſe of *Herod*,becauſe he reſembled his ſonne *Alexander* vvhome in his life time he had put to death. When *Henry* the fourth had taken *Richard* the ſecond that vvas king of *England*,and impriſoned him,the Earle of *Saliſbury* vncle of the mother ſide vnto king *Richard*,either to redeeme the priſoner or to reuenge him of the king or peraduenture both,ſette vp a prieſt in princely atyre, one of king *Richardes* Muſicians, reſemblinge his perſon verie muche, and blazed that the Kinge had broken priſone and vvas gone: the people hearinge of this ranne after the counterfeite Kinge, but *Henry* came vvith povver and made the prieſt he coulde ſinge no more. What vvill not al theſe ſhiftes auayle vs? can vve not face out the matter? vvil Abbey gentry helpe at al? no doubt antiquity muſt take place. vvil you heare what *Lycurgus* the lavvgiuer of the *Lacedæmonians* ſaid ſomtime vpõ like occaſion vnto the bragging nobility of *Lacedæmon*: O noble citizens (ſaith he) the vaunte and glory vve make of *Hercules* the auncient race and progenie

Phaëton. Epaphus. Maximinus. Herode. Themiſtocles. Amaſis. Smerdes. Prompalus. An Ægyptian. Andriſtus. Equitius. Citharœdus. A counterfet Ariarathes. A fained Alexander. A prieſt ſet vp for a king. Lycurgus. Plutarche.

“ deſcending of his loines vvil auaile vs not a iote: vnleſſe that with al care and induſtry
“ vve practiſe in our liues ſuch vertuous acts as made him famous and renowmed: and
Ageſilaus. moreouer that we learne & exerciſe continually honeſt & noble behauiour. *Ageſilaus*
king of the *Lacedæmoniā̃s* miſliked very much with the behauiour of his nobility, whē
“ he vttered theſe words vnto thē. you ſee the force & ſtrength of the hoſt to be on the
“ ſide of the *Spartane* ſoldier, & you your ſelues follow after as a ſhadow cōmonly goeth
Theod. Zuinger. “ after the corporall ſubſtance. *Theodorus Zuinger* reporteth thus of the nobility of his
“ cuntrey. They wil be coū̃ted the beſt men, that take vpon thē to maintain & encreaſe
“ the honor of their aunceſtors: they are the moſt ſluggish ſort of men, they giue them
“ ſelues to hunting, to banqueting, to pouling & oppreſſing of the pore people, & they
“ thinke that onely thing ſufficient for their honor that they either through an other
“ mans vertue, or through an other mans vice, attained vnto the name of nobilitie, or
“ vnto auncient armes: that thence forth they may without controlement together
“ with ſuch like companions banquet day and night in their pauillions, haunt brothell
“ houſes and frequent places of beaſtly pleaſure, & becauſe they are ſcarſe worthie the
“ companie of men they conſume the reſt of their dayes in follovving after dogges. I
“ except them euer and in all places, vvhiche liuely expreſſe in vertuous life, the noble
“ fame, and great renowme of their aunceſtors. ſo farre *Theodorus*. But (God be praiſed
for it) we are able to report farre better of *England*, that there are of the nobilitie, valiant men, vertuous, godly, ſtudious, politicke, zealous, of auncient houſes, and blood
neuer ſtayned. There is hope the dayes ſhall neuer be ſeene vvhen the propheſie of
Chaucer ſhall take place vvhere he ſayth:

Chaucer.
VVhen fayth fayleth in prieſtes ſavves,
And Lordes heſtes are holden for lavves,
And robberie is holden purchaſe,
And lecherie is holden ſolace.
Than shall the land of Albion
Be brought to great confuſion.

And to the end our vviſhed deſire may take effect, let vs hearken vvhat exhortation he geueth vnto the chiefe magiſtrate, his vvordes are theſe:

Prince deſire to be honorable,
Cherishe thy folke and hate extortion,
Suffer nothing that may be reproueable,
To thine eſtate done in thy region.
Shevve forth the yarde of caſtigation.
Dreade God, doe lavve, loue trueth and vvorthineſſe.
And vvedde thy folke ayen to ſtedfaſtnes.

Novve that my penne hath ouerrulde me, and runne ſo far vvith the race of mine autors nobilitie, I vvill returne vnto *Euagrius* againe, that vve may be the better acquainted with ſo ſinguler a man that hath miniſtred the occaſion of ſo ſinguler a matter. He ſtudied a while at *Apamea*, for ſo he teſtifieth of him ſelf in the time of the Emperour *Iuſtinian* about the yeare of our Lorde 565. he vvas ſo carefull ouer the ſtudious reader, that he recited vnto him about the latter ende of his fift booke all the hiſtories both diuine and prophane, from the beginning of the vvorlde vnto his time. He vvas a great companion of *Gregorie* byſhop of *Antioche*, he bare him companie to *Conſtantinople*, vvhen he vvent to cleare him ſelf, he reporteth of himſelf that he vvas maryed in *Antioche*, vvith great pompe and royall ſolemnitie, vvhen the great earth-

Euagri. lib. 4. cap. 25.

quake

quake the night follovving, ſhooke the vvhole citie. His ſtate and condition I doe gather vvhere he writeth of the peſtilent & contagious diſeaſe which raigned throughout the vvorlde, the ſpace of two and fiftie yeares: the vvords he vvrote are theſe: The greateſt mortalitie of all fell vpon mankinde the ſecond yeare of the reuolution which compriſed the terme of fiftene yeares, ſo that I my ſelfe vvhich vvrite this hiſtorie vvas then troubled vvith an impoſtume, or ſvvellinge about the priuie members, or ſecrete partes of the bodye: moreouer in proceſſe of time, vvhen this ſicknes vvaxed hot, and diſpatched diuerſly and ſundry kinds of wayes it fell out to my great griefe and ſorowe that God tooke from me many of my children, my wife alſo with diuers of my kinsfolkes, whereof ſome dwelled in the citie and ſome in the cuntrey. ſuch were my aduentures, and ſuch were the calamities which the courſe of thoſe lamentable times diſtributed vnto me. When I wrote this, I was eight and fiftie yeare olde. two yeares before, this ſickneſſe had bene foure times in *Antioche*, and when as at length the fourth reuolution and compaſſe was paſt, beſides my aforeſaide children God tooke away from me a daughter and a nephewe of mine. The iudgement that *Nicephorus* geueth of his hiſtorie is in this ſort: *Euagrius* a noble man wrote his Eccleſiaſticall hiſtory the which he continwed vnto the raygne of *Iuſtinus*, handling eſpecially prophane matters. the ſubſtance whereof he gathered out of *Euſtathius* the *Syrian, Sozimus, Priſcus, Iohannes, Procopius* of *Cæſarea*, and *Agathus*, all which were famous orators of that time. and out of ſundrie other good autors: but the autor reuealeth him ſelfe in the plaineſt ſort where he endeth his hiſtorie writing in this ſort. Here doe I minde to cut of and make an ende of writinge, that is the twelfe yere of *Mauricius Tiberius* the emperour leauing ſuch things as followe, for them that are diſpoſed to penne them for the poſteritie in time to come. I haue finiſhed an other worke, compriſing relations, epiſtles, decrees, orations, diſputations with ſundrie other matters. The relations for the moſt part are in the perſon of *Gregorie* byſhop of *Antioche*, for the which I was preferred vnto two honorable offices. *Tiberius Conſtantinus* made me Quæſtor, *Mauricius Tiberius* made me maiſter of the Rolles, where the noble men, and magiſtrates were regiſtred. The autor endeth his hiſtorie about the yeare of our Lord 595. wanting onely fiue yeares of ſixe hundred. There are many odde thinges in this hiſtorie whereby the reader may note the chaunge and diuerſitie of times how abuſes creepe in by a litle and a litle. who ſo euer he be that is ſo diſpoſed to ſettle his minde and reſt vpon the plaine trueth by peruſing of theſe hiſtories, he may haue great furtherance. In *Euſebius* he may behold the eſtate of the primitiue church from the Apoſtles vnto his time three hundred & odd years. In *Socrates* although it follow immediatly, he ſhal find great chaunge, his hiſtorie is of a hundred and forty years after, but in *Euagrius* being but a hundred & forty yeares after him ye ſhall ſee farre greater alteration. Laſt of all if ye weye the thinges which happened ſince the ſixte hundred yeares after Chriſte, then as it is written, *Qui legit intelligat*, then came in the Pope, then came in the Turke, and then came in the deuell for altogether. For after the raygne of this *Mauricius* came in *Phocas* to be Emperour which firſt graunted vnto the byſhoppe of Rome to be called vniuerſall byſhoppe. This *Phocas* murthered the Emperour *Mauricius*, obtayned the Empire through treaſon, a fitte man to be founder of ſo worthie an acte. Note I beſeeche you howe that in his time God ſeemed vtterly to withdrawe his bleſſing: *Fraunce, Spaine, Germanie, Lumbardie*, and the greateſt part of the eaſt fell from the Empire for euer, ſuch a wrecke to the ſtate as neuer had bene ſene before. Not onely this but there enſued in the tempo-

Euagrius. lib. 4 cap. 28.

Nicephor. eccl. hiſt. lib. 1 cap. 1.

Euagri. lib. 6. cap. 23.

Euſebius.

Socrates.

Euagrius.

Math. 24.

raltie no feare of God, no ſhame of the worlde, no loue towardes the brethren, no care of the Churche, no conſideration of cleargie men: in the ſpiritualtię, pryde of prelates, pampering of their panches, fleſhly pleaſure, they turned deuotion into ſuperſtition, fayth into fained workes, plaine dealing into hypocriſie, careful zeale into careleſſe ſecuritie, in ſtead of the Bible, they brought into the Church legendes of lyes, in ſteade of the true and pure ſeruice of God, they brought in peeuiſhe and pelting ceremonies, wherefore the ſeaſon requireth that we watche and pray and continewally wayte for the Lords comminge. All is nowe in the extreme: *Nullum violentum perpetuum.*

THE FIRST BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. 1.

The proëme of Euagrius *to his hiſtorie.*

EVſebius ſyrnamed *Pamphilus*, a man without all peraduenture as in other thinges profounde ſo in penninge excellent, is of ſuch efficacie in his works, ÿ although he can not make the readers perfect chriſtians, yet can he ſo draw them by perſwaſion that with prompt and willing mindes they will embrace the Chriſtian fayth. *Euſebius, Socrates, Sozomenus,* & *Theodoret* haue written moſt exquiſitly of the incarnation of our moſt louing ſauiour, of his aſcention into the heauens, of the famous acts of the Apoſtles, of the combats and perſecutions of ÿ holy martyrs, & what other thing ſo euer was thought worthy the noting, or otherwiſe vnto ſome part of *Theodoſius iunior* his raigne: In ſo much therefore ſuch thinges as enſued after ſeeme nothing inferior vnto the reſt, and haue bene hitherto recorded in no perfect order, although alſo I my ſelfe ſeeme vnfitt by reaſon of my ſmale habilitie to take ſo great an enterpriſe in hand, yet I take it to be my duetie to imploy what labour and induſtrie lieth in me for the comppling of this worke, and to put my whole truſt and confidence in him which indued the fiſhermen with heauenly wiſedome, and filed the rough tongue for readie deliuerie and ſoundinge of euery ſyllable, to thend I may reuiue the famous actes which nowe doe ſlumber in the duſte of forgetfulneſſe, ſo ſturre them with my penne and print them to immortall memory, that not onely euerie man may know what hath happened vntill this our age, when, where, in what ſort, againſt whome, by what men, but alſo that no worthie act through recheleſſe ſecuritie, and languiſhinge ſlouthfulneſſe the ſiſter of obliuion, be cleane put out of remembrance. Wherefore by the helpe of almightie God there will I beginne to write where the aforeſaide writers made an end of their hiſtories. when the outragious crueltie of *Iulian* had ſucked his fill of the bleſſed ſainctes and martyres blood, when the mad furie of *Arius* falſe and counterfeit doctrine was bridled with the ſounde canons of the *Nicene councell*, when both *Eunomius* and *Macedonius* were ſore pricked at *Boſphorus* with the power of the holy Ghoſte and vtterly foyled at the famous Cytye of *Conſtantinople*, when the holy Churche had purged her of her filthe and infection the whiche ſhe lately receiued and now recouered her former glorie, being as it were all layde ouer with gliſtering golde, and gorgeouſly araid for her louer and bridegrome: Satan the ſworne aduerſarie to all godlineſſe, becauſe he could not away with theſe graces and benefites beſtowed from aboue, raiſed againſt vs a ſtraunge battaile contrarie to the courſe of nature. And when he ſawe the idolatrie of pagans was trode in the puddle of contempt, & that the ſeruile and abiect opinion of *Arius* was quite baniſhed the Churche, although he ſtaggered and ſtaide openly from oppugninge the chriſtian faith, ſpecially ſeeing it was confirmed and fortified by ſo many auncient and godly fathers (for in beſieging and aſſaulting of it, his power was very muche diminiſhed) ſecretly and by ſtelth he wrought his feates, he deuiſed certaine obiections and reſolutions and laboured to conueigh the errour after his newe founde inuention vnto the Iewiſhe ſuperſtition, forgetting like a wretche as he is, that in partaking with them he was lately foyled and ouerthrowen. Whereas a foretime he had one aduerſarie, now craftely he ſeemed to reuerence and in maner to embrace the ſame: his deuiſe and endeuour was not to withdrawe the Church generally from the whole faith, but to ſee whether he might poſſibly corrupt one worde or ſyllable compriſed therein. Wherefore being wrapped in his owne malice he craftely went about to alter, yea one letter which ſeemed to appertaine vnto the ſenſe and vnderſtanding of the ſentence. but how in pronunciation he ſeuered the tongue from the trueth of the worde, ſo that the ſounde and ſenſe of the phraſe might not iointly laude God and extoll him with diuine prayſes, moreouer into what iſſue neither of them did

The pollicie of Satan in reuiuing the Iewiſh opinion.

growe and what ende they enioyed I will declare when I come to entreate of them, I will alſo adde there vnto what other thing ſo euer may be thought worthie of memorie, though therein I may ſeeme to digreſſe, and there will I ceaſſe to write where God of his goodneſſe will haue the hiſtorie ended.

Cap. II.

Howe Neſtorius through the procurement of Anaſtaſius his diſciple called the bleſſed mother of God, not the mother of God but the mother of Chriſt, and therefore was counted an hereticke.

In ſo much that *Neſtorius* (who called together againſt Chriſt a ſeconde councell with *Caiphas*, who builded a ſlaughterhouſe of blaſphemies where Chriſt a newe is both ſlaine and ſolde, who ſeuered and deuided a ſunder his natures that hong on the croſſe and had not as it is written no not one bone broken throughout all the members of his bodie, neither his vnſeamed coate parted of ſuch as put the Lorde to death) reiected the clauſe of the mother, or bearing of God, framed of the holy Ghoſt, by the meanes of many learned and godly fathers, ſet againſt it this ſaying the mother or bearing of Chriſt, leudly forged of his owne braine and filled the Churche of God with ſedition, ciuill warres and cruell bloodſhed: I thinke verily my penne can not wante matter to paint and orderly to continue the hiſtorie, and ſo to proceede vnto the ende, if that firſt of all through the helpe of Chriſt the ayder of all men, I beginne with the blaſphemie of *Neſtorius*. the ſchiſme which thē roſe in the church had ſuch a beginning as followeth. *Anaſtaſius* a certain prieſt of a corrupt and peruerſe opinion, an earneſt maintainer of the Iewiſhe doctrine of *Neſtorius*, and his companion in the voyage he tooke from *Antioch* to be byſhop of *Conſtantinople*, whē he heard the leude reaſons and conference which *Neſtorius* had with *Theodolus* at *Mopſoueſtia* in *Cicilia*, he fell from the right fayth, and as *Theodorus* writeth of that matter in a certaine epiſtle, he preſumed in the open audience of the Church of *Conſtantinople* in the hearing of ſuch people as ſerued God deuoutly to ſay theſe wordes: let no man call *Marie*, the mother of God, for *Marie* (ſaith he) was a woman, and it is vnpoſſible that God ſhoulde be borne of a woman. when the religious people miſliked with his reaſons and counted not without cauſe of his doctrine as of blaſphemie: *Neſtorius* the ringleader of his impietie not onely not forbad him, neither maintained the right opinion, but firſt of all confirmed his ſayings to be true, and was very earneſt in the defence of them. Wherefore after he had annexed and lincked thereunto his owne opinion, and the deuiſe of his owne braine, when he had powred into the Church of God the venome of his poyſoned doctrine, he endeuoured to eſtabliſh a farre more blaſphemous ſentence to his owne deſtruction. he ſaid as followeth: I verily will not call him God who grewe to mans ſtate by two monethes, three monethes and ſo forth, euen as *Socrates Scholaſticus* and the former councell helde at *Epheſus* haue informed of him.

John.19. Mat.27.

The fonde reaſon of Anaſtaſius.

The blaſphemie of Neſtorius.

Cap. III.

VVhat Cyrill the great wrote vnto Neſtorius the hereticke and of the thirde councell of Epheſus, whereunto Iohn byſhop of Antioch and Theodoritus came ſhorte.

Cyrill byſhop of Alexandria, a man of great fame and renowne confuted the leude opinion of *Neſtorius* in ſeuerall letters, yet for al that, *Neſtorius* ſtiffely withſtood his confutation, yelded not one iote, neither vnto *Cyrill*, neither vnto *Celeſtinus* byſhop of olde Rome, but vomited out the venome of his cankered ſtomacke vpon the Churche and made ſute vnto *Theodoſius* the younger who was Emperour of the Eaſt, that by his authoritie the firſt councell of *Epheſus* might be called together. Wherfore the Emperour wrote vnto *Cyrill* and to all ỳ other ouerſeers, and byſhops of the Churches throughout euerie citie geuinge them to vnderſtand that the day of *Pentecoſt* was preſcribed for their aſſemblie, on which day the liuing and ghoſtly ſpirit deſcending from heauen ſhined among vs. but *Neſtorius* by reaſon that *Epheſus* is not farre from *Conſtantinople* was there before them. *Cyrill* together with his company came thither alſo before the day appointed. *Iohn* byſhop of *Antioch* was abſent with his prouince not of ſet purpoſe according vn-

The councel of Epheſus Anno Dom. 435.

to

to their report which defend his doings, but becauſe he coulde not in ſo ſhort a ſpace call together the byſhops of his prouince, for many of their cities were diſtant from *Antioch* (of olde ſo called, but now *Theopolis*) vnto a ſwift and ſtoute goer twelue dayes iourney, vnto ſome others more, and *Epheſus* is from *Antioch* about thirtie dayes iourney. And when as *Iohn* aunſwered plainely he was not able to meete them on the Sundaye appointed (for ſo was the day called) all his dioceſſe ſturred not a foote from home.

Cap. IIII.

Howe Neſtorius the hereticke was depoſed by the councell of Epheſus in the abſence of Iohn byſhoppe of Antioch.

When the day appointed for their meeting and fifteene dayes ouer were expired, the byſhops which aſſembled at *Epheſus* thinking verily that the eaſterne byſhops would not come, or if peraduenture they came it woulde be long ere they mette together, when as *Cyrill* alſo moderated the councell in ſteade of *Celeſtinus* who (as I ſaid before) gouerned the ſeae of Rome, called *Neſtorius* before them and willed him to aunſwere vnto the crimes that were laid to his charge. And when as the firſt day he promiſed to come if the caſe ſo required, and being afterwardes thriſe cited to appeare, made light accompt of his promiſe, the byſhops that were preſent called the matter into controuerſie, and began to reaſon thereof. Wherefore after that *Memnon* byſhop of *Epheſus* had numbred the dayes that were paſt ſince the preſcribed time, to wit, ſeuenteene: after they had reade the epiſtles of the reuerende *Cyrill* vnto *Neſtorius*, and ſuche as he wrote vnto *Cyrill* againe, together with the holy epiſtle of the renowmed *Celeſtinus* ſent in like ſort vnto *Neſtorius*: after that *Theodotus* byſhop of *Ancyra*, and *Acacius* byſhop of *Melitina*, had made relation of the blaſphemous ſentences whiche *Neſtorius* bolted out at *Epheſus*: and after that many notable ſayinges to the iuſtifying of the ſincere fayth were vttered in that aſſembly of holy and learned fathers interlacing ſometimes the vnaduiſed and blaſphemous phraſes of *Neſtorius*, the holy councell pronounced this ſentence againſt *Neſtorius* in maner as followeth: Omitting other hainous crimes of the reuerend *Neſtorius*, in ſo much he was cited and would not appeare, neither entertaine the moſt holy and religious byſhops which we had ſent vnto him, vve were driuen of neceſſitie to ſifte and examine his leude and wicked doctrine: And ſeeinge vve founde him to haue belieued impiouſly and to haue taught heretically, partly by peruſing of his bookes and epiſtles, and partly alſo by the blaſphemous ſentences he vttered of late in this noble citie, we were moued both by the canons of the Church and the graue cenſure of the moſt holy father & our College *Celeſtinus* byſhop of Rome (yet not without ſheding of many teares) to pronounce againſt him this ſeuere and ſharpe ſentence. VVherefore our Lord Ieſus Chriſt in derogation of whoſe maieſty *Neſtorius* ſticked not to pronounce ſuch horrible blaſphemie hath decreed and ordained by this ſacred aſſembly that he ſhoulde both be depoſed of his byſhoppricke and baniſhed the companie of clergie men.

The ſentence of the councell of Epheſus pronounced againſt Neſtorius the heretick.

Cap. V.

Howe Iohn byſhop of Antioch came fifteene dayes after and depoſed Cyrill byſhop of Alexandria of his byſhopricke together with Memnon byſhop of Epheſus: whome of the contrarie ſide the councell abſolued remouing Iohn with his company and in the ende howe that Cyrill and Iohn by the meanes of the Emperour Theodoſius letters became friends and ratified the depriuation of Neſtorius.

When they had pronounced the aforeſaid moſt iuſt ſentence, *Iohn* byſhop of *Antioch* fiue dayes after the depriuation of *Neſtorius* came to *Epheſus* together with the prieſts and byſhops of his dioceſſe, called together his clergie and depoſed both *Cyrill* and *Memnon*. Afterwardes when *Cyrill* and *Memnon* had exhibited ſupplications vnto the councell aſſembled with them (though *Socrates* peraduenture vnacquainted with the circumſtance report it otherwiſe) *Iohn* was called of them to render an accompt why he depoſed the byſhops, and being cited thriſe came not at all. Then *Cyrill* and *Memnon* were abſolued, and *Iohn* with his clergie excom-

Variance betweene Cyrill b. of Alexandria, and Iohn b. of Antioch.

municated and depriued of al prieſtly autoritie. but when *Theodoſius* (who at the firſt miſliked with the depoſing of *Neſtorius*, yet afterwardes vnderſtanding fully of his blaſphemous opinion conſented therevnto) had ſent his gracious and godly letters vnto *Cyrill* of Alexandria, and to *Iohn* of *Antioch*, they became friends and ratified the ſentence pronounced againſt *Neſtorius*.

Cap. VI.

The comming of Paulus byſhop of Emiſa into Alexandria and the commendation which Cyrill gaue vnto the epiſtle of Iohn.

The epiſtle of Cyrill b. of Alexandria vnto Iohn.b. of Antioch.

About the ſame time when *Paulus* byſhop of *Emiſa* came to Alexandria, and pronounced in the Churche the ſermon which at this day is extant in the worlde and beareth his name, *Cyrill* byſhop of Alexandria, extolled the epiſtle which *Iohn* had ſent vnto him and wrote back againe as followeth. Let the heauens reioyce, and let the earth be glad: the midwal of rankor is battered downe: the boylinge choler which bereaued the mindes of quietnes is purged from among vs, & al the occaſiō of diſcord & diſcention is baniſhed away: for our ſauiour Ieſus Chriſt graunted peace vnto the Churches vnder heauen, and the moſt vertuous and holy emperours haue perſwaded yea and compelled vs thereunto: who by imitating with great zeale the godly ſteppes of their aunceſters doe firmely retaine in their mindes the true and ſyncere fayth, prouiding with ſinguler care for the profite and furtherance of the holy Churche, ſo that thereby they purchaſe vnto them ſelues an immortall fame, and ſet forth the glorie of their imperiall ſcepter, whome the Lorde of hoſtes doth ſo liberally rewarde and ſo bountifully recompence with diuine graces and benefites, that they are wont not onely to foyle the enemies but all wayes to winne of them the renowmed garland of victorie. Neither is it poſſible that God ſhoulde lye, which ſaith: As truely as I liue, I doe glorifie them which glorifie me. but when the Lorde our brother, and moſt godly fellovve byſhop *Paulus* came to *Alexandria*, I was vvonderfull glad, for I coulde not otherwiſe chuſe: becauſe that he being a notable man became a meane, laboured in preaching beyond the reache of his ſtrength, to thende he might ouercome the enuie of Satan, couple together in loue the looſe and ſeuered members of the Churche, and reduce our Church in like ſort with yours vnto peace and vnitie. Immediately after he wrote as followeth: Now I am fully perſwaded that the quarrell which roſe in the Church was fond, and beganne vpon light occaſion, in ſo much my moſt vertuous Lord *Paulus* the byſhopp brought letters vnto me, compriſing a ſound and ſyncere proteſtation of the faith, the which he auouched to haue bene written of your holineſſe and of the moſt godly byſhops whiche are of your prouince. The forme and phraſes of *Cyrills* epiſtle were as is aforeſayde, but toutching the clauſe which ſignified the mother of God, there was written as followeth. VVhen we had peruſed the godly ſentences and clauſes within contained, and perceaued plainely that you were of one minde and opinion with vs (for there is but one Lorde, one fayth, one baptiſme) we rendered vnto God diuine prayſes who is the conſeruer of the whole worlde: and preſently we conceaue exceeding ioye, ſeeing that as well your Churches as ours being driuen thereunto partly by the force and power of the holy ſcriptures, and partly alſo by tradition deliuered vnto vs of our moſt holy fathers doe embrace one faith and opinion. Who ſo euer will diligently ſift out the true hiſtories of thoſe times will eaſily attaine vnto the knowledge of the aforeſaide.

Cap. VII.

Of many thinges whiche Neſtorius reported in writing of him ſelfe: and howe in the ende his tongue whiche vttered blaſphemie was eaten vp of wormes in the Iſle Oaſis, where he departed this life.

Howe *Neſtorius* was exiled, what afterwardes became of him, the manner of his ende and the puniſhments he endured for his blaſphemous opiniō, are not laid downe in writing of ſuch as deliuered his life vnto the worlde: all whiche in proceſſe and continuance of time would quite haue bene forgotten and not once remembred had not I by meere chaunce lighted on a certen Pamphlet written by *Neſtorius* him ſelfe, where the aforeſaid are rehearſed at large. Wherfore

foꝛe *Neſtorius* the father of blaſphemy builded not vpon the ſure and ſetled fundation, but vpon the
ſand, which accoꝛding vnto the parable of our ſauiour is ſubiect to ſpeedy ruine & ouerthꝛowe: be- Math.7.
ſides ſundꝛy other his ſhifts wherby he laboured to defend his blaſphemous ſentẽces, he wꝛote vn-
to ſuch as charged him with yͤ raiſing of raſh & vnaduiſed nouelties, with his fonde requeſt, foꝛ the
ſummoning of yͤ coũcel at *Epheſus*, that he was dꝛiuen of neceſſity to do as he did, ſeing the church
was deuided and yͭ the one ſide affirmed *Mary* was to be called the mother of man, yͤ other the mo- Neſtorius the heretick excuſeth his blaſphemo' opinion in theſe words.
ther of God. I (ſaid he) of my part do ſpeake vnfainedly to thend I might not erre in either ſide,
by affirming either that he was not mortall & ſubiect to death, or of the other ſide by ſaying he
was not immortal, haue deuiſed that *Mary* ſhould be called the mother of chriſt. furthermoꝛe in
yͤ afoꝛeſaid pamphlet of his, firſt of all he declareth how *Theodoſius* ratified not his depꝛiuation be-
cauſe of yͤ entire loue & affection he bare towards him: againe after yͭ certain byſhops of either ſide
were ſent in *Embaſſie* frõ *Epheſus* vnto *Theodoſius* yͤ emperour (foꝛ ſo yͤ emperour had willed) yͭ he
had licence giuen him to returne vnto his monaſtery being befoꝛe yͤ gates of *Antioch* which now is
called *Theopolis*, yͤ name whereof *Neſtorius* hath not laid downe, yet as I learne it was called *Eu-
prepius* monaſtery, & ſure I am it ſtood befoꝛe yͤ gates of *Antioch* not two furlongs of. *Neſtorius* re-
poꝛteth yͭ he made there his abode yͤ terme of foure yeres, yͭ he was highly reuerẽced, yͭ he receа-
ued many pꝛeſẽts & afterwards yͭ by the cõmaundemẽt of *Theodoſius* he was baniſhed thence into *O-
aſis*. but yͤ chiefeſt thing of all he quite ouerſkipped. neither foꝛſoke he his blaſphemy foꝛ all he liued
there ſo yͭ *Iohn* byſhop of *Antioch* gaue of him this ſentence in yͤ open face of the woꝛld: to wit, that
Neſtorius was to be baniſhed for euer. moꝛeouer *Neſtorius* wꝛote ſubtely an other pamphlet vnto
a certain *Ægyptian* where at large by occaſion of his baniſhment into *Oaſis* he diſcourſeth of the a-
foꝛeſaid matters. but yͤ plagues & puniſhments which lighted vpõ him foꝛ yͤ blaſphemy he had con-
ceaued (ſeing there is nothing ſo ſecret but yͤ maieſty of god ſeeth it) we may eaſily gather out of yͤ
letters which he wꝛote vnto yͤ gouernour of *Thebais*, foꝛ there we may ſee though he eſcaped yͤ hãd
of man yet yͤ vengeance of God ouertoke him, led him like a bondſlaue & caſt him into a lamentable
plight. whẽ as he deſerued far greater puniſhmẽt being ſet at liberty of the people *Blemmyes* in *Li-
bya* & *Theodoſius* hauing oꝛdained by his edicts he ſhould returne, as he wãdꝛed frõ on place into an
other about yͤ furtheſt parts of *Thebais*, bꝛoiſing & beating him ſelf to yͤ ground, he enioyed ſuch an God from aboue plagued the heretick Neſtorius.
end as was coꝛreſpondẽt to the life yͭ went befoꝛe, & ſhewed him ſelf at his end a ſecõd *Arius*, wher-
by it is euident & knowen foꝛ certen vnto yͤ whole woꝛld what recõpence is ſet foꝛth foꝛ ſuch as bolt
out hoꝛrible blaſphemies to yͤ derogatiõ of yͤ diuinity of Chꝛiſt. foꝛ both *Arius* & *Neſtorius* blaſphe-
med him alike, yͤ one affirming he was a creature, the other taking him foꝛ man. wheras *Neſtorius*
cõplaineth yͭ the acts of yͤ *Epheſine* councel were eſtabliſhed not as right & reaſon required but after
yͤ ſubtle & iniurious fetches of *Cyrill* who went about to woꝛk him miſchief, I would gladly learne
of him wherefoꝛe it came to paſſe ſeeing *Theodoſius* loued him ſo intirely (as he ſaid) yͭ he was con-
ſtrained to go frõ one cuntrey to an other, without any cõpaſſion enioyned to endure ſuch grieuous
baniſhment & happened vpõ ſo vnfoꝛtunate an end? Oꝛ what other thing was it thẽ yͤ diuine cenſure
laid down by *Cyrill* together wͭ the pꝛieſts of his aſſẽbly, ſeing both of thẽ now are departed this lif,
(& as it pleaſed an heathẽ philoſopher to ſay: he is euer honoꝛed of al men wͭ hart & good wil where
there is no iuſt cauſe to yͤ contrary) *Neſtorius* is adiudged yͤ autoꝛ of blaſphemy, & the ſwoꝛne ene-
my of god: but *Cyrill* is highly cõmended foꝛ one yͭ pꝛeached the woꝛd of god faithfully & foꝛ an ear-
neſt maintainer of yͤ true & ſincere doctrine. but leſt we be charged with foꝛgery & faining of crimes
let vs heare *Neſtorius* him ſelfe who can inſtruct vs further herein. Goe to *Neſtorius* let me heare
thee repeat ſome part of yͤ epiſtle which thou wꝛoteſt of late vnto yͤ gouernour of *Thebais* touching Neſtorius the hereticke in his firſt epiſtle vnto the gouernour of Thebais.
yͤ ſacred canons of yͤ *Epheſine* coũcell. I was cõſtrained (ſaith he (by the emperours edict to depart
into *Oaſis* otherwiſe called *Ibis*. againe after a few lines he ſaith: whẽ the aforeſaid *Oaſis* was takẽ
of the *Barbarians* & al deſtroied with fire, ſword, & ſlaughter, of a ſodain, the *Barbarians* pitied
my caſe, why & wherefore I knowe not, & ſet me at libertie, charging me with dreadfull threats
that with al ſpede I ſhould get me out of that cuntrey. for they ſaid the people Mazici after my
departure were like imediatly to take the city. I came therfore into *Thebais* together with certen
captiues whõ the *Barbariãs* brought in my cõpany, what their meaning was I could not learne.
laſt of al ſuch as came in my cõpany, got thẽ to their owne home, & I with ſpede wẽt me to *Pa-
nopolis*. I feared greatly leſt any quarelled with me or pickt occaſion to moleſt me, for that I was
a captiue, or charged me that I was a fugitiue or otherwiſe howſoeuer (malicio' mouths are ne-
uer to ſeeke for ſclaũders) to thend through fraud & deceit they might bring me into trouble &

vexation.wherefore I humbly requeſt your honor that as the laws haue prouided, you haue care ouer my captiuity & that you ſuffer no priſoner & banished man to fal into the hands of wicked varlets:leſt the poſterity in time to come wil cry vengeaunce & ſoūd out this lamentable ſaying: better it is to be led captiue of *Barbariās* thē to flie for ſuccour vnto the empire of *Rome*. Againe with ſolempne proteſtations he requeſted as followeth: my ſute is that by your permiſſion it may be lawful for me heare to make mine abode where I came frō *Oaſis*, when the *Barbarians* ſet me at liberty that now at length I may enioy what God hath appointed for me. In the ſecond epiſtle which *Neſtorius* wrote vnto ẏ aforeſaid gouernour there was written as followeth. Theſe letters which I write vnto your noble minde, if ye accept of them as a token of my loue & harty good will towards you, or as an admonition of a father ſent vnto his ſonne, I beſeche you wey the cōtents therof, matter there is great ſtore cōpriſed in as fewe words as poſſibly I could. *Oaſis* otherwiſe called *Ibis* was lately ouerrūne & deſtroied by a great multitude of *Nomades*. & a litle after. which things being thus brought to paſſe your honor gaue cōmaundement, I wotnot what moued you thereunto, that certen *Barbarian* ſoldiers should bring me frō *Panopolis* to *Elephantina* an Iſle ſituated in the furtheſt part of *Thebais*, & thither was I violently haled of them after a lamentable ſort. but as I was ouercome with the long iourney, & now altogether weried, againe I heard frō you by word of mouth that I should returne to *Panopolis*. vvherefore being feeble and faint by reaſon of the great vexations vvhich befel vnto me in that vveriſome & tedious voyage, my body being vvaſted vvith ſicknes & vveakned vvith age & gray heare, the flesh of my hands being shronke & the ribs broken in my ſides I came the ſecōnd time to *Panopolis* & there partly vvith misfortune & partly vvith the pains of the bruiſed vvoūds I vvas redy to yeld vp the ghoſt. After al this your lordship gaue forth a commaundement in vvriting, by vertue vvhereof I vvas faine to remoue from *Panopolis* vnto a certen cuntrey that bordered therupon. but vvhileſt that novv at length I hoped the edicts published againſt me vvould haue an end & vvaited the pleaſure of the moſt vertuous & puiſant emperours touching my exile & miſery, vnlooked for there enſued (I ſpeake vnfainedly) a cruel cōmaundement that novv I should be banished the fourth time, Againe after a few lines. Be cōtent I beſeche you vvith theſe circumſtances: let it ſuffice for one body to haue endured ſuch chāūge of banishment: ceaſe novv I humbly requeſt your honor frō iniurying me any longer. refer the ſentence vvhich is to be giuen of me vnto the moſt puiſant emperours, let me haue iuſtice, it appertaineth vnto thē to deale vvith me according vnto their pleaſure, take theſe mine aduiſes as proceeding from a fatherly affection vnto you as my louing ſonne. If you preſently take the matter in dugin as you haue heretofore, go on a gods name, if reaſon can not bridle your rage. Thus doubted not *Neſtorius* ẇ letters as with fiſt & foote to kick aſwel againſt ẏ emperours as their magiſtrates, & to reuile them all to nought: neither could he be brought to modeſt behauiour for all his woe & miſery. his ende & departure out of this life, I learned of a certē writer to haue bene as followeth, to wit: his tongue to haue bene eaten vp of worms, and ſo by the iuſt iudgement of God to haue paſſed from theſe bodely to ghoſtly, from theſe temporall to eternall puniſhments.

Neſtorius the hereticke epiſt. 2. vnto the gouernour of Thebais.

Neſtori⁹ the rayling hereticke had his tongue eaten vp of worms and ſo dyed.

Cap. VIII.

How Maximianus ſucceeded Neſtorius in the ſeae of Conſtantinople, after him Proclus, and after Proclus, Flauianus.

Neſtorius. Maximianus. Proclus. Flauianus.

When wicked *Neſtorius* had departed this life, *Maximianus* ſucceeded him in the byshoprick of the famous citie of *Conſtantinople*, in whoſe dayes the Church of God enioyed peace and tranquilitye. After his deceaſſe *Proclus* gouerned the ſeae, who when he had runne the race of his mortall lyfe, left the rowme vnto *Flauianus*.

Cap. IX.

Of Eutyches the infortunate hereticke how he was depoſed of Flauianus byſhop of Conſtantinople and of the councell which aſſembled there and depoſed him.

A prouincial councell holden at Conſtantinople.

In the dayes of *Flauianus* the poyſoned hereſie of *Eutyches* ſprang vp whiche cauſed a prouinciall councell to be ſummoned at *Conſtantinople* where *Euſebius* byſhop of *Dorylæum* being an eloquent Rhetorician called for the recordes, and firſt of all conuinced the blaſphemie of *Neſtorius*.

When *Eutyches* was ſent for and come, he was founde in reaſoninge to maintaine the aforeſaide error. for I confeſſe (ſaith he) that our Lorde conſiſted of two natures before the diuinitie was coopled with the humanitie, but after the vnitinge of them I affirme that he had but one nature. he ſayd moreouer that the bodie of the Lord was not of the ſame ſubſtance with ours. Wherefore he was vnminiſtred, yet at his humble ſute vnto *Theodoſius* (he reported that *Flauianus* had forged recordes againſt him) the firſt councell of *Conſtantinople* was called together of the borderinge byſhopps to ſitte vpon that matter, where not onely the councell, but alſo diuers other byſhopps ſifted out the doinges of *Flauianus*. there the recordes beinge founde true were confirmed, and a ſeconde councell ſummoned to meete at *Epheſus*.

Eutyches the hereticke and his opinion condemned.

Cap. x.

How by the meanes of Dioſcorus byſhop of Alexandria and Chryſaphius, it came to paſſe that a wicked councell was called together at Epheſus, where Eutyches the hereticke was reſtored to his former degree.

Dioſcorus who ſucceded *Cyrill* in the byſhopricke of *Alexandria*, was appointed moderator of this councell, *Chryſaphius* gouernour of the pallace, had craftely brought this about to thende the hatred owed vnto *Flauianus* might be ſet on fire: thither alſo came *Iuuenalis* byſhop of *Ieruſalem*, who ſome time gouerned the ſeae of *Epheſus* together with many prieſts of his traine. *Domnus* who ſucceeded *Iohn* in the Churche of *Antioch* met them, *Iulius* alſo the ſubſtitute of *Leo* byſhop of olde *Rome*. beſides theſe *Flauianus* was preſent together with his prouince. *Theodoſius* commaunded *Elpidius* as followeth: ſuch as in times paſt gaue ſentence of *Eutyches* the moſt vertuous Abbot, good leaue haue they to be preſent at the councell, but let them be quiet, and their voyces ſuſpended: my will is that they waite for the generall and common ſentence of the moſt holy fathers, ſeeing that ſuch things as were afore time decided by them are now called into controuerſie. to be ſhort, *Dioſcorus* together with ſuch byſhops as were of his opinion in this councell reſtored *Eutyches* into his former dignitie as it appeareth more at large in the actes of the ſayde councell. As for *Flauianus* & *Euſebius* byſhop of *Dorylæum*, they were depoſed of their byſhopricks: the ſame councell excommunicated alſo, and depriued *Ibas* byſhop of *Edeſſa*, *Daniel* byſhop of *Carra*, *Irenæus* byſhop of *Tyrus* and *Aquilinus* byſhop of *Biblus*. They layde downe moreouer certaine decrees againſt *Sophronius* byſhop of *Conſtantinople*: they remoued *Theodoritus* byſhop of *Cyreſtes* and *Domnus* byſhop of *Antioch*, of whom what became afterwards I doe not learne, and thus was the ſecond councell of *Epheſus* broken vp.

An hereticall councell held at Epheſus, ergo a councell can and doth erre.

Cap. xi.

The Apologie of Euagrius touching the varietie of opinions among the Chriſtians, and of the ridiculous vanitie of the heathen godds.

I Would haue none of al the ethniks which dote ouer their idolatricall ſeruice to deride vs chriſtians becauſe the latter byſhops haue abrogated the ſentence of their predeceſſors and ſeme alwayes to add ſome thing vnto the forme of our faith. for we of our part though we ſifte out with great care the long ſufferance of God which may neither in worde be expreſſed, neither in deede be found out: yet are we ſo affectionated though we leane either to this ſide or to ÿ ſide, ÿ we always honor it & extol it aboue al other things. Neither was there any one of al the heretickes among the chriſtians that of ſet purpoſe at any time would vtter blaſphemy & fal of his owne accord to reuile the maieſty of God, but rather perſwaded him ſelf in auouching this or that opinion, that therein he was of a ſounder doctrine then the fathers that went before him. As touching the ground & principles of Chriſtian religion whiche alwayes ought vnuiolably be retained we are all of one opinion. for the godhead which we adore is the trinitie & the perſons whom we ſo highly praiſe are in vnity: the word of God alſo was begotten before ÿ fundations of the world were laid, & we beleeue that in theſe latter dayes he tooke fleſh becauſe of the fauour and compaſſion he had on the worke of his owne hand. If in caſe that any noueltу be founde out as touchinge other matters they come to paſſe freely of mans owne accorde ſeeing it pleaſeth God ſo to diſpoſe of thē and to graunt them liberty to thinke as it pleaſeth them beſt to the ende the holy, Catholicke, and Apoſtolicke Churche may reforme what is found amiſſe, determine of both ſides, guyd vnto the true godlines, and direct her ſelfe according vnto the plaine character of ſound and ſincere doctrine. And therfore it was ſaid of the Apoſtle: It muſt nedes be that hereſies doe raigne among you, that they vvhich are perfect amonge you may be knovven. Herein verily we haue to wonder at the ſecret wiſedome of God 1.Corin.11. which ſayth thus vnto S.Paule: My ſtrength is made perfect in vveakeneſſe. For looke what the 2.Corin.12.

things be which deuide the members of the Churche of God, euen out of the ſame, ſound doctrine is culled out, void of al reprehenſion, poliſhed more curiouſly, & laid vp more ſafely: the Catholicke church encreaſeth therby more & more euery day & is extolled in manner vnto ẏ ſkies. But the ethniks fauourers & foſterers of error which imploy no labour & induſterie for ẏ ſifting out of ẏ trueth in God, neyther to vnderſtande of his care and prouidence ouer mankinde: theſe men I ſaye doe aboliſhe both their olde decrees and their newefounde conſtitutions, ſometimes by inuentinge newe Gods one after the other, ſome other times by conſecratinge for Gods their vayne immaginations, and the fonde affections of their mindes attributinge vnto them the names of Gods, and to be ſhort by fatheringe vpon the Gods the practiſinge of ſuche thinges to thende their intemperate deſires may eſcape vnpuniſhed. And therefore truely it commeth to paſſe that he which is honored of them for their chiefe God the father, to witte, of God and man, beinge transformed into the ſhape of an Egle ſnatched away through wantonneſſe a *Phrygian* boye, deliuered him a cuppe in rewarde of the filthie and haynous offence, lycenſed him for loue ſake to beginne vnto him, to thende eyther of them ioyntly with the *Nectar* might ſucke ſhame and reproche. The ſame God folded himſelfe in other infinitt blemiſhes verye odious to the ſeeminge of the vulgar ſort of people. for by takinge vpon him the forme of euerye vnreaſonable creature, he became both male and female, and though his wombe bare no burthen, yet they ſaye he cauſed by the acte of venerie that ſuche a thinge ſeemed to haue bene done by him contrarye to nature. * They ſaye that *Bacchus* was his ſonne, and that he was alſo *Androgynus* both man and woman, a great ſclaunder to both ſexe, the ringleader of dronkenneſſe, quaffinge, ſurfettinge, vomitinge and all the miſchiefe that enſueth thereof. * They report of this *Ægiochus* and thunderinge *Ioue* an other haynous acte, that he murthered his father, whiche crime ought ſeuerely to be puniſhed of all the nations vnder heauen. * For *Saturne* whiche begate him to his owne deſtruction is ſaide, by him to haue bene thruſt out of his kingdome. What ſhall I ſpeake of the whoredome and leacherie that raigneth amonge the Gods where they appoint *Venus Cypria* begotten in the ſhell of a fiſhe to be the chiefe autor thereof, whiche deteſteth chaſtitie as an haynous and horrible offence, delighteth in all leacherous and beaſtly actes, and will be pacified with ſuche ſacrifices. with whome when *Mars* had committed adulterie, and *Vulcan* her huſband takinge him in his ſnares, *Mars* and *Venus* were brought forth doinge the deede to paſtime and recreate the gods. * Who is it that wil not contemne with laughter their *Phalli*, *Ithyphalli*, *Phallagogia*, the miſhapen and deformed * *Priapus*, the god * *Pan* honored for his filthie member & the myſteries celebrated in * *Eleuſis*, yet to be commended for this one thinge that the ſunne beholdeth not their ſhamefull actes, for they are done in the night ſeaſon. but leauinge theſe foule ſacrifices and ſacrificers, let vs returne where we lefte and painte forth vnto the poſteritie that whiche remaineth of *Theodoſius* raigne.

The wantonneſſe of Iuppiter.

This Phrygian boye was Ganymedes whõ Iuppiter made his cup bearer, in the bãquet which he made the gods.

Nectar the drinke of the gods.

* Bacchus the ſonne of Iuppiter was an Hermaphrodite.

* Iuppiter thruſt Saturnus his father out of heauen.

* Saturn⁹ the ſonne of Cælus (as the Poẽts do fayne) fearinge leſt his father ſhoulde get more children to inherite, cutte of his fathers pryuie members and caſt them into the Sea, thereof roſe a froth and of the froth Venus was borne. * Phalli and Ithyphalli vvere the pryuie members of men offered vp in honor of the god Bacchus. * Priapus the ſonne of Venus gotten in adulterie by Iuppiter, and honored vvith beaſtly ſacrifice. * Pan was the ſonne of Penelope the vvife of vlyſſes. for vvhen as after the battell of Troie she looked ſtill for her husband to returne, many vvere ſuters vnto her and becauſe she delayed them from daye to daye they all abuſed her and got vpon her Pan. other doe ſaye that Mercurie tooke the forme of an he goat, made Penelope in loue with him and got the god Pan * In Eleuſis there vvere ſacrifices done in the honor of the goddeſſe Ceres ſo filthie that they may not be written.

Cap. XII.

Howe Theodoſius the Emperour condemned the hereſie of Neſtorius.

Cod. de ſum. trinit. et fid. cath. tit. 1. l. 3. ſancimus.

T*Heodoſius* laide downe a godly decree which is founde in the Code of *Iuſtinian* the thirde law of the firſt title where he condemned *Neſtorius* for euer, and pronounced him to be held for accurſed, beinge moued thereunto no doubt by the inſtinct of the holy ghoſte, for all that *Neſtorius* him ſelfe bragged that the Emperour bare him entire and ſinguler good will. For thus he writeth: VVe decree moreouer, that vvhoſoeuer doe embrace the vvicked opinion of *Neſtorius* and geue eare vnto his leude doctrine, if they be byshops that they be banished the holy Churches: if lay perſons that they be accurſed. There are other lawes of his made in the behalfe of our religion to be ſene extant whiche plainely ſet forth his feruent minde and earneſt zeale to the furtherance of the Chriſtian faith.

Cap. XIII.

Of Symeon a religious man whiche lyued in a pillour.

IN thoſe dayes there was of greate fame and renowne one *Symeon*, a godly man and muche ſpoken of: he was the firſte that taught to dwell in a pillour, and made therein his lodginge ſcarſe two cubitts wyde. At that tyme *Domnus* was byſhoppe of *Antioch*, who comminge vnto *Symeon* wondered at his manſion and trade of life, deſired of him verye earneſtly to vnderſtande the ſecrecie and myſteries thereof. They went both in together, conſecrated the inmaculate bodye of Chriſt, and became partakers of the liuely communion. This *Symeon* being in the fleſhe imitated in lyfe the trade of the Angellicall powers, withdrewe him ſelfe from worldly affayres, forced nature whiche of her ſelfe leaneth downewardes and followed after loftie thinges: beinge placed as it were in the middeſt betweene heauen and earth, he ſought conference with God, he prayſed him together with the Angels, he lifted the prayers of men vp from the earth vnto heauen, and offered them to God, he brought the goodneſſe of God from heauen to earth, and made the worlde partaker thereof. his life is written by one whiche ſawe him with his eyes, alſo by *Theodoritus* byſhoppe of *Cyres*, who amonge other thinges omitted this one hiſtorie which I haue founde recorded amonge the inhabitaunts of the holye deſert, and learned of them for certayntie, when this *Symeon* who liued on earth as an Angell and in the fleſhe muche lyke a citizen of the heauenly *Ieruſalem* had begonne this trade of life both ſtraunge and ſuche as the worlde was not before acquainted withall, the religious men of the deſert ſent a meſſenger vnto him for to demaunde of him what he meant by that newefounde and vnknowen kinde of lyfe, and wherefore he forſooke the wonted trade, the ſteppes and traces of the ſainctes whiche went before and deuiſed to him ſelfe a forraine and vnknowen waye: they exhorte him moreouer by their meſſenger to come downe from his lodging and to followe the holy fathers which were his predeceſſors. They had moreouer commaunded their Legate that if he ſawe him yelde and come downe, he ſhoulde licence him to goe on ſtill in his owne way (they perſwaded them ſelues that his obedience woulde declare whether God had guyded him to leade ſuche a life, and to take vpon him in this worlde ſo weightie a combatt for to chaſtiſe his carcaſſe) but if he ſtubburnely reſiſted, if he were frowarde and wilfull, not yeldinge with all ſpeede vnto their counſell and aduiſe he ſhoulde pull him downe with a vengeance. When the meſſenger came to him, exhorted him as the fathers had willed, and ſawe that immediatly he beganne to riſe, yeldinge vnto their exhortation, he permitted him to proceede on and continewe as he beganne, ſayinge vnto him as followeth: be of good cheare and behaue thy ſelfe manfully, thy manſion no doubt is ordayned of God. Theſe thinges though other writers haue omitted them, yet haue I thought them worthie the penninge vnto the knowledge of the poſteritie. The grace of God beinge reſiant in the cloſſet of his breſte, was ſo feruent that he wrote freely vnto the Emperour *Theodoſius*, who had made a lawe that the *Iewes* inhabitinge *Antioch* ſhoulde enioye againe ſuche ſynagogs as the Chriſtians had taken from them, rebuking him ſharply (for he feared only God who was his emperour) that *Theodoſius* for to pleaſe the Chriſtians called in his proclamations, depoſed the magiſtrate which put in his head the reſtoringe of the ſynagogs, entreated this holy man and namely *Erius* the martyr to pray for him vnto God, & to make him partaker of his bleſſing. This *Symeon* leading ſo auſtere a life, continued his mortal race ſix and fiftie years. for he liued nine years in the monaſterie where he was trained vp in the diuine precepts of vertuous life: in *Mandria*, (ſo was the place called) ſeuen and forty yeares: tenne of theſe he ſpent in a very narrowe rowme: ſeuen in ſtraicter pillours, and thirtie yeares in a pillour of forty cubits. After his deceaſſe his holy corps was brought to *Antioch* in the raigne of *Leo* the Emperour and *Martyrius* byſhop of *Antioch*, vnto that time *Ardaburius* captaine of the Eaſterne gariſon remained in *Mandria*, together with his power, keepinge the corps of holye *Symeon* leſte the borderinge cities ſhoulde by force carie it away. Wherefore the holye corps of *Symeon* is brought to *Antioch* after the workinge of manye miracles by the way: the whiche *Leo* the Emperour afterwardes requeſted of the people of *Antioch*, but the *Antiochians* of the other ſide made humble ſute vnto the Emperour in ſuche ſort as followeth: In ſo muche our citie is not inuironed with walles (the Emperours furious rage had ouerwhelmed them to the grounde) We haue tranſported hither (O Emperour) the holy corps of *Symeon* that it may be both vnto vs and to our citie in ſtede of a fortified wall. *Leo* being thus intreated of thẽ yelded vnto their requeſt, & grãted thẽ their ſute. many parts of his carcaſſe were reſerued vnto theſe our days, I my ſelf ſaw his ſkul, at what time *Gregorie* a man of great renowne biſhop of ye church, and *Philippicus* required that the reliques of the ſaincts for the ſpeedier

Symeon an anchor.
Domnus b. of Antioch.

The ſpirit of Symeon was tried by obedience.

It is not a dead corps but the liuing God that is protector of towns and cuntreis.

expedition of his martial affaires in the Eaſt ſhoulde be ſent vnto him. And that which was greatly to be marueiled at, the heare of his heade was not worne away but remained whole as if he had bene a liue, and conuerſaunt amonge men. the ſkinne of his foreheade beinge onely ſhronke into wrinkles and withered yet was not conſumed: many alſo of his teeth being not pulled out by the handes of the faythfull declared vnto the worlde, the ſhape and ſtature of holy *Symeon.* moreouer there was laid vp the iron chaine which hong about his neck and with it the corps ſo much ſpoken of, of all men for enduringe ſuche great hardneſſe and miſerie was honored with diuine prayſes. All which circumſtances both for mine owne profitt and the commoditie of the reader, I woulde rehearſe at large were it not that *Theodoritus* (as I ſayde before) had ſufficiently diſcourſed of them.

Cap. xiiii.

Of the ſtarre that was ſene in the porche of Symeons pillour the which Euagrius together with many others ſawe.

NOwe I am about to write a certaine thing whiche I ſawe with mine owne eyes. I was wonderfull deſirous to ſee the Churche of holy *Symeon*, it ſtandes at the furtheſt from *Theopolis* that is *Antioch*, three hundred furlongs, ſet vpon the top of a hill. the cuntreymen call that place *Mandria* borowinge the name as I ſuppoſe of the ſeuere diſcipline and auſtere trade of life exerciſed by *Symeon* therein, the hill riſeth in height to a twentie furlongs. the buildinge of the Church is after the manner of a croſſe notably ſet forth with porches of foureſquare. The porches haue pillours annexed vnto them finely wrought of freeſtone which lift vp the roufe on high and that very artificially. The entrie that is to the middes of the temple is wide open very cunningly wrought where the aforeſaide pillour of forty cubites ſtandes, in the which the earthly and corporeal angel ledde an heauenly life. The porches haue as it were lattiſes on high the which they cal windowes, fallinge both towardes the entrie and porches them ſelues. At the left hand of the pillour in one of the lattiſes, I my ſelf together with many cuntrey men aſſembled together, and compaſſing the pillour, ſawe a ſtarre of a wonderfull bigneſſe running and wandringe hither and thither throughout the chinkes and clefte lattiſes twinkelinge in the eyes of the beholders: neither that once, twiſe or thriſe, but oftener, and the ſame oftentimes fading and vaniſhinge away, afterwardes immediatly appearinge againe, the whiche is commonly ſeene on this ſainctes holiday. There are which report (and verily we haue to belieue the myracle partly for their creditt which teſtifie the ſame, and partly alſo for that which we ſawe our ſelues) that they ſawe the very ſhape of his perſon, houering here and there, in a long berde with a * hatt on his heade after his wonted manner. ſuche men as trauell that way may eaſily goe in and ſee all, and ſome times they ride about the pillour. There is a porter which continually watcheth the porches of the Church that no woman enter in (the cauſe I doe not learne) but if any drawe nigh they ſtand without and beholde the miracle. for one of the porches ſtandeth ouer againſt the bright ſtarre.

* The greeke worde is Tiâra the attyre of Perſian womē. Ierom ad fabiol. calleth it Galerum a hatt. the worde is alſo taken for a Mitre or crowne.

Cap. xv.

Of Iſidorus the peluſian and Syneſius byſhop of Cyrene.

Iſidorus.

VNder the raigne of the ſame Emperour there floriſhed one *Iſidorus*, the fame of whoſe ſayings and doinges is ſpred farre and nigh, and riſe in euery mans mouth, he ſo tamed the fleſh with continuall toyle and labour and ſo fedd the minde with miſticall and heauenly doctrine, that he led on earth the life of an Angell and commended vnto the worlde the liuely and expreſſe forme of the monaſticall and contemplatiue trade of liuinge. he wrote beſide many other notable workes of his great labour and ſtudie, one vnto *Cyrill* whereby we gather that he liued at one time with the renowmed *Cyrill*. Nowe that I haue runne ouer theſe thinges after my ſclender hability, let vs not forget *Syneſius* byſhop of *Cyrene*, that the excellencie of his vertues may ſet forth the ſimplicitie of our ſtile. This *Syneſius* was ſo eloquent a man and ſo profounde a philoſopher that he was had in great admiration of ſuche chriſtians as iudged of him without parcialitie, reſpectinge neither the venome of malice, neither the vaine flatterie of friendſhip. Wherefore they perſwade him to be baptized and to take vpon him the prieſtly function though he admitted not the article of the reſurrection, neither woulde be brought to belieue the ſame, hopinge of him very charitably

Syneſius.

that

that theſe things woulde followe after his other vertues, and that the grace of God woulde ſuffer nothing to want in him that appertained vnto his ſoules health & ſaluation. which hope of theirs was not fruſtrate. for how excellently he proued, both the learned epiſtles he wrote after the receauing of prieſthood, alſo the booke whiche he dedicated vnto *Theodoſius* with other notable monuments of his induſtrie doe declare.

Cap. xvi.

Howe Ignatius was tranſlated by Theodoſius from Rome and buried at Antioch.

The bigger ſort of bones which the beaſts left vndeuoured vnto holy *Ignatius*, (after the bleſſed martyr as *Iohn* the *Rhetorician* with others doe recorde had according vnto his deſire enioyed the bowells of beaſtes in ſtede of his reſting graue at *Rome* in the theatre and ſtage ſtriuing of rauenous beaſts) were tranſlated into the Churchyard of *Antioch* in the raigne of *Theodoſius* which was a long time after his martyrdome. for it was almightie God no doubt that inſpired *Theodoſius* with that good motion, highly for to reuerence that godly martyr, and to conſecrate the temple whereof old deuells were honored, called ẏ temple of the goddeſſe of fortune, vnto *Ignatius* the holy martyr. That which of olde was dedicated vnto fortune is nowe become a ſanctuarie and a famous temple to celebrate the memore of *Ignatius*, whoſe holy bones were caried in a chariott with great ſolemnitie and buried within the temple. for whiche cauſe there is an holy day kept with great ioye euen at this day, the which *Gregorie* the byſhop hath ſet forth with greater royaltie. Theſe thinges came there to paſſe in ſuch ſort as you heare, becauſe God would haue there the memoriall of his ſaincts celebrated with honor and reuerence. for the impious and wicked tyrante *Iulian* the *Apoſtata* being emperour and requiringe an aunſwere of the oracle of *Apollo* (who prophecied in *Daphnis* and ſpake by vertue of the fountaine (*Caſtalia*) whiche had not the power to open his mouth (holy *Babylas* the martyr whoſe corps was hard by interred, had tyed his iawes together) *Iulian* I ſay againſt his will and as it were forced thereunto, tranſlated verie honorably the corps of *Babylas* and builded a goodly Churche which ſtands at this day without the the gates of *Antioch*: this he did to thende the deuells afterwarde might accompliſhe their wonted treacheries euen as reporte goeth they promiſed before vnto *Iulian*. but this came to paſſe through the prouidence of God partly that the force and vertue of martyrs may be ſene of all men, and partly alſo that the holy bones of this bleſſed martyr ſhould be buried in hallowed ground and beautified with ſo gorgeous a building.

Cap. xvii.

Of Attilas king of Scythia howe he deſtroyed both the Eaſterne and weſterne parts of the worlde: of the great earthquake and ſtraunge wonders that were ſeene in the worlde.

In thoſe dayes there was a battell raiſed by *Attilas* king of *Scythia*, which at this day is much ſpoken of: but *Priſcus Rhetor* declareth at large with flowing ſtile howe he inuaded both eaſt and weſt, howe many and what great cities he wonne, and howe nobly he behaued him ſelfe vnto the finall end of his frayle life. Furthermore in the time of the aforeſaid *Theodoſius* raigne there was a marueilous great earthquake, the ſtraungeneſſe whereof exceeded all the wonderfull earthquakes that euer were before, which ſtretched it ſelfe in manner throughout the whole worlde: ſo that many turretts within the pallace were turned downe to the grounde: the longe wall of *Cherroneſus* came to ruine: the earth opened and ſwallowed vp in her gulphes many villages: many woefull miſchaunces befell vnto mankinde both by ſea and by lande, many wellſpringes were dried vp, againe where fountaines were neuer ſeene before it flowed out: manie trees were plucked vp by the rootes: the valleis became high mountaines: the ſea threwe out fiſhes for dead: many Iſlands were drowned, the ſea ouerrunning the bankes and ouerflowing the cuntreys: many ſhipps ſulcating in the maine ſeas were ſeene on ground, the ſea falling backe not yelding his wonted ſtreames: many cuntreys throughont *Bithynia*, *Helleſpontus*, and both *Phrygia* endured ſuch calamities that they were vtterly vndone. This miſery endured toe toe long, yet did it not proceede with ſuch vehement anoyance as it beganne, for it fell and ſlaked by a litle and a litle vntill at length all was ended.

Anno Dom. 451. ſome other ſay 455.

Cap. XVIII.

The buildinges of Antioch and the founders thereof.

About the ſame time *Memnonius, Zoilus* and *Calixtus*, great patrons of the true pietie and Chriſtian profeſſion were ſent from *Theodoſius* the Emperour to gouerne the noble citie of *Antioch*. of which number *Memnonius* buylded from the grounde with gorgeous and goodly workemanſhip, the place which we cal *Pſephium*, leauing in the middeſt an hal open in height to the tempered aer vnder heauen. *Zoilus* erected the princely porche ſo called vnto this day, and curiouſly wrought which is towarde the South ſide of the pallace called *Ruffine*. moreouer *Calixtus* founded a goodly monument whiche both of olde and of late dayes is called *Calixtus* porche, afore the ſhire hall and the iudgement ſeates ouer againſt the market and the princely houſe where the captaines of the garriſons are wont to lye. After all theſe *Anatolius* preſident of the Emperours power in the eaſt beinge ſent thither buylte the tower whiche beareth his name, and ſet it out with ſundrie kindes of buylding. Though theſe things ſeeme from the purpoſe yet in mine opinion the knowledge of them is profitable for the ſtudious reader.

Memnonius. Zoilus. Calixtus. Anatolius.

Cap. XIX.

Of ſundrie battailes that were fought both in Italie and in Perſia in the time of Theodoſius the Emperour.

While *Theodoſius* was Emperour there was great ſedition throughout *Europe*, yea whẽ *Valentinianus* gouerned the *Romane* dominions: all which *Theodoſius* with great power of horſemen and footemen by ſea and by land ſuppreſſed. And ſo quelled the hautines and furious race of the *Perſian* blood, whoſe king was *Iſdigerdes* the father of *Bararanes* or (as *Socrates* writeth) *Bararanes* him ſelfe, for when they had ſent Legates vnto him to entreate for peace he graunted it, the whiche continewed vnto the twelfe yeare of *Anaſtaſius* raigne. the whiche things are alſo remembred of other writers, partly compendiouſly gathered by *Euſtathius Syrus* of *Epiphania* otherwiſe called Antioch who layeth downe in like ſort howe *Amida* was taken. It is reported moreouer that then *Claudian* and *Cyrus* the famous Poets did floriſhe: and that *Cyrus* was made chiefe preſident (which our auncetors doe tearme the heade officer of the hall) and then appointed general captaine of the *Romane* power in the weſt dominions when *Carthage* was wonne of the *Vandalls* and *Genzerichus* captaine of the *Barbarian* hoſt.

Claudian the Poët. Cyrus the Poët and preſident.

Cap. XX.

Of Eudocia the Empreſſe and her daughter Eudoxia, of her voyage to Ieruſalem and the picture wherewith the people of Antioch did honor her.

Theodoſius through the procurement of *Pulcheria* the Empreſſe being his ſiſter, maried *Eudocia*, borne in *Athens* and of goodly beawtie, after ſhe had bene baptiſed in the Chriſtian faith, on whom he got a daughter by name *Eudoxia*. when ſhe came to ripeneſſe of yeares and mariageable *Valentinianus* the Emperour tooke her to wife: brought her from *Conſtantinople* to olde *Rome*. *Eudoxia* went afterwardes to the holy citie of Chriſt who is God, where, in the Oration ſhe made vnto the people about the latter ende ſhe rehearſed this verſe,

Socrat. lib. 7. cap. 43.

My birth I boaſt of you beganne, your blood in me doth bragge.

Where ſhe ſignified that the inhabitants of that citie came from *Greece*. but if any man be deſirous to know more exquiſitly the trueth of theſe thinges let him repaire vnto *Strabo* the Geographer, *Plegon, Diodorus Siculus, Arrianus, Piſander* the Poet, *Vlpianus, Libanius* and *Iulian* the renowmed Rhetoricians where they are diſcourſed of at large. Afterwardes when ſhe came to *Antioch* the people of that citie erected her picture of braſſe very artificially handled in honor of her which is as yet to be ſeene. It was through her procurement that *Theodoſius* became a benefactor of *Antioch*, that he enlarged their citie, and lengthened their wall vnto the gate whiche bringeth to *Daphnis* in the ſuburbes as it is of euerie man to be ſeene. for the fundations of the olde walles are at this day to be ſeene whereupon the newe buyldinge was laide and leade vs as it were by the hand vnto the gate. There be ſome which write that the walles were enlarged by the elder *Theodoſius*

doſius, and that he gaue two hundred pounde to repayre the bath of *Valens* whiche was burned of the one ſide.

Cap. xxi.

Howe Eudocia did many worthie actes at Ieruſalem and of the diuers trade in lyfe, and dyet of the religious men in Palæſtina.

Eudocia went twiſe from *Conſtantinople* to *Ieruſalem*, and though I purpoſe to leaue for ſuche as haue written her life (who in mine opinion haue not reported the trueth) wherefore, vpon what occaſion, and to what ende ſhe did it: yet it is knowen well inough that during her abode in that holy citie of Chriſt ſhe wrought many worthie actes to the ſettinge forth of the glory of God. for ſhe founded religious houſes and made the ſtreete commonly called the great cauſey, in whiche religious houſes though the manner of liuinge be diuerſe, yet their trade and diſcipline tendes to one ende, and the ſame very godly. for ſome of them liue in a ſocietie, enioyinge not one iote of the thinges whiche commonly allure and weye downe the mindes of mortall men after worldly affayres, as much to ſay, they haue no golde, but what haue I ſaide, golde? nay they haue not a ragge of their owne to couer the bare, neyther foode to ſatiſfie nature. for the cloke or coate which the one nowe weareth, an other in a while after putts on the ſame, ſo that the garments of all ſeemed to be one mans, and ones clothing in common to all. moreouer they all had but one table, not furniſhed with dayntíes or other kinde of foode what ſoeuer, but onely with hearbs, roots, and pulſe, and ſo muche onely as ſufficed nature, and preſerued life. furthermore in prayers onely which they poured ioyntly vnto God they ſpent day and night: they ſo waſted their bodyes and mortified them ſelues that they ſeemed as deade men lyinge vnburied vpon the face of the earth. ſome of them doe more then their decrees and ſtatutes enioyne them, for they faſt the ſpace of two dayes, yea and three dayes alſo. there are of them which abſtaine fiue dayes and ouer, and ſcarſe then doe they take as muche foode as ſufficeth nature. Other ſome followe an other trade and order of liuing farre otherwiſe then the former men, for they ſhutte vp them ſelues ſeuerally in litle cabanes which are of ſuch heighth and breadth that they can not ſtand bolt vpright, neyther bowe themſelues downewardes at their pleaſure. Of which number ſome as the *Apoſtle* ſaith liue all the dayes of their liues in caues and dennes together with bruite beaſtes and praye vnto God in certaine ſecret and vnknowen buries of the earth. but ſome of them haue founde out an other kinde of life which exceedeth all patient ſufferance. for men and women hyde them ſelues in the drye deſert which ſcaldeth with ſcorchinge heate couering onely ſuche members as of neceſſitie are conſtrained to ſerue nature, the other parts of the bodye they yeelde all bare both vnto the parchinge heat of ſommer, and pinching colde of winter contemning either of them alike. Theſe men moreouer layinge aſide ſuch nouriſhement as other men vſed, fedd vpon greene graſſe and were called foragers or paſturers and liue onely vpon that, ſo that in proceſſe of time they became like beaſts and differed from men both in bodely ſhape and behauiour of minde. If peraduenture they ſee men immediatly they runne away, and if any purſue after them, eyther their feete with ſwiftneſſe caries them away, or they poppe them ſelues into ſuche hollowe places of the earth where others can not come vnto them. An other thing yet I will rehearſe which for all it ſeemeth to paſſe all the reſt I had almoſt forgotten. Although there be not many in number of this ſort, yet ſome there are who being voyde through vertuous diſpoſition and free from all perturbations of the minde, come abrode into mens companies, mingle them ſelues with the thronging multitudes and faine they are madde and ſo they treade vayne glorie vnder foote, which the ſoule (according vnto the ſaying of wiſe *Plato*) vſeth to ſhake of as the laſt couer of ſhame and reproche. They take ſo litle delight in feeding of them ſelues and therein vſe ſuche Auſtere diſcipline that if neceſſitie conſtraine them to hoſt at a tippling houſe or in the ſtewes they neither reiect the place, neither couer their faces, neither thereat bluſhe at all. moreouer they bayne them ſelues very oft, and moſt commonly they are conuerſant with women and bath together and ſo they ſeeme voyde of all carnall affections as if they had brought nature captiue vnto them: in ſo much they can not be led neyther with the wanton lookes, neyther with the toying and daliance, neither with the amorous clipping and embracing of a woman to the naturall motion of venerie. but with men they are as men and with women

It behoued then that theſe monks ſhould be of one ſiſe.

Hebr. 11.

The monkes of Palæſtina became as beaſtes.

they liue like women, and for all they refuſe not the company of both ſex, yet know they onely the vſe of one. To be ſhort in this moſt holy and diuine kinde of life, vertue hath preſcribed lawes for nature, and made peculiar decrees for her ſelfe, to witt: that not one of them all haue their full of neceſſaries, for by their lawe they muſt hungre and thirſt, & thereafter to attyre them ſelues as neceſſitie conſtraineth. their trade is ſo meaſured with ſuch ſinguler commendation, and their diet ſo moderate that if they fall into the contrary part and farre different from the other, they feele in them ſelues no chaunge at all. contrarieties are ſo tempered in them, the grace of God maketh ſuch a commixtion of repugnancie, and againe diſſolueth the ſame, that life and death, two thinges in nature and effect farre ſet one againſt the other, ſeeme to ioyne hands together, & dwell in them: and looke wherein perturbations doe raigne in others, in them they are pluckt vp by the rootes and lye for dead: and where continual prayer is to be made, there they ſeeme of ripe yeares, ſtrong bodyes, and ſtrength inuincible. Theſe men liue both wayes, partly as it were by ſhaking of the fleſh they ſeeme to liue for euer, partly againe by companying with men, and applying medicines vnto their bodies, they call to God for mercie, & runne ouer ſuch deuout ſeruice as may fitly agree with yͤ former life. yet want they no neceſſaries, neither are they boũd to one place, for alway heare alike, & company alike, they vſe oftẽ, nay they kneele cõtinually, againe yͤ weariſome ſtanding they make, refreſheth age, & the voluntary weakenes they brought them ſelues vnto. They are champions without fleſh on their backes, they are wraſtlers, yet haue they no blood in their faces, who though in ſteede of daynties and ſet dinners they vſe ſolemne faſting, yet had they leuer take nothing, if in ſo doing they could poſſibly liue, then cromme them ſelues with delicacies. And againe if it ſo fall out, that a ſtraunger come among them though it be very early in the morning, they entertaine him very curteouſly offring him both meat and drinke, ſo that they deuiſe an other kinde of faſting, that is to eate by compulſion, and in ſo doing men haue them in great admiration, who though they want many thinges to the ſuſtentation of nature, yet are they contented with litle, being enemies to their owne will, and to nature. they reſemble in their doings the will and pleaſure of their elders, in bridlinge the baytes of fleſhly luſt, the ſoule hath the maſtery, committeth ſuche thinges as are pleaſinge and acceptable vnto God with great diſcretion and diligence, but in the meane while, happie are they, and happier when they depart hence, for they bende thither all their might and haſten to enioy their wiſhed deſires.

Cap. xxii.

VVhat things Eudocia the Empreſſe repaired in Palæſtina, and the founding of S. Stephans Churche.

The wife of *Theodoſius* had conference with many of thoſe kindes of men we ſpake of before, and founded (as I haue likewiſe made mention) many ſuche religious houſes: ſhe repayred the walles of *Ieruſalem* and made them farre more beautifull then they were before. ſhe founded alſo a goodly Churche in remembrance of *Stephan* the firſte Deacon and Martyr, not a furlonge of from the Citye of *Ieruſalem*, where ſhe was buryed after her departure vnto immortal bliſſe. *Theodoſius* alſo as ſome thinke before the deceaſſe of *Eudocia* departed to reſt, when he had raigned here on earth thirtie eight yeares, in his rowme ſucceeded *Martianus*, a man renowmed in al things, whoſe famous actes while he gouerned in the Eaſte we will laye downe, by the helpe of God in the ſeconde booke followinge.

Theodoſius junior dyed Anno Dom. 450.

The ende of the firſte booke of Euagrius.

THE SECOND BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

Of Martianus the Emperour, and the ſignes which foreſhewed his raigne.

IN the firſt booke goinge before we haue diſcourſed the Actes done in the raigne of *Theodoſius* the Emperour of famous memorie: nowe it remaineth we take penne in hand and paint forth vnto the poſteritie, the vertues of the renowmed *Martianus* the noble and puyſant Emperour of *Rome*, his cuntrey, his linage, and howe he attayned vnto the *Romane* empire. In obſeruing this methode we ſhalbe able the ſooner to contriue euery his famous acts in their fit and conuenient place. *Patriſcus Rhetor*, with many others hath written at large of the life of *Martianus*. By birth he was of *Thracia*, the ſonne of a valiant captaine: who being wedded to his fathers trade of life, got him ſtraight to *Philippopolis* & there was entertained in the number of ſuch as exerciſed them ſelues in the feats of armes. It fell out in his voyage as he tooke his iourneye thitherwardes that he ſawe on the way a deade corps whom death had newely bereaued of his life. he ſtood ſtill and was amazed thereat (for as he was vertuouſly enclined euery way, ſo was he prone to compaſſion) he continewed there ſo long vntill he had finiſhed all thinges what ſo euer belonged vnto the hearſe and funerall. but when ſuche as dwelled in compaſſe, had ſeene his doinges they made relation thereof vnto the magiſtrates of *Philippopolis*. They layd hands vpon *Martianus*, and charged him with yͤ murther. but when ſignes and coniectures preuayled more with the magiſtrates then the trueth or the proteſtation of *Martianus*, denyinge that euer he had murthered the man: and when *Martianus* was nowe readie to endure the penaltie of an homicide, vpon a ſuddaine vnlooked for (God no doubt of his goodnes prouidinge for him the beſt) the autor of that haynous acte was found, confeſſed the fact, was imediately executed and *Martianus* proued innocent. beinge thus wonderfully deliuered out of trouble he got him vnto a certen garriſon not farre of, & requeſted they woulde entertaine him among them, and regiſter his name in their catalogue. They had the man in admiration, and prognoſticated of him by certen geſſes that he would proue a worthy man: receaued him with willing mindes, matriculated his name in their booke: neyther placed they him in the loweſt rowme as a late commer after their law and cuſtome, but preferred him to an honorable office, the which one whoſe name was *Auguſtus*, enioyed before him, but then was lately deceaſſed, and entitled him *Martianus Auguſtus*, ſo that together with his preferment he receaued the Emperiall title (for the emperours are called *Auguſti*) before be was proclaimed Emperour. Neither trucly coulde the name reſt in him without the dignity, neither againe did the Emperiall title require any other name to expreſſe the worthineſſe thereof, ſo that the ſelfe ſame name was both proper and appellatiue, and beinge once ſounded it gaue forth the ſignification, both of the dignitie and the borowed name. An other thinge moreouer happened which foreſhewed vnto *Martianus* the emperiall ſcepter. When together with *Aſpar* he warred againſt yͤ *Vandalls*, *Aſpar* being ouercome of thẽ, *Martianus* with many others was takẽ & brought wͭ other captiues into a plaine greene where *Genzerichus* would needs ſee thẽ aliue. being brought together *Gẽzerichus* as he ſate in an vpper rowme tooke great delight in beholding the nũber of captiues. The captiues as long as it pleaſed euery one continued in the greene, for *Gẽzerichus* had cõmaunded their keepers to knock of their ſhackles. wherfore as they all ſpẽt the time diuerſly, *Martianus* laid him downe on the ground & toke a nap on a ſunny bank, which burned more vehemẽtly then yͤ ſeaſõ & time of yͤ yere did require. As he ſlept an Egle flew ouer him, ſet her ſelfe betwene him & yͤ ſunne, ſpred abrode her wings, ſhadowed him as it had bene a cloud, & in ſo doing eaſed him greatly, ſo yͭ *Genzerichus* wondering at yͤ circumſtance coniectured a right of the things that were to befal him, he called *Martianus* vnto him, reſtored him his liberty & bound him with an othe, if euer he came to be emperour yͭ he would ioyne in league with the *Vandalls*, and neuer take armour againſt them, the whiche (as *Procopius* writeth) *Martianus*

performed in deede.but omitting ſuch things as may ſeeme impertinẽt,let vs returne vnto the hiſtorie. This *Martianus* as he excelled in pietie towardes God, ſo he paſſed in iuſtice towardes his ſubiects.he deemed that to be richeſſe,not which conſiſted of treaſure and raiſing of tribute: but onely that whiche ſupplyed the want of the needy,and yeelded a ſafe and a ſecure life vnto ſuche as enioyed great poſſeſſions.he was a terror vnto his people,not in puniſhing offẽdors,but in threatening,leaſt at any time they ſhould offend: and therefore the empire was vnto him no inheritance but the hire of vertue,the which he obtained with the generall conſent of all,both Senatours, ſubiectes, and all ſorts of people, when as *Pulcheria* the Empreſſe perſwaded them to doe no leſſe, whom he entertained in his pallace as an Empreſſe,yet knewe her not as man knoweth his wife, for ſhe continewed a virgine vnto her laſt houre. Theſe things were done before that *Valentinianus* the *Romaine* Emperour ratified the election of *Martianus*,who afterwardes vnderſtanding of his vertuous diſpoſition condeſcended thereunto. *Martianus* laboured with al might poſſible that all men ioyntly ſhould laude God, and the lipps whoſe languages impietie had confounded,ſhoulde deuoutly nowe at length cloſe together, and ſounde out with harmonie and concent, the prayſe of the liuing God.

Cap. II.
Of the councell of Chalcedon and the occaſion why it was ſummoned.

When *Martianus* was of the diſpoſition mentioned before,there came vnto him Legats frõ *Leo* byſhop of old *Rome*,ſignifyinge yͭ *Dioſcorus* had made light of the decree which *Leo* had laid down in the councel of *Epheſus* agreeable with the true & rightfayth: there came others alſo reporting what iniuries & contumelies *Dioſcorus* had done vnto thẽ, requeſting yͭ a councell might be called together for the hearing of their cauſes.The which ſute as chiefe of all others,*Euſebius* byſhop of *Dorilæum* made vnto the emperour & followed hard,opening vnto him how that both he and *Flauianus* were depoſed of their byſhopricks through the fraude and wyles of *Chryſaphius* one ſometime of *Theodoſius* garde: yͭ *Flauianus* (at what time *Chryſaphius* ſent vnto him requiring golde for his admiſſion into the byſhopricke) ſent vnto him the holy veſſell of the Church for to make him throughly aſhamed of his demaunde: and that *Chriſaphius* wallowed alike in the hereticall puddle and blaſphemous impietie of *Eutyches*.he certified him moreouer that *Flauianus* was piteouſly put to death by the procurement of *Dioſcorus*,thruſt by him violently out of the Church,and diſdainfully pounced with his feete.The councel of *Chalcedon* was ſummoned for the hearinge of the aforeſaide accuſations.Legats and poſts were ſent into euery prouince,the holy clergie were called together by letters,containing graue and godly matter,firſt of all to meet at *Nice*,ſo that *Leo* byſhop of *Rome* wrote vnto them by *Paſcaſianus*,*Lucentius* and others whome he ſent thither to ſupply his rowme in ſuch ſort as followeth: Vnto the byſhopps aſſembled at *Nice*,*Leo* ſendeth greeting: afterwardes at *Chalcedon* a citie in *Bithynia*,where *Neſtorius* was cited to appeare,as *Zacharie Rhetor* doth fauourably report of him. But it is plaine it could not be ſo,for *Neſtorius* was commaunded vnder paine of an accurſe not to ſhewe his face in the councell. The which thing alſo *Euſtathius* byſhop of *Berytum* writeth plainely in the letters which he ſent to *Iohn* the byſhop & to another *Iohn* the prieſt,of the canons laid downe by that councel.his words are theſe.There came to this councell ſuch as diligently ſearched out for the reliques of *Neſtorius* and with open mouthes they exclaimed vpon the councell: what reaſon and conſcience is there that holy men ſhoulde be accurſed? So that the Emperour was greatly incenſed againſt them and commaunded his gard they ſhould ſend them packing with a vengeance. Wherefore I can not ſee how *Neſtorius* after his deceaſſe ſhould be called to the councell.

Euſtathius epiſt. ad Ioh.

Cap. III.
The deſcription of the Temple of the holy martyr Euphemia within the citie of Chalcedon and the miracles wrought therein.

The byſhops from euerie where mette in the holy Temple of *Euphemia* the martyr,whiche ſtandes in *Chalcedon* a citie of *Bithynia*. this Temple lyeth from *Boſphorus* litle more then two furlonges,ſituated in a very pleaſaunt ſoyle,riſing vpwarde ſteepe wiſe, ſo that ſuch as

frequent

frequent this Martyrs temple may eaſily mount vp by a litle and a litle without weryneſſe, and in they come vnwares, yea into the body of the Church. being there & looking downewardes, as out of a kenninge towre they ſee all the fields vnderneath them as euen grounde and plaine valleyes, floriſhing with greene graſſe, loden with corne and couered with goodly woodes of all ſortes very delectable to behold: moreouer they ſee high hills and craggie rocks riſing gayely by degrees vp into the ſkies: diuerſe ſortes of ſeaes, ſome yeldinge a blewiſh and ſkie colour by reaſon of the cleere wether playing as it were calmely and gently with the ſhores while the adioyning regions are voyd of tempeſt, ſome other toſſed with bluſtering blaſtes of winde and raginge ſtormes, hurling vp pimple ſtones, foming out filth and paultry weedes, caſting ſhelfiſh vpon the bankes with whyrling waues. Furthermore this temple ſtands right ouer againſt Conſtantinople ſo that the beholdinge of ſo worthie and ſo noble a citie bringes vnto it great maieſtie, this temple is of three ſortes of goodly and large buylding: the firſt lieng wide open with a long porch receauing the tempered aer of the ſkie ſett vp with goodly pillours on euery ſide. The ſecond in length and breadth like vnto ẏ former adornedlikewiſe with litle pillours differing only in height, & ẏ lifted ridge. Of the North ſide of which ſecond building there is a rownd Ile & the great windowe vnto the Eaſt, the pillours within are cunningly wrought bowewiſe, of the ſame ſtuff and one biggenes after the forme of a circle. Underneath theſe there is a loft ouercaſt with the like rouffe where it is lawefull for euery one to pray vnto the Martyr & to be preſent at the holy myſteries. Within the Ile Eaſtwards there is a veſtry artificiallie builded where the reliques of the holie martyr are cheſted in a longe coffer cunninglie made of ſiluer, the which ſome men for the length thereof doe call Longe as if the proper name were ſo. The miracles wrought at certen times by this bleſſed Martyr are knowen I am ſure of euerye Chriſtian. For oftentimes either ſhe appeareth vnto the Biſhops in their ſleepe which orderlye ſucceede in the gouernemente of that Church, or ſheweth her ſelfe vnto ſome other that are of great fame for their vertuous life and godlines charging them to celebrate a feaſt in that Church of daynty & delicate foode. The which thing being ſignified vnto the Emperours, vnto the chiefe Prieſte and wholl citie, all ranne thither both Prince, Prieſt, and people to become partakers of the myſteries. After all this in the ſight of the wholl aſſembly, the Biſhop of Conſtātinople accompanied with his clergie gott him into the veſtry where the corps of this holy Martyr (aboue named) was interred. There is on the left hande of this coffin and cheſted corps as it were a litle wickett very ſtrongly made of litle latiſes through the which they vſe to let down a longe iron with a ſponge tyed about the end, they dipp and ſoke it round about in the dead corps afterwardes pull vp the ſponge all embrued with cogeled drops of blood. The people ſeeing this, worſhip God immediatly and magnifie his holy name. There are ſo many drops of cōgeled blood drawen vp that they ſuffice the religious Emperours, the wholl aſſembly of prieſts gathered ther together, & all the flocking multitude not onely to participate thereof them ſelues, but alſo to ſend vnto the other faithfull throughout the world, that full fayne would be partakers with them. But the congeled drops continew ſtill the ſame, neither doth the holy blood chaunge the hewe or colour thereof at all. All which things are not to be ſeene at any certaine, ſpeciall, or appointed time but thereafter as the Biſhop of that place is in life and as it agreeth with his vertues. For they report when any ſingular man of godly diſpoſition is choſen Biſhop of that Church, that then moſt commonly this miracle is to be ſeene: but when a leude perſon is crept to enioy the rowme that theſe things very ſeldome come to paſſe. An other thing yet I will rehearſe which is ſtayed and hindred neither by time neither by occaſion, neither maketh any difference betwene faithfull and infidell but ſheweth it ſelfe alike vnto all men. When any cometh into the veſtry where the corps of this holy martyr is cheſted he is ſo rauiſhed with ſuch fragrant odours that all other perfumes in compariſon of that ſeeme worth nothinge. For it is like neither the ſweete ſmelling flowres culled in the greene medowes, neither any other redolēt ſauor whatſoeuer neither ſuch as is made of pleaſant oyles: but it is a ſtraunge and paſſing all the reſt breathing out of the Martyrs dead body.

What iniury was this vnto the deade corps? It is better for the faithfull Chriſtian to become partaker of the blood of Chriſt which redeemed him from death and damnation.

Cap. IIII.

Of the things handeled & decided by the councell of Chalcedon, howe after they had depoſed Dioſcorus b. of Alexandria they reſtored Theodoritus and Ibas to theyr Biſhopricks.

IN the aforeſayde place deſcribed of vs at large the Councell of Byſhoppes mette together where *Paſcaſianus* and *Lucentius* Byſhopps, and *Boniface* a Prieſt, legats (as I ſayd before) of *Leo* Byſhoppe of olde Rome: *Anatolius* Byſhopp of Conſtantinople, *Dioſcorus*

byſhopp of *Alexandria*, *Maximus* byſhopp of *Antioch*, and *Iuuenalis* byſhopp of *Ieruſalem*, with the prieſtes of their ſeuerall prouinces were preſent. There ſate with them the chiefe ſenators vnto whome the ſubſtitutes of *Leo* ſayde that *Dioſcorus* ought not to ſitt with them in the councell, that *Leo* their byſhopp had charged them no leſſe, and if they woulde not yeelde vnto it, that they woulde leaue the Churche and bidd them farewell. When the Senators demaunded what crimes *Dioſcorus* was to be charged withall, their aunſwere was, that he who contrarye to all right and honeſtie playde the part of a Iudge, was to abide the ſentence of iudgement him ſelfe for the cenſure he had pronounced of others. Theſe thinges beinge ſpoken, and *Dioſcorus* alſo beinge appointed to ſtande in the middeſt, *Euſebius* byſhopp of *Dorylæum* requeſted that the ſupplication he had ſent vnto the Emperour might be openly reade in their hearing, and withall he added theſe wordes. I proteſt vnto you that *Dioſcorus* hath iniuried me not a litle, he hath alſo brought our religion into great infamye, he procured the death of *Flauianus* the byshopp, and wrongfully depoſed him together with me. cauſe I beſeeche you my ſupplication to be reade. When he had made an ende of ſpeakinge his ſupplication was reade, contayninge ſuche a forme as followeth.

The humble ſupplication of Euſebius byſhop of Dorylæum exhibited vnto the moſt vertuous Emperours, requeſtinge he may be hearde pleadinge both for him ſelfe and in the behalfe of the catholicke faith.

The ſupplication of Euſebius byſhop of Dorylæum exhibited vnto valentinian⁹ and Martianus the emperours.

IT behoueth your maieſties (moſt noble and puiſant emperours) to prouide carefully for the quietneſſe of all your louing ſubiects, yet when all others ſuſtaine iniuries euer to vphold and aſſiſt the ſacred ſenate of prieſthood. and herein verily the diuine godheade which graunted vnto you the rule & domination of the whole world is truely honored. wherfore ſeing the christian faith, & we our ſelues alſo haue bene oppreſſed & diuerſly moleſted with extreme wrōg by *Dioſcorus* the moſt reuerēd byshop of the moſt noble city of Alexandria, we are come vnto your wonted clemēcy moſt humbly to craue iuſtice at your hands. The occaſion of our cōplaint is as followeth. In the councel lately held at the famous city of *Epheſus* (I would to God it had neuer bene called together, then had it not brought into the whole world ſuch horrible miſchiefe and hurliburly) the aforeſaid *Dioſcorus* who trode right & reaſō vnder foot, who ſet the fear of God farre out of his ſight, who maintained one abſurd opinion with *Eutyches* that vaine & hereticall varlett, who of a longe whyle reuealed not vnto many the venome of his cankred ſtomacke, yet bewrayed him ſelfe in proceſſe of time partly by occaſion of the crimes we laide to *Eutyches* his charge, & partly alſo by occaſion of the ſentence which *Flauianus* the byshop of worthy memorie pronounced againſt him: gathered together a great multitude of ſeditious perſons, raiſed with his money no ſmall power, laboured as muche as laye in him to ouerthrowe the catholicke religion and godly fayth of the auncient fathers, and to eſtablishe the blaſphemous opinion of *Eutyches* the monk whoſe opinion was euer condēned of the holy fathers from the Apoſtles time vnto this day. wherfore ſeing the haynous offences he committed both impudently to the derogation of the Chriſtian faith & vncharitably againſt vs, be of no ſmal importāce, we are moſt humbly to craue vpon our bare knees of your graces, and to requeſt that by vertue of your autority the moſt reuerēd byshop *Dioſcorus* may be inioyned to aunſwere vnto ſuche crimes as we haue laid to his charge, to wit, vnto ſuch practiſes of his, & records as he broughtforth againſt vs in the holy councell, wherby we shalbe able plainly to proue that he is eſtraunged from the catholicke faith: that he maintaineth an opinion which is nothing elſe but blaſphemy it ſelfe: that he both depoſed vs vniuſtly & iniuried vs diuerſly beſides. we beſeeche you moreouer to vouchſafe the ſending of your gracious letters vnto the holy & general councel of the moſt godly byshops, to thend both our doings & his may indifferently be heard, & that your highnes may be certified againe of al that is handled by the councel, hoping that therein we shall pleaſe our immortal head Chriſt Ieſus. If we may obtaine (moſt holy emperours) this our humble ſute at your maieſties hāds, we will not ceaſſe day & night to pray for the proſperous ſtate of your empire, & the cōtinuāce of your raigne. After theſe things ẏ acts of ẏ ſecōd coūcel of *Epheſus* were openly read at ẏ requeſt both of *Dioſcorus* & *Euſebius*: ẏ ſubtle diſputation & exquiſit diſcourſe therof both written of many others & alſo laid down among ẏ acts of ẏ councel of *Chalcedō*, if I should here pen for ẏ reader (who peraduēture wilbe deſirous to vnderſtād ẏ finall end of al their doings) with

without doubt I ſhould ſeeme to poſt him ouer with delayes, I will therefore referre it to the ende of this booke, where as many as will haue all things (after their common ſaying) at their fingers endes, may both reade all, and carefully committ the whole to memorie. But nowe let vs proceede on in the things which we haue chiefely purpoſed to handle, that is to ſaye, howe *Dioſcorus* bewrayed him ſelfe, partly by reiecting the Epiſtle of *Leo* byſhopp of old *Rome*, and partly alſo by depoſing *Flauianus* byſhop of newe *Rome*, all which he did in one day, and craftely deuiſed that the byſhops whiche aſſembled together ſhould ſubſcribe vnto a blancke, where afterwards he cauſed the depriuation of *Flauianus* to be written. when theſe thinges were done, the ſenators decreed as followeth. The next day after when the councell aduiſed them ſelues ſomewhat better, we doe perceiue that they reaſoned more exquiſitly of the true and catholicke fayth. VVherefore ſeeinge that *Flauianus* the byshopp of worthie memory and *Euſebius* the moſt reuerende byshopp of *Dorilæum* were founde not to haue erred in the fayth after we had ſearched the actes and decrees of the councell, and alſo by the report of ſuche as were chiefe in the councell, and therefore vniuſtly to haue beene depoſed (for they confeſſed them ſelues fowly deceaued and wrongfully to haue depriued *Flauianus* and *Euſebius*) It ſeemeth good vnto vs, and no doubt God approueth the ſame, that *Dioſcorus* the moſt reuerend byshop of *Alexandria* (if it ſo pleaſe our Lorde the Emperour) *Iuuenalis* the moſt reuerend byshop of *Ieruſalem*, *Thalaſſius* the moſt reuerend byshop of *Cæſarea* in *Cappodocia*, *Euſebius* the moſt reuerende byshop of *Armenia*. *Euſtathius* the moſt reuerend byshop of *Berytus*, & *Baſilius* the moſt reuerende byshop of *Seleucia* in *Iſauria* (who were then of autority and chief of the councell) should be puniſhed alike, depoſed of their byshopricks, by the cenſure & iudgemēt of the councell, as the canons of the church doe require, & be at the emperours pleaſure. Immediatly there were other bils exhibited againſt *Dioſcorus* both of the crimes he committed, and the money he had receaued: but when *Dioſcorus* being called ẏ ſecond & the third time of ẏ councel, ſent fained excuſes for him ſelf & came not, ẏ Legats of *Leo* byſhop of old *Rome*, ſtood vp in ẏ councel, & ſaid as followeth, The hainoꝰ offēces which *Dioſcorus* late byshop of the noble city of *Alexandria*, cōmitted againſt the canons of the councells, & the eccleſiaſtical diſcipline are throughly knowē of vs al, partly by ſifting out ſuch things as were heard in the former ſeſſion, and partly alſo by examining ſuch things as we decided this day. And that we may omit many other things, this man of his owne autority cōtrary to the canon of the church receaued *Eutyches* into the cōmunion, an heretick of the ſame opinion with him, & one that was iuſtly depoſed by his owne proper byshop, to wit, the moſt holy father, and our byshop *Flauianus*: & this he did before he shewed his face in the councel which he held with the moſt holy byshops at *Epheſus*. but the Apoſtolicke ſeae pardoned the byshops becauſe they were conſtrained againſt their wills to doe that whiche they did: who yeelded them ſelues vnto this preſent houre both to *Leo* the moſt holy byshop, & to the whole ſacred & general aſſembly of byshops, & therefore as men of one opinion with him, he receaued thē into the cōmunion. As for this *Dioſcorus* he ceſſeth not as yet to glory of the things for the which he ought to mourne, lament & lie groueling vpon the ground in ſackcloth & ashes. not onely this but alſo he forbad the reading of holy Pope *Leo* his epiſtle written vnto *Flauianus* of godly memory, yea being oft intreated of the Legats, naye when he him ſelfe had promiſed with an othe he woulde procure it to be read. the default in not reading of which epiſtle, hath bene both an offence & hindrance vnto the holy churches vnder heauen. Although he was priuey to ſuch lewde practiſes, yet haue we aſſēbled together, to thend we might deale ſomewhat fauourably both vvith him for all his former leudnes, and alſo in like ſort with the other godly byshops which were not of equall autority with him in iudgment. but ſeing that his later miſdemenure exceeded his former impiety, for he ſticked not to excōmunicate *Leo* the moſt holy and moſt religious archebyshop of *Rome*, moreouer whē shameful bills were exhibited againſt him, & he him ſelf being cited once, twiſe, & the thirde time as the canon of the church hath cōmaunded by the godly byshops to appeare before the councel, yet would he not come, for his owne cōſcience accuſed him. but entertained cōtrary vnto law ſuch as were iuſtly depoſed by diuers councells & ſet at naught ſundry cōſtitutions of the church condemning as it were him ſelfe with his owne doings: once againe ſeeinge theſe are found to be his later practiſes, *Leo* the moſt holy archebyshop of great & olde *Rome*, by vs and this ſacred aſſembly together with the moſt bleſſed Apoſtle *S. Peter*, who is the rocke, the grounde of the Catholicke Churche, and the fundation of the true fayth bereaued him of all dignitie that belongeth to a byshop, and depriued him of the prieſtly function. wherefore let

The cenſure of the ſenators in the councell of Chalcedon.

The ſentēce which Paſcaſianus, Lucentius and Boniface (ſubſtitutes of Leo b. of Rome) gaue of Dioſcorus.

this holy councell geue the ſentence of *Dioſcorus* (of whom we haue hitherto ſpoken) according vnto the canons of the Church. When theſe things were ratified by the councell, and certen other things decided, ẏ byſhops that were depoſed with *Dioſcorus* at ẏ requeſt of the councell, & the conſent of ẏ emperour were reſtored to their byſhopricks: againe when they had annexed certē things vnto their former conſtitutious ẏ conncell pronounced ſuch a ſentence as followeth. Our Lord and ſauiour Ieſus Chriſte going about to confirme his diſciples in the knowledge of the fayth, ſaide

The actes & decrees of the councell held at Chalcedon.

vnto them: my peace I geue you, my peace I bequeath vnto you, to thende none ſhould vary frō his neighbour in ſacred religion, but that all with one mouth & minde ſhould acknowledg the word of trueth. (Imediately after when they had read ẏ creed eſtabliſhed by the councell of *Nice*, with ẏ forme of faith agreed vpon by a hundred & fiftye godly fathers aſſembled at *Conſtantinople*, they procede on in theſe words) that diuine & holy creed containing the abundance of the grace & ſpirit of god is ſufficient both to bring men vnto a perfect knowledg of the faith, & alſo vnto a ſure cōfirmation of the ſame. for it inſtructeth vs moſt exquiſitly in ſuch things as we muſt neceſſarily know of the father, of the ſonne, & of the holy ghoſt, and ſetteth forth after the plaineſt maner the incarnation of our Lord Ieſus for them that with faith wil embrace it. but ſeeing that certen leud & godles perſons endeuoring with their erronious opinions, to root out true religiō haue brought into the world many vaine fantaſies of their idle braines, of which number ſome were not affraid to corrupt the true vnderſtanding & the miſtery of the manhood, our Lord Ieſus toke for our ſakes & to deny *the mother* or *bearing of God* which is attributed vnto the virgine

Againſt Neſtorius.

Mary, other ſome fained very fondly that the diuinity & the humanity conſiſted of one nature, confoūding both with a certē imaginatiue cōmixitō of natures, & affirming with horrible blaſphemy that in the ſaid confuſion the diuine nature of the onely begotten was patible. therefore

Againſt Eutyches.

this great & general coūcel preſētly aſſēbled together being deſirous with al might to ſtop euery gapp, & to cutt of all occaſion of deuelishe deuices wrought to the ouerthrowe of the trueth, decreeth that the faith which we receiued of the fathers is inuiolably to be retained: and therefore commaunderh aboue all other formes of fayth, that the creede deliuered vnto vs of three hundred and eighteene godly fathers is firmely to be beleeued. moreouer to thende the enemies of the holy Ghoſte may vtterly be foyled, it ratifieth the doctrine aftervvardes eſtabliſhed touching the ſubſtance of the holy Ghoſt by a hundred and fifty godly byshopps whiche mett at the princely citye of *Conſtantinople*: the which eſſence thoſe fathers made manifeſte vnto rhe whole world, not by adding any thing of their owne, as if the canons of the *Nicene* coūcell were vnperfect, but that they might declare by manifeſt teſtimonies of holy ſcripture what their owne opinion was of the holy ghoſt againſt ſuch as denied the godhead thereof. furthermore to the confutation of ſuche as doubted not to peruert the myſterie of our Lords incarnation, affirming both impiouſly and blaſphemouſly that he which was borne of the holy virgine

The Nicene creed is confirmed.

Againſt Macedonius opinion the creede of the councel held at Conſtantinople is ratified.

was but onely man, this holy councell approueth the ſynodicall Epiſtles of holy *Cyrill* byshopp of *Alexandria*, written vnto *Neſtorius* and to the byshops of the Eaſt churches, partly to refell the mad and franticke opinion of *Neſtorius*, and partly alſo for to inſtruct ſuch as are godly diſpoſed, and labour to attaine vnto the true vnderſtandinge of the holye creede. Againe this councell annexeth thereunto not without good conſideration the Epiſtle of *Leo* the moſt holy archebyshop of old *Rome*, which he wrote vnto *Flauianus* the moſt holy archebyshopp for

The ſynodicall epiſtles of Cyrill approued.

the remouinge and rooting out of the Churche of God the fanaticall opinion of *Eutyches*, as a worthie tract agreeing with the confeſſion of *Peter* that great Apoſtle, and as it were a ſtronge pillour and fortreſſe to vpholde the true and ſincere doctrine againſt all erronious opinions. for he valiantly encountreth with ſuch as endeuored to deuide the myſtery of the incarnation into two ſonnes: he excommunicateth ſuche as dare preſume to ſaye that the diuinitie of the onely begotten is patible: he manfully withſtandeth ſuche as confounde or make a commixtion of both the natures in Chriſte: he ratleth ſickebraines and frentike fooles, who affirme that the ſhape of a ſeruant which he tooke of vs, was of a celeſtiall or ſome other kinde of ſubſtance: laſt

The epiſtle of Leo vnto Flauianus allowed.

of all he accurſeth ſuche as vaynely haue fayned that before the couplinge of the natures there vvere tvvo, but after the vnitynge of them that there vvas but one onely nature in the Lorde. VVherefore treadinge one trace, and immitatinge the fayth of the holy Fathers vvhiche vvent before vs, vve confeſſe one, and the ſame ſonne our Lorde Ieſus Chriſte, and vvith one generall conſent vve ſaye that he is perfecte God and perfecte man, true God and true man of a reaſonable ſoule and humane fleshe ſubſiſtinge: of one ſubſtance vvyth the

The creede of the councel helde at Chalcedon.

father

father according vnto his diuinitye, but of one ſubſtance with vs according vnto his humanitye: like vnto vs in all things, ſinne onely excepted: begotten of the father before all worlds, according vnto his godhead, but borne in theſe later dayes for our ſakes, and for our ſaluation of the virgine mary, & the mother of God according vnto his manhood: one & the ſame Ieſus Chriſt, the ſonne, the Lord, the onely begotten: of two natures, knowen without confounding of thē, without mutation, without diuiſion without ſeparation: the diſtinctiō of natures not remoued for all the vniting of them, but the proprietie of both natures vvholly retayned and coupled together in one perſon, or as the *Grecians* ſay, in one ὑπόστασις not ſeuered & parted into tvvo perſons, but one and the ſelfe ſame onely begotten ſonne, God the vvorde, and the Lorde Ieſus Chriſte, euen as the Prophetts of olde, and Chriſte him ſelfe afteryvardes haue inſtructed vs of him and the ſame hath the faith of the fathers deliuered vnto vs. Seeinge we haue ſifted out the trueth of theſe thinges with great care and diligence, the ſacred and generall councell hath decreed that it shall be lavvfull for no man, eyther to alleage or to vvrite, or to frame, or to beleeue, or to teache any other fayth. Moreouer this councell commaundeth ſuche as preſume to deuiſe any other fayth, or to bringe forth, or to teache, or to publishe any other creede vnto ſuche as turne eyther from paganiſme, or from Iudaiſme, or from any other ſecte whatſoeuer, vnto the knowledge of the trueth, if they be byshops, that they be depoſed of their byshoplike dignities: if prieſts, that they be vnminiſtred: if monks and lay people, that they shoulde be accurſed. After the reading of theſe decrees, *Martianus* the Emperour, who was preſent at the councell of *Chalcedon*, who made there alſo an Oration, returned to *Conſtantinople*. *Iuuenalis* and *Maximus*, *Theodoritus* and *Ibas*, who had bene depoſed, were reſtored to their byſhopricks. other thinges there were handled by the councell, the whiche ſhall be layde downe (as I ſaide before) in the ende of this booke. They decreed beſides all the aforeſaide that the byſhopps ſeae of New *Rome*, that is of *Conſtantinople*, becauſe ſhe enioyed the ſecond honor after *Olde Rome*, ſhoulde be chiefe and in honor aboue all other cities.

Conſtantinople the ſecōd patriarchſhip

Cap. V.

Of the ſedition rayſed at Alexandria about the election of Proterius and in like ſort at Ieruſalem.

After that *Dioſcorus* was exiled into *Gangrena*, a citie of *Paphlagonia*, *Proterius* by the generall conſent of the councell was choſen byſhopp of *Alexandria*. Beinge ſtalled in the ſeae, there roſe amonge the people through heate of contention a wonderfull great tumult & vprore. for as it falleth out in ſuch hurliburlies, ſome would needs cal home *Dioſcorus*, ſome others very earneſtly cleaued vnto *Proterius*, ſo that there enſued thereof great ſlaughter and bloodſhed. for *Priſcus* the Rhetorician writeth howe the lieuetenant of *Thebais* came then to *Alexandria*, ſaw al the people on an vprore, & ſet vpon the magiſtrates, how they threwe ſtones at the garriſon which endeuoured to keepe ỹ peace, how of force they made ỹ ſoldiers flie vnto ỹ temple, of old called *Serapis*, how the people ranne thither, ranſacked ỹ temple & burned ỹ ſoldiers quick. the emperour vnderſtanding hereof to haue ſent thither imediatly two thouſand choſē ſoldiers: who hauing winde & wether at will, arriued at *Alexandria* ỹ ſixt day after. Againe when ỹ ſoldiers rauiſhed the wiues, & deſloured the daughters of ỹ citizens inhabiting *Alexandria*, ỹ the latter ſkirmiſh & combat exceded the former in cruelty. After al this how the people aſſembled together at *Circus* where their ſpectacles were ſolemnized, & there to haue requeſted *Florus* who was captaine of the garriſō & gouernour of their city in ciuill affaires, ỹ he would reſtore vnto them ỹ priueledged corne which he had depriued them of, their bathes, their ſpectacles, & other things whatſoeuer were takē from them becauſe of their inſurrection & tumults. The aforeſaide autor reporteth that *Florus* appeaſed their wrath with his preſence & gentle exhortation, & reſtored peace for a while. but in the meane ſpace the monks which inhabited ỹ deſerts adioyning vnto *Ieruſalem* could not ſetle quietnes within their breſts. for ſome of them which had bene at the councell & diſſented from the decrees, came to *Palæſtina*, cōplayned of the forme of fayth deliuered by ỹ councell, & laboured to ſet other monks on firy ſedition. but whē *Iuuenalis* returned frō ỹ councell to his byſhoprick & was cōpelled by ſuch aduerſaries as laboured to bring him into ỹ contrary opinion to cōfute & deteſt his owne religion & had fled vnto the city where ỹ emperour made his abode: they ỹ impugned & reuiled the councell of *Chalcedon* (as I ſaid before) gathered thē ſelues together, made an election vpon *Eaſter* day, choſe

Proterius b. of Alexandria.

A lamentable ſedition at Alexandria about the election of a byshop.

The Monks inhabitinge the deſerts bordering vpon Ieruſalem were heretics & condemned the councell of Chalcedon.

Theodoſius to their byſhopp, who was the ringleader of the whole miſchiefe raiſed in the councell, and the firſt that certified them of the canons and decrees thereof: concerning whome not long after the Monks of *Palæſtina* wrote vnto *Alciſon*, how that he was conuicted of haynous crimes by his owne byſhopp, and expulſed the monaſtery, and how that continewing a while at *Alexandria* he cleaued to *Dioſcorus*, was whipped for ſedition, ſet vpon a Camell as malefactors are vſed, and carted throughout the citie. vnto this *Theodoſius* there came many out of the cities of *Palæſtina*, requeſting him to appoint them byſhops, of which number *Petrus* the *Iberian* was made byſhop of *Maiuma* hard by *Gaza*. when the trueth of theſe treacheries came to light *Martianus* the Emperour commaunded firſt of all that *Theodoſius* ſhould be brought vnto him with power of armed ſoldiers, ſecondly he ſent thither *Iuuenalis*, to thende he ſhoulde reforme the diſordered ſtate of the Church, and reduce all to peace and quietnes, moreouer he commaunded him to depoſe as many as *Theodoſius* had preferred to ye prieſtly functiõ. After the returne of *Iuuenalis* into *Ieruſalẽ*, many grieuous calamities & miſchieuous deuices, ſuch as moſt cõmonly (through the inſtigation of the enuious deuell, and ſatan the ſworne enemy to God and man) are wont to raigne in the mindes of mortall men, enſued by the meanes of ye contrary factions. for the deuell by chaunging of one letter and lewde interpreting thereof, brought to paſſe that it ſhould be pronounced either way for to eſtabliſh a contrary opinion, the which ſentence as diuers doe thinke is ſo repugnant, and inferreth ſuch contradictorie ſenſe and meaning, that the one ſeemeth vtterly to ſubuert and ouerthrowe the other. for he that confeſſeth Chriſt to be IN two natures, ſaith no leſſe but that he conſiſteth OF two natures, for by graunting that Chriſt is both IN diuinitie and humanitie, is to confeſſe that he conſiſteth OF diuinitie and humanitie. he againe that ſaith that Chriſt conſiſteth OF two natures affirmeth plainly that he is IN two natures, for by auouching that he conſiſteth of diuinitie and humanitie, he teſtifieth him to be in diuinitie and humanitie: yet not by conuerſion of the fleſhe into the godhead (whoſe vniting is inexplicable) neither of ye godhead into fleſh: ſo that whẽ we ſay OF TVVO, we vnderſtand withall IN TVVO, & by ſaying IN TVVO, we meane OF TVVO, not parting ye one frõ the other. for it is toe plaine that the whole, not onely conſiſteth of the parts, but ye the whole is vnderſtood in the parts, yet for al y^e^ ſome men be of the opinion ye they are farre ſeuered a ſunder, becauſe their mindes and heads are ſo occupied before, or elſe becauſe they maintaine ſome ſulline opinion of God or ſelfe will, that they had leuer endure any kinde of death, then yeelde vnto the plaine and manifeſt trueth. by occaſion of this ſubtlety of ſatan the aforeſaid miſchieues enſued. but ſo much of theſe things in this ſort.

The behauiour of Theodoſius a roging monke.

The Æquiuocall fallacy of the deuell lay in thoſe two ſylables ἐκ & ἐν

CAP. VI.

Of the great neceſſitie of rayne, famine and peſtilence, and howe that in certaine places (hardly to be beleeued) the earth brought forth of her owne accorde.

ABout that time there was ſuche ſcarſitie of rayne in both *Phrygia, Galatia, Cappadocia* and *Cilicia*, that men wanting neceſſaries receiued poyſoned nuriſhment, and deadly food: vpon this there roſe a great peſtilence, and men after chaunge and alteration of diet beganne to ſickenne, their bodies ſwelled, the inflammation was ſo great that it made them ſtarke blinde, they had withall ſuch a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this peſtilence, yet by the prouidence of almighty God the famine relented for ſuche as were left aliue: for it is reported that in that deare and barren yeare there came downe foode from the aer no otherwiſe then *Manna* of olde vnto the *Iſraelites*, and the yeare following the earth of her owne accorde brought forth fruite. Neither was onely this miſerie riſe throughout *Palæſtina*, but alſo ſundry calamities raigned in many and infinit other regions.

Scarſitie of raine. Famine. Peſtilence. Swelling. Inflammatiõ A coughe.

CAP. VII.

How Valentinianus the Emperour was ſlaine, Rome taken and ranſacked.

WHile the aforeſaide calamities raigned in the Eaſt, *Aëtius* was lamentably put to death at olde *Rome*. *Valentinianus* alſo Emperour of the Weſt parts of the worlde was ſlaine together with *Heraclius* by certen ſoldiers of *Aëtius*, through the treaſon of *Maximus*, who

Valentinianus Emperour of Rome was ſlaine.

who aſpired vnto the Empire,and therefore wrought their deſtruction becauſe the wife of *Maximus* had bene deflowred by *Valentinianus* and forced to commit adulterie. This *Maximus* maried *Eudoxia* the wife of *Valentinianus* againſt her will. ſhe (neyther without good cauſe) tooke this as a great contumelie and reproche, deuiſed euerie way howe to reuenge her huſbandes death (for ſhe is a woman, exceedinge outragious for ſtayninge the puritie of her veſſell, of an intractable minde, when her honeſty is oppreſſed, ſpecially by ſuche a one whoſe crueltie bereaued her huſband of his life) ſhe ſendes to *Libya* vnto *Genzerichus*, makes him faire promiſes, puttes him in good hope of proſperous ſucceſſes, requeſts him that vnlooked for he would inuade the Empire of *Rome*, and promiſed to yeelde all into his handes. This being compaſſed *Rome* is taken. *Genzerichus* being a *Barbarian* of behauiour vnconſtant, and of litle truſt, gaue no credit vnto her wordes, ſet the citye on fire, caryed away the ſpoyle, tooke *Eudoxia* with her two daughters, returned, got him to *Libya* and maried *Eudoxia* the elder daughter to his ſonne *Honorichus*. but he ſent *Placidia* the yonger daughter together with *Eudoxia* her mother, accompanied with a princely traine vnto *Martianus*, hopinge thereby to mitigate his wrath and diſpleaſure. for he was offended not a litle at the burning of *Rome*, and the abuſing of *Valentinianus* the Emperours daughters. *Martianus* afterwards gaue *Placidia* to wife vnto *Olybrius* a noble man and a ſenator of *Rome*, who when the citie was taken fledd to *Conſtantinople*. After the death of *Maximus*, *Auitus* was Emperour of *Rome* the ſpace of eight moneths: when the plague had diſpatched him, *Maiorinus* the yeare following tooke the gouernement of the Empire: againe when *Rhecimerus* a *Romaine* captaine had procured through treaſon the death of *Maiorinus*, *Seuerus* became Emperour of *Rome* the ſpace of three yeares.

Rome was taken by Genzerichus king of the Vandalls.

Maximus.
Auitus.
Maiorinus.
Seuerus.
Anno.458.

Cap. viii.

The death of Martianus the Emperour, and the raigne of Leo: and how the hereticall faction within Alexandria, ſlew Proterius their byſhopp, and choſe in his rowme Timotheus Ælurus.

While *Seuerus* continued his raigne in the Empire of *Rome*, *Martianus* hauing gouerned onely ſeuen yeares chaunged his kingdome, got him to a farre more excellent habitation, and left vnto his ſucceſſors a princely example of rule. The people of *Alexandria* vnderſtanding of his death, renued their ſpite with a farre greater rage and furie againſt *Proterius*. The people are wont vpon light and triflinge occaſions to raiſe tumults and ſedition, but ſpecially at *Alexandria*: who boldening them ſelues with often brawlinge, beinge in very deede but raſkalls and abiectes, take vpon them like blinde bayardes great enterpriſes. And therefore they ſay that euery Jack ſtraw if it ſo pleaſe him may geue the onſett, ſet the citie all on an vprore, drawe the people here and there at his pleaſure, in ſo much they are not aſhamed (as *Herodotus* writeth of *Amaſis*) to fight diuers times with their ſhadowes and for matters of no importance at all. In ſuch things this is their diſpoſition, but in other matters not ſo. The people of *Alexandria* watchinge the abſence of *Dionyſius* captaine of the garriſon, and his abode in the vpper parts of *Ægypt* conſented together, and choſe *Timotheus* ſyrnamed *Ælurus* to be their byſhopp, who lately had bene a monk, yet then one of the prieſts of *Alexandria*: and after they had brought him into the great Church called *Cæſar*, they proclaime him their byſhop, for all *Proterius* as yet liued and executed the prieſtly function. *Euſebius* byſhop of *Peluſium*, and *Peter* the *Iberian*, byſhopp of *Maiuma* were preſent at the election of *Timothee*, the which thinges are remembred of the hiſtoriographer, who wrote the life of *Peter*, where alſo he reporteth that *Proterius* was ſlaine, not of the people, but by a ſoldier. for when *Dionyſius* being driuen with the rumor of the horrible practiſes committed there, came in poſt haſte to *Alexandria*, for to quenche the firie flame of ſedition: certen citizens (as it was credibly enformed vnto *Leo* the Emperour) through the perſwaſion of *Timothee*, ranne *Proterius* through with a naked ſworde as he paſſed by, & fled towardes the holy font, tyed him with a rope, and trailed him to the foureſquare porche, for all men to gaze at him, & there with ſhouting and laughter they reueale the murthering of *Proterius*. Afterwardes they drew his carkaſſe throughout the citie, and burned it to aſhes, neither abſtained they like ſauadge and bruite beaſtes (as they were) from taſtinge of his bowells euen as it is manifeſt vnto the whole worlde by the complaint which the byſhopps throughout *Ægypt*, with all the clergie of *Alexandria* beholding the circumſtances with their eyes made (as I ſaid before) vnto *Leo* the ſucceſſor of *Mar-*

Martianus the Emperour dyed Anno Dom. 458.

Timotheus Ælurus b. of Alexandria.

The lamentable death of Proterius the godly archbyſhop of Alexandria.

tianus in the Empire of *Rome*, written in maner as followeth.

Vnto Leo, the vertuous, religious, victorius by the teſtimony of God him ſelfe, and triumphant Emperour: the complaint made by all the byſhops throughout your prouince of Ægypt, and by the clergie of your chiefeſt and moſt holy Church of Alexandria.

SEinge the diuine and celeſtiall grace of God (moſt holy emperour) hath ordained your highneſſe as a Ievvell and treaſure for mortall men: you ceaſſe not (we ſpeake vnfainedly) imediately and next after God continually to prouide for the ſafety and profit of the common vveale. In a while after they ſay. when the peace which raigned among the godly people, both here with vs and with in the citie of *Alexandria*, was remoued out of the Churche of God, *Timotheus* then beinge a prieſt, gott him imediately after the councell of *Chalcedon* vvas diſſolued onely with foure or fiue byshopps, together with a fevve monks, fell from the fayth, and deuided him ſelfe from the Catholicke Churche. Theſe his companions were infected with the pernicious doctrine of *Apollinarius*, & the peſtilent error of *Timothee* him ſelfe: al they were then depoſed of their prieſtly dignities according vnto the canon of the Churche both by *Proterius* of worthie memorie, and the councell of byshops helde in *Ægypt*, and alſo exiled by the Emperours, whoſe diſpleaſure they had procured. Againe after a fewe lines. The ſame *Timothee*, at what time *Martianus* the Emperour of famous memorie chaunged this fraile life for bliſfull reſt in the celeſtiall paradiſe, ſticked not moſt impudently to reuile him with raylinge and opprobrious languages, as if he had bene ſubiect to no lawe: he ſtaggered not like a ſhameleſſe caytiffe at accurſing the ſacred and generall aſſembly of byshopps which mett at *Chalcedon*: he ledde after him a multitude of chaungelings and ſeditious people: he ſet vp him ſelfe againſt the holy canons, the decrees of the Churche, the common weale and lawes; he intruded him ſelfe into the holy Churche of God, which had both a paſtor and a teacher, to witt, our moſt holy father and archbyshopp *Proterius*, as he celebrated the wonted myſteries, and offered vp the ſacrifice of prayer vnto Chriſt Ieſus the ſauiour of vs all for your holy Empire, and for your chriſtian and religious pallace. Againe they ſay. The next day after, as *Proterius* the moſt holy father executed (as the manner is) the function of a byshop, *Timotheus* tooke vnto him two byshopps depoſed of their dignities with ſome baniſhed prieſts, as we ſaide before, and was conſecrated byshopp by two of them, when as none of all the Catholicke byshops throughout the prouince of *Ægypt* (as the vſe is in conſecrating the byshopp of *Alexandria*) was preſent: and ſo tooke poſſeſſion as he perſwaded him ſelfe of the archebyshopps chaire, but verily it was nothing els ſaue plaine whoredome againſt the ſpouſe of Chriſt, and the Churche of God whiche had an huſband of her owne, that celebrated therein the holy myſteries, and gouerned the ſame according vnto the canons of the Churche. When they had enterlaced a fewe lines, they went on as followeth. Bleſſed *Proterius* could doe no other then (as it is written) geeue place vnto wrath: & to thende he might eſcape the furie of ſuch as ranne headlong to diſpatche him out of the way, he made his refuge vnto the reuerend fonte: the whiche place of all others, yea the *Barbarians* and bruitish people being altogether ignorant of the vertue and grace which iſhueth thence are loth to prophane. yet theſe men purpoſing to performe in deede that which from the beginning they had deuiſed for *Timothee*, ſaued not the life of *Proterius*, no not in thoſe priueledged places of the temple: reuerenced not the religious place; honored not the time (for it was on the high feaſte of *Eaſter*) ſtoode in no awe of holy priſthood, which is a mediation betweene God and man: ſlew him being innocent and diſpatched with him ſix others for company, They brought with them the wounded carcaſſe, they lugged it throughout the citie, they ſet it out piteouſly to be ſkorned at, they cruelly rent with the lash of the whipp the ſenſeleſſe corps, they vnioynted the members throughout the body, neither refrayned they after the manner of bruite beaſtes to taſt of his bowells whome they lately tooke for a mediator betweene God and man. laſt of all that which remained they burned to aſhes ſcattering and hurlinge into the aer the aſhes thereof exceeding therein the ſauadgneſſe and crueltie of bruite beaſtes. the autor and ringleader of all theſe miſchiefes was *Timotheus*. *Zacharie* who diſcourſed in like ſort of theſe thinges, being perſwaded as it is like with the letters of *Timothee* which he wrote vnto *Leo*, reporteth many other thinges to haue happened, and that through the miſdemenure of *Proterius*, who made much adoe

Rom. 12.

(as

(as he ſaith) and great ſturre in *Alexandria*: that the people wrought not all thoſe miſchiefs, but certaine deſperate ſoldiers, and that the Emperour *Leo* ſent thither *Stelas* to chaſtice them for their lewdneſſe.

Cap. ix.

How Leo the Emperour wrote letters throughout the worlde for to vnderſtand what was beſt for him to doe toutching the election of Timotheus Ælurus & the councell of Chalcedon.

Leo the Emperour when he demaunded the aduiſe of the byſhopps throughout the *Romaine* common weale, & other godly men likewiſe that were renowmed for monaſticall diſcipline, concerning the councell of *Chalcedon*, and the conſecration of *Timotheus* ſyrnamed *Ælurus*, he wrote generally vnto all men, and ſent with all coppies of the ſupplications exhibited vnto him both by the fauorers of *Proterius* and the faction of *Timothee*. the letters he ſent euery where contayned ſuch a forme as followeth.

The coppie of the godly letters of Leo the moſt vertuous Emperour, vnto Anatolius byſhopp of Conſtantinople with all other archebyſhopps and byſhopps whereſoeuer.

Leo Emperour, and *Cæſar*, vertuous, victorious, triumphant, chiefe Lord, all noble *Auguſtus* vnto *Anatolius* the byshop ſendeth greetinge. It was euer our deſire, that both all the moſt holy & Catholicke churches, and moreouer the cities ſubiecte vnto the *Romaine* dominions should enioy peace and tranquillitie, and that nothing should befall them, whiche might moleſt their quiet eſtate. what ſturre there was of late riſen at *Alexandria*, we are ſure thy holines knoweth full well, but to thende thou mayſt vnderſtand the whole, and the occaſion of ſo great a tumult and hurliburly, we haue ſent vnto thy fatherhood the coppies of the complaints and ſupplications exhibited vnto our highneſſe, againſt *Timothee*, both by the moſt holy byshopps and prieſts of the aforeſaide citie and prouince of *Ægypt*, after their comming vnto the princely citie of *Conſtantinople*, as alſo ſuche ſupplications as certaine citizens ſent from *Timothee* out of *Alexandria* vnto our campe, haue deliuered vnto vs: to this ende and purpoſe, that thou maiſt perfectly knowe what *Timotheus* hath practiſed, whome the people of *Alexandria*, the worthieſt perſonages, the citizens & shipmaſters requeſted to be their byshop, and what other things were contained in the ſupplications, and moreouer touching the councel of *Chalcedon* a corize vnto diuers mens conſciences, as the complaints here within incloſed doe declare. VVherefore our will is that thy holineſſe doe aſſemble all the religious and catholicke byshopps which preſently remaine in this princely citie, and with them, all the ſacred ſenate of clergie men (for our principall care is to deliuer *Alexandria* from tumults and ſedition to peace and quietnes) that after the ſifting and exquiſite handling of all controuerſies, we may learne what your opinion is of the aforeſaide *Timothee* and the councell helde at *Chalcedon*, laying aſide all feare of man, all ſpite and fauour, hauinge onely the feare of almightie God fixed before your eyes (you remember I am ſure that for theſe thinges you shall render an accompt before the maieſtie of God) that we beinge certified by your letters of all the premiſes, may publishe ſuche an edict as shalbe agreeable vnto the ſame. Theſe were his letters vnto *Anatolius*. The Emperour wrote other letters differing very litle in ſtyle from the aforeſaide, both vnto other byſhopps, and vnto other famous men, who then (as I ſaid before) led a poore lyfe, and had not wherewithall to maintaine them ſelues, of which number was *Symeon* (aboue mentioned) the firſt that euer made his neſt in a pillour, and founde out that kinde of manſion, the reſt were *Baradatus* and *Iames*, learned men of *Syria*. Symeon. Baradatus. Iames.

Cap. x.

The cenſures and anſwers of diuers byſhopps, and of holy Symeon vnto the aforeſaide letters of the Emperour.

First of all *Leo* byſhopp of olde *Rome*, wrote in defence of the councell of *Chalcedon*, and diſallowed the election of *Timothee*, as an act contrarie to the canon of the Churche: the whiche epiſtle of *Leo*, the Emperour ſent by one of his truſtie meſſengers vnto *Timothee* byſhop of Leo b. of Rome.

Timotheus Ælurus the hereticall byshopp of Alexandria.

Alexandria, to whome *Timothee* wrote backe againe, reprehending both the councell of *Chalcedon*, and the epiſtle of *Leo*. The coppie of theſe epiſtles is to be ſeene in the letters which *Leo* the Emperour wrote generally vnto all men, but I omitted them, leſt I ſhoulde wery the reader with interlacing toe many of ſuche kinde of workes. Moreouer other byſhopps in like ſort maintained very earneſtly the canons of the councell of *Chalcedon*, and condemned with one voyce the conſecration of *Timothee*, but *Amphilochius* byſhopp of *Sida* alone of all the other byſhopps wrote an epiſtle vnto the Emperour, where he inueyed bitterly at the election of *Timothee*, yet approued not the councell of *Chalcedon*, the which things are layde downe in writinge by *Zacharie Rhetor*, together with the Epiſtle of *Amphilochius*. *Symeon* alſo a man of worthie memorie, wrote touching the aforeſayde controuerſies two Epiſtles, one vnto *Leo* the Emperour, an other vnto *Baſilius* byſhopp of *Antioch*, of both whiche the Epiſtle vnto *Baſilius* beinge but very briefe, I thinke beſt to lay downe for the louinge reader, it was as followeth. Vnto the moſt religious, moſt holy and dearly beloued of God, my lord *Baſil*, the archebyshop, *Symeon* an humble ſinner ſendeth greeting in the Lorde. Now we may very well ſay, bleſſed be God, which hath not turned away our petition, neyther withdrawen his mercie from vs miſerable ſinners. VVhen I had peruſed the letters which your holineſſe ſent vnto me, I fell into an admiration of the ſinguler care and pietie of our moſt holy Emperour reuealed and made manifeſt vnto the worlde by the affection he bare not onely vnto the holy fathers, but alſo by the zeale he shewed vnto the fayth confirmed by them. but this commeth not of our ſelues, it is, as the holy Apoſtle writeth, the gifte of God, who by the meanes of your prayers graunted vnto him ſo prompt and willing a minde. Againe after a fewe lines he ſaith. VVherefore I beinge an abiecte and vile creature, as it were the vntimely birth of the monkes ſignified vnto the Emperour what I my ſelfe thought of the creede layde downe by the ſixe hundred and thirtie holy fathers, whiche aſſembled at *Chalcedon*, affirming that I helde with that fayth published no doubt by the inſtinct & motiõ of the holy ghoſt. for if our ſauiour be in the middeſt of two or three gathered together in his name, howe can he chuſe but be preſent at the aſſembly of ſo many holy fathers, ſeing the holy ghoſt hath bene with them from the beginning? After this againe. VVherefore be of good cheere and defende ſtoutly the true fayth, in ſuch ſort as Ieſus the ſonne of Naue ſeruant of the Lorde of hoſtes, gouerned and defended the people of Iſraell. I beſeeche you ſalute from me all the clergie of your prouince, with the holy and faythfull people.

The epiſtle of Symeon that dwelled in a pillour vnto Baſilius Archbyſhop of Antioch.

Cap. xi.

The baniſhment of Timotheus Ælurus byſhopp of Alexandria, and the election of Timotheus Salofaciolus: of Gennadius and Acacius byſhopps of Conſtantinople.

Timotheus Ælurus. Timotheus Salofaciolus. Anatolius. Gennadius. Acacius.

After the aforeſaide ſturre *Timotheus* ſyrnamed *Ælurus* was baniſhed *Alexandria*, and enioyned to make his abode at *Gangrena*: wherefore the people of *Alexandria* choſe *Timotheus* (whome ſome called *Baſilicus*, ſome other *Salofaciolus*) to ſucceede *Proterius* in the byſhopricke. When *Anatolius* had departed this life *Gennadius* gouerned the byſhopricke of the princelie citye of *Conſtantinople*, after him ſucceeded *Acacius* maiſter of the hoſpitall or College of Orphans.

Cap. xii.

Of the earthquake whiche happened at Antioch three hundred forty ſeuen yeares after that whiche was in the time of Traian.

Anno Dom. 459.

In the ſeconde yeare of *Leo* the Emperours raigne, there was ſuche a marueylous great earthquake & ſhaking of the fundations at *Antioch*, that it can not ſufficiently be deſcribed. before it beganne certaine people that were borne within the citie waxed mad, raued aboue meaſure, and ſeemed vnto vs farre to exceede all furious rage of brutiſhe fierceneſſe and crueltie, as a preamble forerunninge ſo great a calamitie. This grieuous earthquake happened the fiue hundred and ſixth yeare after the citie was called *Antioch*, the fourteenth day of the moneth *Gorpiæus*, after the *Romaines*, *September*, about the fourth houre of the night, the Sunday goinge before, the eleuenth

courſe

courſe of the reuolution, three hundred forty ſeuen yeares after the earthquake vnder *Traian*. That earthquake was a hundred fiſty and nine yeares after the grauntinge of the charter and incorporation of the citie: but this fell in the raigne of *Leo*, the fiue hundred and ſixth yeare, as the hiſtoriographers who diligently deſcribed the circumſtances thereof haue left vs in writinge: It turned vpſide downe, in manner all the buyldinge of this newe citie, beinge well peopled, without a waſt corner, or ruinous peece of buyldinge, but all adorned and gorgeouſly ſett forth by the bountifulneſſe of the Emperours, contendinge amonge themſelues ſucceſſiuely who ſhoulde paſſe other. Moreouer as ye goe in, the firſt and ſeconde lodginge of the pallace were ouerthrowen, the reſt ſtandinge vp with the bath adioyninge thereunto, which bath aforetime ſerued to no vſe, yet then of neceſſitie by reaſon the other bathes wente to ruyne, ſupplyed their wante, and ſtoode the citie in good ſteede. the portly gates of the pallace, the place called the foureſquare porche, the vtter turretts and galleries nighe the gates where their ſtage playes were kept, and ſome porches that came out thence, ſome part of the bathes of *Traian, Seuerus*, & *Adrian*, the adioyning *Oſtracina*, together with the porches & *Nymphæum* were turned downe to the grounde, all whiche *Iohn Rhetor* hath largely diſcourſed of. he ſayth further that in conſideratiõ of the premiſes, the Emperour forgaue the citie a thouſand talents of gold of the tribute which they payd him & releaſed ſuch citizens as ſuſtained loſſe, of theyr rente, laſt of all, that he tooke vpon him to repayre the publique edifices.

Cap. xiii.
Of the fire that raged at Conſtantinople.

There fell moreouer at Conſtãtinople a calamity not much vnlike the former nay farr more grieuous, it beganne in that part of the city which lay to the ſea & is called the Oxe Cauſei The reporte goeth that a deſpitefull and wicked deuell in the forme of a woman or a poore woman through the inſtigation of the deuell (both is reported) went about candel light with a candell in her hand vnto the market for to buy ſome ſaltfiſh, left her candell vpon the ſtall and went away. When the candell had waſted to the ende of the wike, it roſe into a great flame and ſtroke immediatly in the buylding ouer heade which burned at the firſt, it tooke hold alſo of the houſes that were next not onely ſuch as eaſily might be ſet on fire, but alſo the ſtony buylding and burned them to aſhes. They ſay this fire laſted the ſpace of foure dayes, no man was able to quenche it, it flaſhed throughout the middes of the citie, conſumed from the north part to the ſouth end all houſes, fiue furlungs in length and fourteene in bredth, left no buyldiug either publique or priuate, no pillours, no ſtony arches or vaultes in all that tyme and in all that compaſſe vnburned to the fundation, but to haue perced the flinte ſtone and harde mettall as if it had bene ſtuble or ſtrawe. Of the north part of the citie where the hauen lieth this lamentable deſtruction reached frõ the Oxe-Cauſei (ſo is the place called) vnto the old temple of *Apollo*: in the ſouth ſide frõ the hauen of *Iulian* vnto the temple of *Concorde*: in the middeſt of the citie frõ *Conſtantines* market vnto the market of *Taurus*, a pitiefull ſhewe and dredfull to behold. The goodly places & gorgeous high buyldings that had bene within the citie, the coſtly carued tymber yelding heretofore great maieſty vnto the eye of man, both publique and priuate were then become like craggy hills and rocks that no man could paſſe through, confuſed heapes of filth and all kind of ſtuff full of deformity, that the owners of them them ſelues could not diſcerne the bounds of theyr poſſeſſiõ neither ſay this or that place ſtoode thus before the fire conſumed them.

Cap. xiiii.
Of ſundry calamities that raigned in diuerſe contreyes.

About the ſame time whẽ the Scythian battaill waged wᵗ the Romaines which inhabited the Eaſterne partes of the Empire waxed hotte, Thracia, Helleſpontus, and Ionia were wonderfully ſhaken with earthquakes: no leſſe were the fiftie Iles called Cyclâdes in the ſeae Ægeũ, Cnidos in Caria & Coo, ſo that many of theyr buildings were turned downe to the ground. *Priſcus* moreouer writeth, there fell at Conſtantinople and in Bithynia ſuch ſtormes of raine and water that for the ſpace of three or foure dayes it poured downe like wholl ſtreames and floodes, beate downe the hills and mountaynes with the violence thereof and made them playne valleyes: that the villages were all on flote and in daunger of drowning: that in the lake Boan not farre frõ

Nicomedia by reaſon of the filth and all kinde of baggage which the water brought thither, there were ſeene Ilands, but theſe things came to paſſe in a while after.

CAP. XV.
The mariage of Zeno and Ariadne.

LEo the Emperour gaue *Ariadne* his daughter to *Zeno*, made him his ſonne in lawe, who of a chylde was called *Aricmeſus*, yet being maried, he gott that name of a noble man of *Iſauria*, that had beene of greate honor and renowme. Howe this *Zeno* attayned vnto greate eſtimation, & vpon what occaſion *Leo* preferred him before all other, *Euſtathius Syrus* hath left vs in writinge.

CAP. XVI.
Of Anthemius that became Emperour of Rome, and alſo of ſuch as ſucceeded him.

Anthemius. ANthemius at the requeſt of the *Romane* embaſſadors inhabiting the weſt, which were ſent in embaſſie vnto *Leo* ẏ emperour, abiding at *Conſtantinople*, was ſent to be emperour of *Rome*, to whome *Martianus* the emperour had geuen his daughter in mariage, *Baſiliſcus* alſo the brother of *Berina* the wife of *Leo* was made captaine ouer a great armye of choſen ſoldiers, & ſent againſt *Genzerichus*, al which circumſtances *Priſcus Rhetor* hath exquiſitly handled, neither onely theſe things, but alſo how *Leo* conſpired the death of *Aſpar*, whom he him ſelfe had made Emperour, as the reward of honor he aduaunced him vnto, and ſlew with him alſo his ſonnes, *Ardaburius* whom he had made *Cæſar* & *Patricius*, to thend he might ſkorne at the inſolency & ignorance of *Aſpar* their father. when *Anthemius* who gouerned the empire of *Rome* fiue yeare, was ſlaine, *Olymbrius* was by *Rhecimerus* proclaimed emperour: after the diſpatching of him *Glycerius* was created emperour, he raigned fiue yeares & was depoſed by *Nepos*, who ſtept in his rowme, & made *Glycerius* a *Romane* byſhop of *Salone* a city in *Dalmatia*, *Oreſtes* put *Nepos* beſide the empire: after *Oreſtes* his ſonne *Romulus* ſyrnamed *Auguſtulus* was the laſt emperour of *Rome*, of the thouſand three hundred yeares after the raigne of *Romulus*. when he departed this lyfe *Odoacer* gouerned the *Romane* common weale, who refuſed the name of an emperour, & would haue him ſelfe called a king.

Olymbrius. Glycerius. Nepos. Oreſtes. Romulus Auguſtulus, Odoacer.

CAP. XVII.
The death of Leo the Emperour, of yong Leo that came after him, likewiſe of Zeno his father and ſucceſſor.

Anno Dom. 475. ABout that time *Leo* the emperour hauing raigned ſeuentene yeares depoſed him ſelf of the imperial ſcepter at *Conſtantinople* & placed *Leo* that was of tender yeares, the ſonne of *Ariadne* his daughter, & of *Zeno*, in the empire. After him came *Zeno* ẏ father of *Leo* the yonger to be emperour, the ſonne in law of *Leo* the elder, & this he obtained through the procurement of *Berina* the wife of *Leo* ẏ elder: in a while after when yong *Leo* had departed this life *Zeno* raigned alone. but al what ſo euer he did during his raigne, or what other men did againſt him & what thinges happened in his dayes we purpoſe by the help of God to diſcourſe in the next booke following.

CAP. XVIII.

The tranſlator vnto the reader.

A ſummarie recitall of all the acts of the councell held at Chalcedon briefely handled before by Euagrius in the 4. chapter of this 2. booke where he promiſed to refer the reader for further knowledge vnto the end of this 2. booke, & now he performeth it with a large & ample diſcourſe. maruell not at all gentle reader though he repeat here certen things which he laid downe before. As I finde them in the greeke, ſo thou haſt them in Engliſhe, he beginneth thus:

PAſcaſianus and *Lucentius* the byſhopps, and *Boniface* the prieſt ſupplyed in this councell the abſence of *Leo* byſhopp of olde *Rome*: *Anatolius* alſo byſhopp of *Conſtantinople*, *Dioſcorus* byſhopp of *Alexandria*, *Maximus* byſhopp of *Antioch*, *Iuuenalis* byſhopp of *Ieruſalem* with their ſeuerall clergie, were preſent at the councell. There ſate with them the chief ſenators

natoꝛs vnto whome the ſubſtitutes of *Leo* ſayde that *Dioſcorus* ought not to ſitt in the councell with them, that *Leo* their byſhop had charged them no leſſe, and if they woulde not yeelde vnto it, that they woulde leaue the Churche and bidd them farewell. When the Senatoꝛs demaunded what crimes *Dioſcorus* was to be charged withall, their aunſwere was, that he who contrarye to all right and honeſtie playde the part of a Iudge, was to abide the ſentence of iudgement him ſelfe foꝛ the cenſure he had pꝛonounced of others. Theſe thinges beinge ſpoken, and *Dioſcorus* alſo beinge appointed to ſtande in the middeſt, *Euſebius* byſhop of *Dorilæum* requeſted that the ſupplication he had ſent vnto the Emperour might be openly reade in their hearing, and withall he added theſe woꝛdes. I proteſt vnto you that *Dioſcorus* hath iniuried me not a litle, he hath alſo brought our religion into great infamye, he procured the death of *Flauianus* the byſhop, and wrongfully depoſed him together with me. cauſe, I beſeeche you, my ſupplication to be reade. When he had made an ende of ſpeakinge his ſupplication was reade, contayninge ſuche a foꝛme as followeth.

The humble ſupplication of Euſebius byſhop of Dorilæum exhibited vnto the moſt vertuous Emperours, requeſtinge he may be hearde pleadinge both for him ſelfe, for the catholike faith, and for Flauianus byſhop of Conſtantinople.

IT behoueth your maieſties (moſt noble and puiſant emperours) to prouide carefully for the quietneſſe of all your louing ſubiects, yet when all others ſuſtaine iniuries euer to vphold and aſſiſt the ſacred ſenate of prieſthood. and herein verily the diuine godheade which graunted vnto you the rule & domination of the whole world is truely honored. wherfore ſeing the chriſtian faith, & we our ſelues alſo haue bene oppreſſed & diuerſly moleſted with extreme wrōg by *Dioſcorus* the moſt reuerēd byſhop of the moſt noble city of Alexandria, we are come vnto your wonted clemēcy moſt humbly to craue iuſtice at your hands. The occaſion of our cōplaint is as followeth. In the councel lately held at the famous city of *Epheſus* (I would to God it had neuer bene called together, then had it not brought into the whole world ſuch horrible miſchiefe and hurlyburly) the aforeſaid *Dioſcorus* who trode right & reaſō vnder foot, who ſet the fear of God farre out of his ſight, who maintained one abſurd opinion with *Eutyches* that vaine & hereticall varlett, who of a lōnge whyle reuealed not vnto many the venome of his cankred ſtomacke, yet bewrayed him ſelfe in proceſſe of time partly by occaſion of the crimes we laide to *Eutyches* his charge, & partly alſo by occaſion of the ſentence which *Flauianus* the byſhop of worthy memorie pronounced againſt him: gathered together a great multitude of ſeditious perſons, raiſed with his money no ſmall power, laboured as muche as laye in him to ouerthrowe the catholicke religion and godly fayth of the auncient fathers, and to eſtabliſhe the blaſphemous opinion of *Eutyches* the monk whoſe opinion was euer condēned of the holy fathers from the Apoſtles time vnto this day. wherfore ſeing the haynous offences he committed both impudently to the derogation of the Chriſtian faith & vncharitably againſt vs, be of no ſmal importāce, we are moſt humbly to craue vpon our bare knees of your graces, and to requeſt that by vertue of your autority the moſt reuerēd byſhop *Dioſcorus* may be inioyned to aunſwere vnto ſuche crimes as we haue laid to his charge, to wit, vnto ſuch practiſes of his, & records as he broughtforth againſt vs in the holy councell, wherby we ſhalbe able plainly to proue that he is eſtraunged from the catholicke faith: that he maintaineth an opinion which is nothing elſe but blaſphemy it ſelfe: that he both depoſed vs vniuſtly & iniuried vs diuerſly beſides. we beſeeche you moreouer to vouchſafe the ſending of your gracious letters vnto the holy & general councel of the moſt godly byſhops, to thend both our doings & his may indifferently be heard, & that your highnes may be certified againe of al that is handled by the councel, hoping that therein we ſhall pleaſe our immortal head Chriſt Ieſus. If we may obtaine (moſt holy emperours) this our humble ſute at your maieſties hāds, we will not ceaſſe day & night to pray for the proſperous ſtate of your empire, and the continuaunce of your raigne. The canons concluded vpon by the byſhops in the ſecond councell of *Epheſus* were openly read at the requeſt as wel of *Dioſcorus* as of *Euſebius*, where it appeared that the epiſtle of *Leo* was not read at all, yea though ſome had ſpoken of it againe, & againe. *Dioſcorus* being demaunded why it was not read, aunſwered foꝛ him ſelfe, that he had moued the byſhops and that oftentimes to doe it: *Iuuenalis* byſhop of Ieruſalem, and *Thalaſſius* byſhop of Cæſarea in Cappadocia, who together with *Dioſcorus* challenged vnto them ſelues autoꝛity in

The ſupplication of Euſebius byſhop of Dorilæum exhibited vnto valentinian⁹ and Martianus the emperours.

the councell of *Chalcedon*, required that all ſhould be read & reuealed. *Iuuenalis* auoutched and ſaid plainely that the emperour admoniſhed *Dioſcorus* by his letters to read the epiſtle of *Leo*, yet afterwards that there was not a word ſpoken of it. *Thalaſſius* pleaded in like ſort for him ſelfe, ẏ he hindred not the reading of it, & that he had not ſo much autority of him ſelf as to cõmaund the reading of it. wherfore the acts of the councell being read, ſome of the byſhops eſpied therein certaine fayned and counterfeit handes, and among the reſt *Stephan* byſhop of Epheſus was demaunded of the councell who they were that ſubſcribed with exceptions, he made aunſwere that *Iulian* (who afterwards was made byſhop of Lebidum) and *Criſpinus* had done ſo: for all that ſuch as ſubſcribed at the requeſt of *Dioſcorus*, not to haue ſuffred it ſo to ſtande, but to haue wrung the fingers of ſuch as wrote & directed their pens to their great ſhame & infamy. In the end *Stephan* cõfeſſed that the depriuation of *Flauianus* was ratified with ſubſcriptions the ſame day. for *Acacius* byſhop of Ariarathia compelled all the byſhops by force, & made them of neceſſity to ſubſcribe vnto a blanke, moleſting thẽ infinitly with ſoldiers, who ſtood by with naked ſwords redy to diſpatch them if they yelded not. Againe they reade an other accuſation whereunto *Theodorus* byſhop of Claudinopolis made aunſwere ẏ there was no ſuch thing ſpokẽ. As they proceded on ſtil in reading the acts of the councel where any thing was motioned which concerned *Eutyches* & ſuch as affirmed ẏ the fleſh of God our lord & ſauiour *Ieſus* chriſt came downe from heauen, they brought forth the records of the councell, where *Euſebius* had aunſwered, ẏ *Eutyches* had ſaid in deed from heauen, but not to haue added whence he toke it: ẏ *Diogenes* byſhop of Cyzicum vrged him at ẏ time, in this ſort, tel vs thẽ whẽce toke he fleſh? and ẏ they were not ſuffred to reaſõ further therof. After al this they brought forth the records. then *Baſilius* byſhop of Seleucia in Iſauria ſaid: I adore our one lord *Ieſus* Chriſt the ſonne of God, ẏ only God ẏ word, who after his incarnation & the vniting together of ẏ diuinity & humanity is thought to conſiſt in two natures. ẏ byſhops of Ægypt cried out againſt this in ſuch ſort as followeth: Let no man deuide him into parts that can not be parted, we muſt ſay there is one ſonne, not two ſonnes. then ẏ byſhops of ẏ eaſt cried: curſed be he that parteth chriſt, curſed be he that deuideth him. the ſame records did teſtifie ẏ *Eutyches* being aſked whether he thought ẏ chriſt had two natures, made aunſwere ẏ according vnto his knowledge before ẏ cõiunction of his diuinity & humanity together, chriſt conſiſted of two natures, but after ẏ vniting of thẽ to haue had in him but one nature. And ẏ *Baſil* ſaid then: if he confeſſe not ẏ there were two natures after ẏ coniunction of ẏ natures which can neither be ſeparated, neither confounded, then bringeth he in both a confuſion & a cõmixtion: but if he ſay that the diuinity being incarnate put on humanity, & ſo vnderſtand ẏ incarnation in ſuch ſort as *Cyrill* doth: then ſaith he no other then we doe. for the diuinity which was with the father is one thing, & the humanity which he tooke of his mother is an other thing. when ẏ councell demaunded of them why they had ſubſcribed to depoſe *Flauianus*, ẏ records doe declare ẏ the byſhops of the Eaſt cried out: we haue all done amiſſe, & therefore we all craue pardon. Againe going forwardes in peruſing of ẏ records, it appeared ẏ byſhops were aſked why they admitted not *Euſebius* into their company & conference, when he requeſted it of them, whereunto *Dioſcorus* aunſwered that *Elpidius* brought letters to warne them, & that he proued vnto them how *Theodoſius* the emperour charged them they ſhould not permit him to come into the councell, the acts doe witneſſe ẏ *Iuuenalis* made the ſame aunſwere. *Thalaſſius* ſaid ẏ ſuch things as the emperours had cõdemned, were of no force & autority after the condemnation, yet ẏ he ſaid not ſo as in defence of the faith. whereupon the records doe declare ẏ *Dioſcorus* reprehended their doings with theſe & ſuch other like words: I pray you what maner of canons are now obſerued? when *Theodoritus* came in amonge them, it is reported the Senate ſhoulde ſay that he came in for an accuſer: and that *Dioſcorus* aunſwered, he was to take the rowme of a byſhop. The Senate then replyed that both *Euſebius* and *Theodoritus* were to ſtande in the rowme of accuſers, no otherwiſe then *Dioſcorus* was to ſtande at the barre and to be arrayned. All the actes of the ſeconde councell helde at *Epheſus* were reade and the ſentence whiche they had pronounced againſt *Flauianus* and *Euſebius*, vntill they came to a certayne clauſe, at the hearinge whereof, *Hilarius* the byſhop beganne to ſpeake. The byſhops of the Eaſt and ſuche as were of their ſide, cryed: Let *Dioſcorus* be accurſed. In the verye ſame houre Chriſte depriued *Dioſcorus*, when *Dioſcorus* depoſed *Flauianus*. O holye Lorde we beſeeche the chaſtiſe thou him, and thou O Catholicke Emperour, be reuenged on him, God graunt *Leo* may liue manye yeares, God ſende the Patriarche a longe lyfe. Laſte of all when the actes were reade, whiche declared that all the byſhops aſſembled at *Epheſus* had ſubſcribed vnto the depriuation of *Flauianus* and *Euſebius*, the moſt ſage and worthie

The hereſie of Eutyches.

The byſhops of the Eaſt cryed thus againſt Dioſcorus.

Senators

Senatoꝛs ſayde as followeth. The nexte daye after when the councell aduiſed them ſelues ſomewhat better, we doe perceaue that they reaſoned more exquiſitly of the true and Catholicke fayth. VVherefore ſeeinge that *Flauianus* the byſhop of worthye memorye, and *Euſebius* the moſt reuerende byſhop of Dorilæum, were founde not to haue erred in the fayth after we had ſearched the actes and decrees of the councell, and alſo by the report of ſuche as were chiefe in the councell, and therefore vniuſtly to haue beene depoſed (for they confeſſed them ſelues fowlye deceaued, and wrongfully to haue depriued *Flauianus* and *Euſebius*) It ſeemeth good vnto vs, and no doubt God approueth the ſame, that *Dioſcorus* the moſt reuerend byſhop of Alexandria (if it ſo pleaſe our Lorde the Emperour) *Iuuenalis* the moſt reuerend byſhop of Ieruſalem, *Thalaſſius* the moſt reuerend byſhop of Cæſarea in Cappadocia, *Euſebius* the moſt reuerend byſhop of Armenia, *Euſtathius* the moſtreuerend byſhop of *Berytus*, & *Baſilius* the moſt reuerende byſhop of Seleucia in Iſauria, (who were then of autoritye and chiefe of the councell) ſhoulde be puniſhed alyke, depoſed of their byſhoprickes, by the cenſure and iudgement of the councell as the canons of the Church doe require & be at the Emperours pleaſure. When their ſentence was reade the byſhops of the Eaſt cryed: That iudgement is iuſt. Then the byſhopes of Illyrium ſayde wyth lowde voyces: VVe haue all done amiſſe, and therefore we all craue pardon. When the byſhops of the Eaſte cryed agayne: That ſentence is iuſt, Chriſt depoſed the murtherer, Chriſt reuenged the martyrs. The Senatoꝛs commaunded that euerye one of the byſhopes then pꝛeſent ſhoulde wꝛyte his fayth ſeuerallye: perſwadinge them ſelues of a ſuretye that the moſte holye Emperour beleeued accoꝛdinge vnto the foꝛme of fayth publyſhed at *Nice* by thꝛee hundꝛed and eyghteene fathers, and agreeable vnto the creede framed at Conſtantinople, by a hundꝛed and fiftye byſhops, and no otherwiſe then the Epiſtles of the holye fathers: *Gregorie, Baſil, Hillarie, Athanaſius, Ambroſius*, and the two Epiſtles of *Cyrill* reade in the firſt councell of *Epheſus* haue directed him: and that *Leo* the moſt reuerende byſhop of olde Rome depoſed *Eutyches* foꝛ the contrarye. After the bꝛeakinge vp of this ſeſſion in ſuche ſoꝛt as you heare, when the holy byſhops had mette agayne and ſate together, *Euſebius* byſhop of Dorilæum exhibited vnto them bils of complaynt, both in his owne name and in the perſon of *Flauianus*, where he charged *Dioſcorus* that he maintayned one hereſie and opinion wyth *Eutyches*, and that he had depoſed them of their pꝛieſthood. He added moꝛeouer that *Dioſcorus* had falſified the recoꝛdes by layinge downe certaine woꝛdes which were not at all vttered in the councell then aſſembled together: that thꝛough wiles and craft he had pꝛocured blanks foꝛ them to ſubſcribe vnto, he made ſute vnto them againe that all the actes and canons of the ſeconde councell helde at *Epheſus* by their ſentence and autoꝛity might be abꝛogated: that they would reſtoꝛe them vnto their pꝛieſtly function: that they would accurſe the deteſtable doctrine of *Eutyches*, and laſt of all he requeſted that after the reading of the recoꝛds, his aduerſary might be bꝛought befoꝛe the councell. when this was graunted, *Aëtius* the head notary ſtood vp and ſaid that he had bene with *Dioſcorus* as with the reſt, and that *Dioſcorus* had aunſwered him, that his keepers would not licence him to come vnto the councell. It was ſaide moꝛeouer that *Dioſcorus* was ſought foꝛ befoꝛe the councell ſate and could not be found, & that *Anatolius* byſhop of Conſtantinople ſhould aunſwere he ſhould both be warned, and come vnto the councell. This being done ſuch as were ſent vnto him returned ſaying from *Dioſcorus*: My keepers wil not let me come, if they will licence me, let them ſpeak. but when ẏ meſſengers replied ẏ they were ſent not vnto the maiſters of ẏ ward, but vnto him, ẏ repoꝛt goeth he aunſwered thus: I am redy to come vnto the holy & generall councel, but I am ſtaid. *Himerius* added vnto theſe ſayings, howe at their returne frō *Dioſcorus*, *Boëtius* met by ẏ way the maiſter of ẏ holy offices, & that byſhops accōpanied him againe as he went vnto *Dioſcorus*, and ẏ they had bꝛought with thē in paper ſome part of their conference, ẏ which notes being read declared ẏ *Dioſcorus* made thē this aunſwere: when that I ponder this matter with my ſelfe and perceaue how auaileable it is for me, take this aunſwere: ſeeinge the moſt reuerende byſhops which ſit in the coūcell haue decreed many things after the often cōferences they had with ſeueral mē & that I now am called to the ſecōd ſitting for to reuoke ſuch things as were ſpokē of before, my requeſt is, that the moſt reuerend byſhops & holy Senate which were preſent at the firſt ſeſſion be now alſo at the ſecond, that the ſame things may now the ſecōd time be exquiſitly handled. The recoꝛds doe declare ẏ *Acacius* replied vnto him againe in this ſoꝛt. The holy & worthy councell hath not therefore commaunded your holines to come vnto them, to thend ſuch thinges as were decided in the preſence of the moſt reuerend byſhops and holy ſenate, ſhould be called in

The ſenators gaue their ſentence in theſe words. where it appeareth that laye men were of great autoritie in the councels.

The ſleeueleſſe aunſwer of Dioſcorus

Acacius.

agayne, but ſent vs purpoſely vnto you that you shoulde come vnto the councell, and that your holyneſſe shoulde not be abſent from them. *Dioſcorus* ſayde vnto him agayne as it is recorded:

Dioſcorus.

You tolde me alreadye that *Euſebius* gaue vp vnto the councell bills of complaynte, well I requeſte you once agayne, that my cauſe may throughly be knowen and examined in preſence of the preſidents and ſenate. After the recitall of other thinges toe and froe, wyth other circumſtances they ſent againe vnto *Dioſcorus*, requeſtinge him to be preſent at the councell, who wrote his aunſwere in paper, afterwardes they returned and reade it thus before the councell. I ſignified of late vnto your holineſſe that I was ſicke, therefore I craue that the moſt worthye preſidents and holy ſenate will be preſent at the handlinge and decidinge of cauſes, and becauſe my ſickeneſſe increaſeth, therefore I differre my comminge. The recordes doe declare that *Cecropius* hearinge that aunſwere, ſayde thus vnto *Dioſcorus*: Why ſyr hitherto ye made no mention of ſickeneſſe, and will ye nowe be ſicke, ye ſhoulde haue ſatiſfied the canons of the Churche. *Dioſcorus* turned vnto him, I tolde you (ſayth he) once alreadye that the preſidents ſhall be there for me. With this *Ruffinus* byſhop of Samoſata ſayde vnto *Dioſcorus*: looke what ſo euer is called into controuerſie, it is decided accordinge vnto the canons of the Churche, and therefore he that commeth vnto the councell may ſpeake freely what pleaſeth him. *Dioſcorus* beinge therein perſwaded, *Iuuenalis*, and *Thalaſſius* came thither. *Euſtathius* bolted out ſuche thinges as were to no purpoſe, whereunto as it is recorded, *Dioſcorus* made aunſwere, and requeſted of the moſt religious Emperour that the preſidents and ſuche as had geuen iudgement with him in the councell, ſhoulde be ſent for thither. The meſſengers that were ſent vnto him aunſwered him againe, that *Euſebius* complayned vpon him alone, and that it needed not accordinge vnto his motion, to cite all to appeare. *Dioſcorus* replyed that by right as many as were Iudges with him in the councell ſhoulde be preſent, that *Euſebius* had no priuate action againſt him, but onely an accuſation agaynſt ſuche thinges as they all had decided and iudged. When the Legats vrged him with the ſame, *Dioſcorus* aunſwered: I tolde ye once what ye may truſt toe, I knowe not what I shoulde tell you agayne. After the relation of the aforeſayde, *Euſebius* byſhop of *Dorylæum* proteſted that he charged no man with ought ſaue *Dioſcorus* alone, and requeſted that *Dioſcorus* might be called the thirde time. *Aëtius* interrupted him and ſayde: that there came of late vnto the councell certaine men of Alexandria (as they named them ſelues) of the clergie, together with ſome of the laytie, and preferred bills of complaynt agaynſt *Dioſcorus*, and as they ſtoode at the Churche doores where the councell ſate, there to haue made an exclamation: that firſt of all *Theodorus* Deacon of Alexandria, gaue vp vnto the councell a bill of inditement, after him *Iſchyrianus* Deacon of the ſame churche, there followed him *Athanaſius* the prieſt, *Cyrills* brothers ſonne, and that laſt of all *Sophronius* charged him with blaſphemy, bribery, and extortion. *Dioſcorus* was called the thirde time, and came not, the Legats brought the councell his aunſwere in theſe wordes.

The conditions of Dioſcorus.

I haue aunſwered your holines ſo ſufficiently already that I haue now no more to ſay vnto you. When the Legats dealt earneſtly with him for to come, he would geue them no other aunſwere. Then *Paſcaſianns* ſaid: *Dioſcorus* is now the thirde time cited to appeare & comes not, no doubt his owne conſcience doth accuſe him, what deſerueth he I praye you? all the byſhops made aunſwere that he incurred the daunger of the canons of the church. *Protcrius* byſhop of Smyrna ſaide: when holy *Flauianus* was ſlaine through his procurement, he was not punyſhed accordinge to his deſerts. Laſt of all the Legats of *Leo* Archebyſhop of Rome, ſpake in the councell as followeth.

The ſubſtitutes of Leo b. of Rome gaue this ſentence againſt Dioſcorus in the councell of Chalcedon.

The haynous offences whiche *Dioſcorus* late byshop of the noble citye of Alexandria, committed agaynſt the canons of councells, and the Eccleſiaſticall Diſcipline are throughly knowen of vs all, partly by ſiftinge out ſuche thinges as were hearde in the former ſeſſion, and partly alſo by examininge ſuche thynges as we decyded this daye. And that we may omitt manye other thinges, this man of his owne autoritye contrarye to the canon of the Churche receaued *Eutyches* into the communion, an hereticke of the ſame opinion wyth him, and one that was iuſtly depoſed by his owne proper byshop, to witt, the moſt holy father and our byshop *Flauianus*: and this he did before he shewed his face in the councell, whiche he helde with the moſt holy byshops at *Epheſus*. but the Apoſtolicke ſeae pardoned the byshops, becauſe they were conſtrained againſt their wills to doe that whiche they did: who yeelded them ſelues vnto this preſent houre both to *Leo* the moſt holy byshop, and to the whole ſacred and generall aſſembly of byshops, and therefore as men of one opinion wyth him he receaued them into the communion. As for this *Dioſcorus* he

ceaſſeth

ceaſſeth not as yet to glorye of the thinges for the vvhiche he ought to mourne, lament and lye grouelinge vpon the grounde in ſackcloth and aſhes. Not onely this but alſo he forbadd the readinge of holy Pope *Leo* his Epiſtle written vnto *Flauianus* of godly memorye, yea beinge oft intreated of the Legats, nay when he him ſelfe had promiſed with an othe that he woulde procure it to be reade. The defaulte in not readinge of whiche Epiſtle hath beene both an offence and hindrance vnto the holye Churches vnder heauen. Although he was priueye to ſuche levvde practiſes, yet haue vve aſſembled together to thende vve might deale ſomewhat fauourably both with him for all his former levvdeneſſe; and alſo in lyke ſort with the other godly byſhopps whiche were not of equall autoritye with him in iudgement. But ſeeinge that his later miſdemenure exceeded his former impietie, for he ſticked not to excommunicate *Leo* the moſt holye, and moſt religious Archebyſhop of Rome; Moreouer when ſhamefull bills were exhibited againſte him, and he him ſelfe beinge cyted once, twiſe, and the thirde tyme as the canon of the Churche hath commaunded by the godly byſhops to appeare before the councel, yet would he not come, for his owne conſcience accuſed him, but entertayned contrarye vnto lawe ſuche as were iuſtly depoſed by diuers councells, and ſett at naught ſundrye conſtitutions of the Churche, condemninge as it were him ſelfe with his owne doinges: Once againe ſeeinge theſe are founde to be his later practiſes, *Leo* the moſte holye Archebyſhop of greate and olde Rome, by vs, and this ſacred aſſemblye together with the moſte bleſſed Apoſtle *Sainct Peter*, who is the rocke, the grounde of the Catholicke Churche and the fundation of the true fayth, bereaued him of all dignitye that belongeth to a byſhop, and depriued him of the prieſtly function. VVherefore let this holye councell geue the ſentence of *Dioſcorus* (of whome we haue hytherto ſpoken) accordinge vnto the canons of the Churche. When *Anatolius*, *Maximus*, with the reſt of the byſhops (thoſe onely excepted whome the Senators had depoſed wyth *Dioſcorus*) had confirmed the aforeſayde ſentence, the councell certified *Martianus* the Emperour of their decrees, and ſent a depriuation vnto *Dioſcorus* in ſuche ſort as followeth. Becauſe thou haſt deſpiſed the holye canons of the Churche: Becauſe thou haſte not obeyed this holye and generall councell: Becauſe thou art moreouer conuinced of manye other haynous crimes: Becauſe thou beinge thriſe called of this famous aſſemblye to aunſwere vnto ſuche thinges as were layde vnto thy charge, cameſt not, knowe that for all the aforeſayde, thou art depoſed by this holye and generall councell the thirteenth daye of this preſent *October*, of thy byſhopricke, and bereaued of all Eccleſiaſticall right and title. Theſe thynges beinge regiſtred and ſent alſo vnto the godlye byſhops of the moſte holye Churche of *Alexandria*, and the decree agaynſte *Dioſcorus* openly proclaimed, that ſeſſion brake vp and ſo ended. But afterwards they ſate againe, and firſt they aunſwered the ſenators who had deſired to be ſatiſfied as touchinge the true and right faith: next they affirmed that there was nothinge to be done concerninge *Eutyches*, for the byſhop of *Rome* had made a finall end and concluſion thereof, and therein they were all agreed. moreouer when all the byſhops ſeemed very willing, and the ſenators exhorted euery patriarch, that one or other of euery their ſeuerall prouinces ſhoulde ſtande vp to thende the opinions of them all might throughly be knowen, *Florentius* byſhop of *Sardis* craued their fauour that with aduiſe, and after deliberation taken, they might attaine vnto the trueth, and *Cecropius* byſhop of *Sebaſtopolis* ſaide. The faith is both notablye ſett forth by three hundred and eyghteene holye fathers, confirmed afterwardes by the godlye fathers, *Athanaſius*, *Cyrill*, *Celeſtinus*, *Hilarius*, *Baſil* and *Gregory*, and nowe againe approued by moſte holye *Leo*. VVherefore our requeſte is, that the creede of the three hundred holye fathers and of the moſte holye *Leo* may be reade. Beinge reade all the councell cryed: This is the fayth of the true profeſſors, we are all of this fayth. This is the fayth of Pope *Leo*, this is the fayth of *Cyrill*, thus hath the Pope interpreted. Againe when they had reaſoned amonge them ſelues for the readinge of the fayth which the hundred and fifty holye fathers publyſhed in the councell helde at *Conſtantinople*, it was alſo reade. Then the whole councell cryed agayne. This is the fayth of the true profeſſors, thus we doe all beleeue. After the finiſhinge of all the premiſes *Aëtius* the Archedeacon ſayde, I haue here at hande the Epiſtle of holye *Cyrill*, written vnto *Neſtorius*, the whiche all the byſhopes in the councell helde at *Epheſus* confyrmed wyth their ſeuerall ſubſcriptions: I haue here alſo another Epiſtle of the ſame *Cyrill*, written vnto *Iohn* byſhope of *Antioche*, and confirmed lykewyſe, will it pleaſe you to geeue them the hearinge. When euerye one had ſpoken his pleaſure

S. Paul ſayth that Chriſt is the rocke & fundation to buylde vpon. 1.Cor.3.& 10.

The depriuation of Dioſcorus archebyſhopp of Alexandria.

Cecropius.

of them, they were both reade. we haue thought good preſently to laye downe here ſome portion of the former, it was reade as followeth.

Vnto Neſtorius the moſt reuerend and his moſt holy collegue Cyrill ſendeth greetinge.

Cyrill archebyshop of Alexandria vnto Neſtorius archebyſhop of Conſtantinople and an heretické.

THere are as I am geuen to vnderſtande certaine men whiche labour and that verye often altogether to diſcreditt me with your holineſſe, this they doe ſpecially when they ſee worthye men and magiſtrates oftentimes meetinge together, ſuppoſinge peraduenture that you will be pleaſed with the hearing of ſuch thinges. Againe after a fewe lines he ſaith. The holy and famous councel affirmeth that he which is naturally begotten of God the father, is the onely begotten ſonne, true God of true God, light of light, by whom the father made all things: that he came downe from heauen, that he was incarnate and made man: that he ſuffred, roſe againe the third day & aſcended into the heauens. It behoueth vs to yeelde and condeſcend vnto theſe articles, vnto this doctrine, and to ſearch out with al the gifts we haue, what is ment by being incarnate, & what is vnderſtood by ſaying that the worde of God became fleſh. for we doe not ſay that the worde of God by chaunginge the nature thereof became fleſh, neither by conuerſion into wholl man which conſiſteth of body & ſoule: but this rather, that the worde according vnto the ſubſiſtēcy, or being therof, coupling vnto it ſelfe liuing fleſh endued with a reaſonable ſoule, became man: in ſuch ſort as may neither be expreſſed in worde, neither conceaued by thought: & that he was called the ſōne of man, not according vnto will onely, or in that it ſo pleaſed his goodnes, neither onely by taking vpon him the perſon, or becauſe contrarie natures were coupled together in true vnitye: but that one Chriſt and one ſonne conſiſted of two natures: not that the difference of the natures was taken away by reaſon of the vnity, but that the diuinitye and humanitye after an vnſpeakeable and ſecret couplinge and meetinge together made one Lorde, Chriſte, and the ſonne. After the enterlacinge of certayne other thinges he annexed thereunto as followeth. Becauſe he came of a woman and coupled mans nature vnto him ſelfe according vnto his ſubſiſtencie, and that for our ſake, and for our ſaluation, therefore is he ſaid to haue bene borne after the fleſhe. for he was not firſt of all (after the common generation) borne of the virgine Mary, & then the worde of God entred into him: but was coupled with the fleſh in the matrix, and is ſaid to haue bene borne after the fleſh, as one that made the birth of his fleſh proper to him ſelfe. In like ſort we ſay that he ſuffred, roſe againe, not that God the word ſuffred in his owne nature either ſtripes, or the print of nayles, or other vexations, (for the godhead being without body is impatible) but that the body being made proper vnto him ſuffred, and ſo is he ſaide to haue ſuffred theſe thinges for our ſakes. for there was in the bodye which ſuffred, that which coulde not ſuffer. But ſo muche out of the firſt epiſtle. touchinge the ſecond we layde downe a good part thereof in the firſt booke of our Eccleſiaſticall hiſtorie which went before in the epiſtle of *Iohn* byſhopp of *Antioch*. there is ſuche a proteſtation layde downe as followeth, and confirmed with the teſtimonie of *Cyrill*.

The wordes of Iohn b. of Antioch.

VVe confeſſe that the holy virgine is the mother of God, becauſe God the worde tooke fleſhe and manhood of her, and coupled vnto him ſelfe by the conception, the temple which he tooke of her. Neyther are we ignorant that godly men inſpired from aboue haue partly affirmed that the phraſes which cōcerned the Lord and were laid downe by the Euangeliſts and Apoſtles were vttered of one perſon. and partly deuided them into ſeuerall portions, as written of two natures: and partly alſo confeſſed that they were diuine, and ſpoken onely of the diuinitye of Chriſte. Unto this of *Iohn*, *Cyrill* addeth of his owne.

Cyrill vnto Iohn b. of Antioch.

VVhen we had peruſed theſe your godly ſentences and clauſes within contained and perceaued plainely that you were of one minde and opinion with vs (for there is but one Lord, one fayth, one baptiſme) we rēdred vnto god diuine praiſes, who is the cōſeruer of the whol world: and preſently we conceaue exceedinge ioy, ſeeinge that as well your Churches as ours beinge driuen thereunto, partly by the force and power of the holy ſcriptures, and partly alſo by tradition deliuered vnto vs of our moſt holy fathers doe embrace one fayth and opinion. After the readinge of theſe Epiſtles, they that were in the councell cried in this ſorte:: we are all of that fayth: *Leo* the Pope beleeueth ſo: curſed be he that deuydeth Chriſte, that confoundeth his natures: this is the fayth of Archebyſhoppe *Leo*: thus beleeueth *Leo*, *Leo* and *Anatolius* are of this fayth. VVe are all of this fayth: *Cyrill* is of this fayth. Let *Cyrill* neuer be forgotten.

Let

Let the epiſtles of *Cyrill* be euer had in memory. This is our opinion, thus we both haue beleued and doe beleue. Thus doth Archbishop *Leo* beleue, thus hath he wrytte͂. They reaſoned a while whether the epiſtle of *Leo* ſhould be read, in the ende they read it with the interpretation annexed thereunto, which is extant among the actes of the councell. When the reading was ended and the Byſhops had cried, this is the faith of the fathers, this is the faith of the Apoſtles, we are all of this faith, the true profeſſors are of this faith, curſed be he which beleueth not thus, *Peter* in the perſon of *Leo* ſayde thus: thus haue the Apoſtles taught, *Leo* hath godly and truely taughte theſe things, *Cyrill* hath taught thus, *Leo* and *Cyrill* haue taught alike, curſed be he which holdeth not this faith, this is the true faith, this is the opinion of the true profeſſors, this is the faith of the fathers. why vvere not theſe things read in the councell of Epheſus, what meant *Dioſcorus* to conceale theſe things. Whe͂ the biſhops had made an end of crieng in this ſorte, ẏ recordes of ẏ councel do declare ẏ when this parcel of *Leo* his epiſtle was read: It was to pay the ranſome of our nature that the godheade was ioyned with the patible nature, to the end, one and the ſame mediator of God & man, the ma͂ Chriſt Ieſus (the which thing was fitly applied vnto our ſores & maladies) might dye of the one nature & not of the other, whe͂ this I ſay was read & the biſhops of Illyriu͂ & Palæſtina had doubted of the ſenſe and meaning of the wordes, *Aetius* Archdeacon of the moſt holy church of Co͂ſtantinople alleadged openly ẏ opinion of *Cyrill* out of his owne wordes as followeth. Becauſe his proper body through the goodnes of God as Saynct *Paul* wryteth taſted of death for vs all, therefore is he ſayd to haue dyed for vs: not that he ſuffered death as touching his nature (for to ſay or thinke ſo is meere madnes) but that in ſuch ſorte as I ſayd before his fleſh taſted of death. Againe out of the Epiſtle of *Leo* they read thus. Both natures accompanied together doth that which is proper to either of them: the word bringeth to paſſe ſuch things as belonge vnto the vvorde, the body vvorketh ſuch thinges as appertaineth vnto the body, the one vvorketh miracles the other ſuſtayneth reproches. Againe when the Byſhops of Illyrium & Palæſtina doubted alſo of this ſentence the ſame *Aetius* reade the wordes of *Cyrill* as followeth. Some phraſes of holye Scripture whiche concerne the Lorde doe beſte agree vvith his diuine nature, ſome other vvith his humane nature, and ſome other the middle betvvene both, affirming that the ſonne of God is together both God and man. After all this when they doubted againe of an other parte of the aforeſayd epiſtle of *Leo* the Byſhop, which was read in this ſorte, Although in very deede there is one perſon of God and man in the Lord Ieſus Chriſt: yet there is one thinge vvherein either of them doth participate in contumely and an other thinge vvherein they both communicate in glory, It is of vs that his humanity, is inferiour to the father, & of the father it is that his diuinity is equall vvith the father, *Theodoritus* reme͂bred him ſelfe that *Cyrill* had wrytten the ſame thing almoſt in ẏ ſame wordes. when he was made man, he laid not a ſide his propriety but continevved as he vvas: and the one nature dvvelled in the other that is the diuine nature in the humane. Theſe things being expounded, when the worthy Senators had demaunded if any among them doubted any further, all made anſwere that they were fully reſolued. After this *Atticus* Byſhop of Nicopolis requeſted they might all haue a day geuen them to deliberate, to the end they might with firme and ſettled mindes eſtabliſhe ſuch things as were pleaſing vnto God and agreable with the doctrine of the fathers: he craued moreouer the epiſtle whiche *Cyrill* wrote vnto *Neſtorius* wherein he had exhorted hym to yelde vnto the twelue points of the fayth that were co͂firmed of all the Biſhops. The Preſidents conferred of this matter among the͂ ſelues & graunted them fiue dayes to deliberate, that then they ſhould come togither with *Anatolius* biſhop of Conſtantinople, this being done they all agreed and ſayd with one voice: vve beleue thus, vve all beleue thus, as *Leo* beleueth ſo beleue vve, there is not one of vs that doubteth, we haue all ſubſcribed. Unto theſe things they replied againe in this ſorte, It is not needefull that all ſhould come togither, but in ſomuch it ſeemeth very expedient that ſuch as wauer & are not as yet reſolued may be confirmed, let the moſt reuerende Byſhop *Anatolius* appoint whome he ſhall thinke good of the͂ that haue already ſubſcribed to ſatisfie and confirme the reſt. After this the councell ſayd: we craue of the Fathers that the Preſidents and chiefe of this councell doe entreate the Emperour and the Empreſſe for vs, we haue all done amiſſe, let vs be pardoned. The clergie of the Church of Conſtantinople cried: fewe doe crie we heare not the wholl councell ſpeake. Then the Byſhops of the Eaſt lifted theyr voyces ſaying: let the Ægyptian be depoſed. And when the Biſhops of Illyrium requeſted the ſame, the clergy of Conſtantinople cried: let *Dioſcorus* be baniſhed, let the Ægyptian be exiled, let the hereticke be ſent avvay, Chriſt hath depriued *Dioſcorus*. Againe the By-

The wordes of Leo b. of Rome.

The wordes of Cyrill. Heb.2. Leo.

Cyrill.

Leo.

Cyrill.

ſhops of Illyrium and ſuch as were of theyr ſide, cried: vve haue all offended, we beſech you pardō vs. Rid the councell of *Dioſcorus*, avvay vvith *Dioſcorus* out of the Churches. After they had toſſed theſe and other ſuch like things to and fro, they roſe vp. The next ſeſſion followinge when the Senate had reaſoned among them ſelues about the publiſhing of theyr actes and decrees, *Conſtātinus* the ſecretary read out of a ſchrole as followeth. The next day after when the councell aduiſed them ſelues ſomwhat better, we doe perceaue that they reaſoned more exquiſitly of the true and Catholicke faith. VVherefore ſeeing that *Flauianus* the Byſhop of worthy memory & *Euſebius* the moſt reuerend Biſhop of Dorilæum were founde not to haue erred in the fayth after we had ſearched the acts and decrees of the councel, & alſo by the reporte of ſuch as were chief in the councell, and therefore vniuſtly to haue bene depoſed (for they confeſſed them ſelues fouly deceaued, & wrongfully to haue depriued *Flauianus* and *Euſebius*) It ſeemeth good vnto vs & no doubt God approueth the ſame, that *Dioſcorus* the moſt reuerend Biſhop of Alexādria (if it ſo pleaſe our Lord the Emperour) *Iuuenalis* the moſt reuerend Biſhop of Ieruſalē, *Thalaſſius* the moſt reuerend Biſhop of Cæſarea in Cappadocia, *Euſebius* the moſt reuerend Biſhop of Armenia, *Euſtathius* the moſt reuerēd Biſhop of Berytus and *Baſilius* the moſt reuerend Biſhop of Seleucia in Iſauria (who were then of autority and chiefe of the councel) ſhould be puniſhed alike, depoſed of their Biſhopricks by the cenſure & iudgement of the councel, as the canons of the church do require & be at the Emperours pleaſure. After other things were read the byſhops then preſent beinge demaunded whether the Epiſtles of *Leo* were agreable with the fayth of the three hundred & eighteene holy Fathers aſſembled of old at Nice in Bithynia, and with the Creed of the hundred and fifty fathers in the councell held at Conſtantinople? *Anatolius* Byſhop of Cōſtantinople with all the aſſembly made anſwere that the Epiſtle of *Leo* was no other thē the faith of the aforeſayd Fathers and ſubſcribed vnto it. Immediatly the councell cried: we are all content, we doe all allowe the ſame, we are all of one faith, we are all of one opinion, we doe all beleue ſo. Thus haue the Fathers which are preſent in the councell beleued, thus haue they ſubſcribed. God graunt the Emperour a long life, God graunt the Empreſſe a long life, God graūt the Fathers of the councell many yeres, God preſerue the liues of ſuch as are of one faith & opinion with the councell. VVe wiſh the Emperour many yeares, we wiſh them that hold with the coūcell many yeres, God ſend the Emperour to ſee many yeares, we haue ſubſcribed vnto the faith, this is the opiniō of *Leo*, this is our opinion. Laſt of all they ſayd, Cōcerning thoſe things we haue ſent vnto ỹ moſt holy, & our moſt religious Lord the Emperour & nowe we wayt for his highnes anſwere. Againe when ſome told them in this ſorte: your reuerence and wiſedomes haue to render an accompt vnto God for *Dioſcorus*, whome you haue depoſed vnknowen vnto ỹ Emperours moſt excellent maieſty, vnknowen vnto vs in like ſorte, and for all the things you haue complayned of, & for the actes of this councell, they cried: God hath depriued *Dioſcorus*, *Dioſcorus* is iuſtly depoſed, Chriſt hath depriued *Dioſcorus*. After all this when the Preſidēts had brought forth *Martianus* the Emperours anſwere where he had ſignified vnto them his pleaſure toutching the biſhops that were depoſed, the Biſhops requeſted and ſayde: we pray you as many as be of one opinion, as many as hold with the councell, as many as ſubſcribed in the councell vnto the Epiſtle of *Leo*, come into the councell, immediatly in they came, and downe they ſate. The ſupplicatiōs which the Biſhops of Ægypt had exhibited vnto *Martianus* the Emperour were read which beſides ſundry other things contayned in them as followeth. VVe beleue as the three hundred & eighteene Biſhops which met at the coūcel of Nice haue deliuered vnto vs, & we hold with the faith of holy *Athanaſius* and holy *Cyrill* accurſing euery hereſie both of *Arius*, *Eunomius*, *Manes*, *Neſtorius*, & of them which ſay that the fleſh of our Lord came downe from heauen, & was not taken of the virgine *Marie* & mother of God which cōtinewed alwayes a virgine, & that the ſame is like vnto our fleſh in all things, ſinne only excepted. Then all ỹ were in the councell cried: why haue not theſe men accurſed the opinion of *Eutyches*? let them ſubſcribe vnto the Epiſtle of *Leo*, and let thē accurſe *Eutyches* with his hereſie, let them condeſcend vnto the Epiſtle of *Leo*: peraduenture they goe about to deceaue & beguile vs. The Biſhops of Ægypt made anſwere that theyr prouince had many Biſhops, and that they would not take vpon them to anſwere for ſuch as were abſent: they requeſted of the councell to ſtay for theyr Archbiſhop, that according vnto theyr maner & cuſtome they may vphold his cenſure and opinion. They ſayd moreouer that if they would decide ought afore theyr Metropolitane were elected, the biſhops of Ægypt would make an inſurrection againſt them. When they had oft intreated and the councell withſtoode them, motion was made that the

The ſentēce of the Senators is layde downe by Euagrius nowe the thirde time.

The Epiſtle of Leo is cōfirmed.

The Biſhops of Ægypt.

Biſhops of Ægypt ſhould haue time vntill theyr Archbiſhop were choſen. Next the ſupplications of certaine Monks were brought forth, the ſumme whereof was ỳ not one of thē would take penne in hand to ſubſcribe before the generall aſſembly met which the Emperour had determined to call together, and before they vnderſtoode theyr decrees. With the reading thereof *Diogenes* biſhop of Cyzicum remembred that *Barſumas* was one of them which made an inſurrection and murthered *Flauianus* & that he had cried, kill him. And nowe not hauing his name in the ſupplicatiō contrary to order, to haue preſumed to come vnto the councell. All the Biſhops cried at this, *Barſumas* hath peruered all Syria & raiſed againſt vs a thouſand Monkes. When it was moued that as many as were there ſhould waite the councells pleaſure and decree, the Monkes required that theyr ſupplications might be read. The effect of them was that *Dioſcorus* & the Biſhops of his opinion might be preſent at the councell. All the councel was moued with this and cried: Let *Dioſcorus* be accurſed, Chriſt hath depoſed *Dioſcorus*, out with theſe Monkes, remoue ſhame frō the councel, take away force and iniurie, let not theſe impious and levvde ſayings come to the Emperours eares, let not the councell be diſcredited, away vvith infamy. The Monkes hearinge this cried of the contrary: take away contumely from the Monaſteries. When the councel had the ſecond time repeated the former exclamation, they conſulted that the reſt of the ſupplications were to be reade, where it was ſayde that *Dioſcorus* was iniuriouſly depoſed and that it behoued them of neceſſitie ſeeing the controuerſie toutching the fayth was to be decided, to haue his preſence in the councel: & vnleſſe they would doe this that they would ſhake of the duſt from their feete and forſweare the cōmuniō of the Biſhops that were preſent. After they had made an end of ſpeaking, *Aëtius* the Archdeacon read them the canon that concerned ſuch as deuided them ſelues from the Churche. Againe when the Monkes would not geue eare, neither be ruled by the moſt holy biſhops, neither by ỳ entreaty of *Aetius* the Archdeacon, when the one halfe of the councell woulde needes pronounce *Neſtorius* and *Eutyches* accurſed, and the other halfe withſtoode them, the Preſidents thought good ỳ the ſupplication of *Fauſtus* and the other Monkes ſhould be read, where they craued of the Emperour that the Mōkes which impugned the true faith and ſincere doctrine ſhould not be receaued againe, for why, *Dorotheus* the Monke, called *Eutyches* the true profeſſor. Agaynſte whome there were ſundry poincts of *Eutyches* doctrine toſſed to & fro and diſcuſſed in preſence of the Princes. In the fift ſeſſion the Senators commaunded them to ſet forth the decrees and canons of religion after the playneſt ſorte. *Aſclepiades* Deacon of Conſtantinople read a certen canon the which they thought beſt not to be recorded, whereunto ſome gaue their conſents & ſome other would not. when they had ſuppreſſed ỳ contrary voices, the Senators affirmed vpon *Dioſcorus* owne reporte, that he had depoſed *Flauianus* for ſaying there were two natures in Chriſt, & that the decree bore wittnes that he cōſiſted of two natures. Then replied *Anatolius*: Dioſcorus was not depoſed for hereſie, but becauſe he excommunicated *Leo*, and being thriſe called vnto the councell would not come. After this ỳ Senators would haue the Epiſtle of *Leo* layd downe among the decrees, but the biſhops ſayd no, it ſhould not be, they would not drawe any other forme, for that was perfect inough, in the end they referred that vnto the Emperour, who commaunded that three biſhops of the Eaſt churches, three out of Pōtus, three out of Aſia, three out of Thracia and three out of Illyrium together with *Anatolius* and the ſubſtitutes of the Biſhop of Rome ſhould meete at the Church and orderly reaſon of the fayth, that either they ſhould lay downe theyr ſeuerall Creedes, or els knowe of a ſurety ỳ he would call a councell to decide that controuerſie in the Weſt. Beinge demaunded whether they would hold with *Dioſcorus* who affirmed ỳ Chriſt conſiſted of two natures, or ſubſcribe with *Leo*, who ſayd that there were two natures in Chriſt? they cried that they beleued with *Leo* & held ſuch as ſayd ỳ contrary for Eutychians. The Senators replied ỳ *Leo* him ſelfe affirmed there were two natures ſo coupled in Chriſt, that they could be neither chaunged, diuided, nor confounded, with this ſaying they went into the temple of Euphemia accōpanied with *Anatolius*, the ſubſtituts of *Leo*, *Maximus* biſhop of Antioch, *Iuuenalis* biſhop of Ieruſalem, *Thalaſſius* biſhop of Cæſarea, in Cappadocia and many others. Being ſet, the canon of the councell was read: Our Lorde & Sauiour Ieſus Chriſt &c. as we haue wrytten before. After it was read they cried: This is the faith of all the Fathers, we are all followers of this, we are all of this opinion, Then ſayd the Senators: the decrees and canons of the Fathers are to be referred vnto the Emperours moſt excellent maieſty. *Martianus* the Emperour was preſent at the ſixt ſeſſion, made an oration of peace & vnity vnto the Biſhopps, and commaunded *Aetius* Archdeacon of Conſtātinople to read in his hearing that which was decided, whereunto they ſubſcribed euery one. Thē the Emperour aſked

A company of cockebraine and hereticall Monks would be ruled neither by Biſhops nor by councell.

them whether the decree was eſtabliſhed by their generall conſent,they all the ſecond time anſwered,yea. Againe the Emperour made vnto them two orations which were highely commended of them all. In the end the canons by the meanes of the Emperour were confirmed, and the ſeae of Chalcedon was made an Archbiſhopricke: the Emperour moreouer commaunded the Biſhops to continewe there three or foure dayes, and to propoſe before the Princes and Senators what euery one thought good to be decided,& that they ſhould decree that which ſeemed expediēt. Then the ſeſſion brake vp. There were other decrees and other canons eſtabliſhed,and there was another councel held by *Iuuenalis* & *Maximus* where it was decreed that the biſhop of Antioch ſhould haue either of both Phænicia and Arabia annexed vnto his prouince, & the Biſhop of Ieruſalem, all the three Palæſtinas,the which after conſultation had both by the Preſidents and Biſhops was confirmed. In the ninth ſeſſion the cauſe of *Theodoritus* was heard who accurſed *Neſtorius* in theſe

Theodoritus words: curſed be *Neſtorius* & whoſoeuer beſides him denieth *Marie* the virgine to be the mother of God, and deuideth the one onely begotten ſonne into two ſonnes. I (ſayth he) haue ſubſcribed vnto the canons of the councell, and the Epiſtle of *Leo*. After deliberation had amonge

Ibas. them ſelues, they reſtored him vnto his Biſhoprick. In the tenth ſeſſion the ſute of *Ibas* was heard and the ſentence which *Photius* Biſhop of Tyrus and *Euſtathius* Biſhop of Berytus had pronounced againſt him was read, but the finall end was differred vnto the next day. In the eleuenth ſeſſiō when many Biſhops would haue him reſtored, diuerſe Biſhops were againſt it and ſayd,that his accuſers were at the dore and redy to come in. At lēgth they read what they had decreed toutching him. Yet the Senators moued the councell that the Actes of the councell held at Epheſus whiche concerned *Ibas* ſhould be read,and that all the acts of the ſecond councell of Epheſus ſhoulde be abrogated,the creation of *Maximus* Biſhop of Antioch onely excepted:they intreated therein the Emperour that nothinge whatſoeuer was decreed ſince the firſt councell of Epheſus where holye *Cyrill* Byſhop of Alexandria was chiefe ſhoulde be of force and they gaue ſentence that *Maximus* ſhould enioy his Biſhoprick. In an other ſeſſion *Baſianus* the Biſhop of Epheſus matter was cal-

Baſianus. led,and decreed that *Baſianus* ſhould be remoued out of his Biſhopricke,and *Stephan* placed in his rowme. In the thirteenth ſeſſion *Eunomius* Biſhop of Nicomedia and *Anaſtaſius* Biſhop of Nice were called, for they contended among them ſelues about their cities. The foureteeneth ſeſſion was helde for the hearinge of *Baſianus*. Laſt of all it was decreed that the ſeae of Conſtantinople ſhould enioy the next prerogatiue after Rome.

The ende of the ſeconde booke of Euagrius Scholaſticus.

THE THIRD BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

CAP. I.

Howe Zeno the Emperour gouerned and liued.

Zeno was Emperour Anno Dom. 475.

When *Zeno* after the deceaſſe of his ſonne had attayned vnto the Emperiall ſcepter, as if he were certainely perſwaded,he could not enioy yͤ Empire of the wholl world vnleſſe wͭ outrage and riott he yelded him ſelfe vnto all fleſhly pleaſure whatſoeuer, gaue him ſelfe at yͤ beginning ſo much vnto ſenſuality that he left no filthy or ſhamefull act,no haynous offence vnpractiſed,but ſo wallowed in them that he thoughte it the parte of a baſe and abiect minde to commit them in the darke & in ſecret:but to doe them openly

in the

in the face of ÿ wholl worlde was a princely parte, & ſuch an act as became only the Emperour. His diſpoſition herein was both lewde and ſeruile, for the Emperour is not to be counted of thereafter as he gouerneth others, but as he ruleth and guydeth him ſelfe. It behoueth him to ſuffer no laſciuious motion to roote within his breſte, but valiauntlye to encounter with intemperancy, and to make his life as a paterne of vertue, or a lanterne for his ſubiectes to followe after, therebyto leade them vnto godly inſtruction. But this man gaue him ſelfe ouer vnto voluptuouſneſſe and fell by a little and a little vnto ſuche ſhamefull ſeruitude, that he coulde by no meanes be withdrawen from it: he chaunged oftentymes ſuche enormityes as mayſtred him no otherwiſe then vnthriftes and caſtawayes doe vſe, whome infinite carnall delites doe leade captiue, tickle theyr mindes and ſooth theyr ſenſes, and that whiche is moſte daungerous, vices be ſo linked together that one moſte commonly followeth in the necke of an other. For fleſhlye pleaſure hauinge once takē place, obſerueth no meane, endeth not in good time, but by occaſiō of one an other is kindled, one flame of firy luſte flaſheth after an other, vntill that one hathe gotten either the gouernement of him ſelfe, and geuen vices the ouerthrowe and thenceforth become conquerour: or elſe is ouercome with the tyrannicall ſlauery of them, leade by them vnto the laſt gaſpe, and in the end plungeth like a wretch into the deepe pitt of hell.

Princes and magiſtrates ſhould be paternes of Godlines, vnto the ſubiects and cōmon people.

Cap. II.

Howe the Barbarians inuaded both the Eaſt and weſt contreyes.

Zeno in the beginning of his raigne leade ſuch a life as I haue deſcribed before. His ſubiects throughout the Eaſt and Weſt dominions were vexed out of meaſure, and ſuſtayned greate loſſes: for the Barbarians called Scenitæ deſtroyed all places & a great multitude of Hunni called of olde Meſſagetæ inuaded Thracia and paſſed ouer the riuer Danubius without lett or ſtay. *Zeno*, alſo was by force after a Barbarian ſorte bereaued of the other partes which remained of the Empire.

Cap. III.

Howe Baſiliſcus the tyrant tooke armour agaynſt Zeno and put the Emperour to flight.

This *Zeno*, when *Baſiliſcus* the brother of *Bernia* made preparation to take armour agaynſt him, was of ſo faynt a courage that he fledde away geuinge vnto *Baſiliſcus* the Emperiall honor and victorye without any trauell. He was ſo odious vnto his ſubiectes who by right deteſted his abhominable life: he had no ſtomacke at all, no ſhewe of a noble mynde, but all luſkiſh and lither of a naughty condition the whiche his ſenſualitye declared bearinge rule ouer his cowarde minde and ſlouthfull diſpoſition. Wherefore this *Zeno* together with *Ariadne* his wife whome he had with him, who alſo had fledde awaye from her mother (and if there were any other that bore him good will) gotte him into Iſauria where he had bene broughte vp and there he was beſieged. Thus *Baſiliſcus* came to be Emperoure of Rome, proclaymed his ſonne *Marcus*, *Cæſar*, and layde downe a platforme of gouernemente farre contrary both vnto the maner of *Zenos* raygne and ſuch as were Emperours before him.

Cap. IIII.

Howe Baſiliſcus called Timotheus Ælurus Biſhop of Alexandria home from exile and by his perſwaſion ſent letters into euery Coaſt wherein he condemned the councell of Chalcedon.

This *Baſiliſcus* (ſpoken of before) at the requeſt of certaine citizēs of Alexandria that were ſent vnto him, called *Timothee* home from exile where he had continewed eighteene yeres, *Acacius* then beinge Byſhop of Conſtantinople. *Timothe* after his comming to Conſtantinople perſwaded *Baſiliſcus* to ſend letters vniuerſally vnto all Prieſts throughout the Churches vnder heauen, and therein to accurſe both the actes of the councell held at Chalcedon and the decree of *Leo* as toutchinge the fayth, the whiche letters were wrytten in this forme. The Emperoure *Cæſar Baſiliſcus*, *Pius*, *Victorious*, triumphant, chiefe Lorde, perpetuall *Auguſtus*, and *Marcus* the moſte noble Cæſar, vnto *Timothe* the moſte reuerende and moſte holye

Baſiliſcus the tyrant and vſurper of the Emperiall crowne ſent theſe wicked letters into all churches wherein he condemneth the faith of Leo, the godly biſhop of Rome and the canons of the holy councel held at Chalcedō.

Archebiſhop of the noble city of Alexandria ſendeth greetinge. The lawes and canons hitherto compiled in defenſe of the ſincere and Apoſtolicke fayth, by the moſte holye Emperoures our predeceſſors, who worſhipped aright the bleſſed, eternall and liuinge trinity, ſeeinge they were godly decreed & haue euer bene foūd wholſom for the welth of the wholl world, we will neuer haue cancelled, nay rather our will is they ſhould be publiſhed for our owne proper decrees. for we preferre piety and ſingular loue towards God & our Sauiour Ieſus, who both made and aduaunced vs to glory and renoune before all the care and trauell that is imployed in worldly affayres, and we beleue verely that the faſtening and knitting together of Chriſts flock in loue & charitie, is both a ſafety vnto vs our ſelues, and vnto all our ſubiectes, vnto our Empire a fundation that can not be ſhaken and a wall that can not be battered and throwen downe. wherefore being moued with the inſtinct of the holy ſpirit, we haue determined with our ſelues to offer for a ſacrifice vnto God and our Sauiour Ieſus Chriſt the vniforme cōſent of the holy church as the firſt fruites of our raigne and Empire: and ordayned that the ground and bulwarke of the bleſſed life geuen vnto men, to wit, the Creede of the three hundred and eighteene holy fathers, of olde aſſembled together in the holy Ghoſte at Nice (in the which faith bothe we and all our anceſtors were baptized) ſhoulde onely be kept and retayned of the faythfull people throughout all the moſt holy Churches of God: for in this one Creede the ſyncere fayth is ſo ſufficiently decided both to the ouerthrowe of all erroneus opinions and to the eſtabliſhing of concord & vnity throughout the holy Churches of God. And moreouer the canons publiſhed to the confirmation of the ſame faith, are of no leſſe force & vertue. Againe we doe ratifie the faith of the hundred & fifty holy fathers, which aſſembled in this noble city of Conſtantinople & accurſed the blaſphemers of the holy Ghoſt. In like ſorte we approue the acts of the councel called at Epheſus againſt wicked *Neſtorius* and ſuch as afterwards embraced his opinion. As for ſuch decrees as diſturbe the quiet eſtate of the holy Churches of God & the peace of the wholl world, to wit, the deciſion and decree of *Leo*, all the canons of the councell helde at Chalcedon, whatſoeuer they defined toutching the expoſition of the Creede, interpretation, doctrine and deciding thereof, to the end a newefound faith might be eſtabliſhed contrary to the Creede of the three hundred and eighteene Godly Biſhops ſpoken of before, we ordayne and decree that the moſt holy Biſhops both here & in euery the ſeuerall Churches whereſoeuer doe acurſe them, & wherſoeuer they are found that they be burned to aſhes, for ſo the godly Emperours of famous memory *Conſtantinus* & *Theodoſius* iunior who liued before our time commaunded as concerning the hereticks bookes and blaſphemous pamphlets. VVe will haue them ſo aboliſhed that they be baniſhed for euer out of the one & the onely Catholick, Apoſtolicke & faithfull church, as conſtitutions which derogate from the whollſome decrees of the three hundred & eighteene holy fathers whiche alwayes oughte to be of greate force and vertue, and from the canons eſtabliſhed in the holy Ghoſt of the godly Biſhops at the councell of Epheſus. To be ſhort that it be not lawefull either for Prieſte or for people to tranſgreſſe that moſte diuine canon of the holye creed, but that together with all the newe ſanctions publiſhed in the councell of Chalcedō, the hereſie alſo maye be rooted out, of ſuche as confeſſe not, that the onelye begotten ſonne of God was cōceaued by the holy Ghoſt, borne of holy *Mary* the perpetuall virgine, and mother of God, truely incarnate and made man, but that his fleſh came downe from heauen & ſo faine it very monſtrouſly to be figurated in ſome phātaſticall ſorte or other: we will and commaund that euery erroneus opinion, at what time, in what ſorte, or place ſoeuer throughout the wholl world hath bene either compaſſed, or thoughte vpon within, or expreſſed by worde without as plauſible nouelty to the ouerthrowe of this holy Creed, be condemned for euer. And inſomuch the Emperour is bounde of duety with diligent care to prouide that by his prouidente counſell the ſubiects, not only in time preſent, but alſo in time to come may enioy peace and tranquillity: we doe ordayne that the moſt holye Biſhops doe ſubſcribe vnto theſe our gracious letters generally wrytten vnto all and openly proclaymed, to the end they may thereby manifeſtly declare theyr ſettled mind in addicting them ſelues onely vnto the holy fayth of the three hundred and eighteene holy fathers, the which alſo the hundred & fifty Godly Biſhops haue afterwards confirmed, and after that againe was ratified of the true profeſſors and holy fathers vvhich mett at the princely citie of Epheſus. For it ſeemeth good vnto vs that the onely Creede of the three hundred and eighteene holy fathers as a perfect platforme of tried fayth ſhoulde be followed and by accurſinge the actes of the Chalcedon councell which may be ſtumbling blockes vnto

Baſiliſcus cōdēneth Leo and the coūcell of Chalcedon.

the faithfull people, that they baniſhe them wholly the Churches, for canons that diſturbe the wholl worlde and hinder the ſucceſſe of our happy raygne. Such as after the receite of theſe our gracious letters, published as we perſwade our ſelues by the prouidence of God, to the ende concorde, and vnitye, vvhich is to be deſired of all men may be eſtablished in the Churches of God, doe at any time goe about to alleadge, or name, by diſputinge, teachinge or vvryting, in any tyme, ſorte, or place, that decree published in the councell of Chalcedon contrary to the fayth, as autors of tumultes, and diſſention in the holy Churches of God and vnto all our louing ſubiects, & aduerſaries moreouer vnto God & the ſafty of our ſcepter, we ſtraictly charge & cōmaūd & that according vnto the lawes made before our time by *Theodoſius* the worthy Emperour of happy memory againſt ſuch frenſie and madnes, preſentlye annexed vnto theſe our gracious letters, generally directed vnto all, if they be Bishops and of the clergye that they be depriued of theyr dignity & prieſthood, if Monkes or lay men that they be exiled & punished with confiſcatiō of their wholl ſubſtāce & other ſeuere penalties. For in ſo doing the holy, coeſſential Trinity autor and geuer of life vnto the wholl world beinge honored of vs, with ſuch homage & ſeruice, not onely for the rootinge out of ſuche tares as we haue mentioned before, but alſo for the true and Apoſtolicke traditions toutchinge the holy creede eſtabliſhed by vs, is like to be reconciled and fauorable vnto vs and vnto all our louinge ſubiects, to gouerne the Empire together with vs, and to bring peace and quietnes vnto mankind,

Cap. V.

Howe many ſubſcribed vnto the wicked letters of Baſiliſcus and condemned the councell of Chalcedon.

Timothee who was newely (as I ſayde before) returned from exile as *Zacharie Rhetor* doth wryte ſubſcribed vnto the aforeſayde letters of *Baſiliſcus* vniuerſally directed vnto all men. Euen ſo did *Peter* Byſhop of Antioch ſyrnamed *Cnapheus*, who was at that tyme at Conſtantinople together with *Timothee*. When theſe things were brought about in this ſorte, *Paulus* was choſen Archbiſhop of Epheſus. It is reported alſo that *Anaſtaſius* the ſucceſſor of *Iuuenalis* in the ſeae of Ieruſalem ſubſcribed vnto thoſe generall letters of *Baſiliſcus*, and that many others to the number of fifty did no leſſe, I meane abrogated the decrees of *Leo* and the councell of Chalcedon. Beſides all this there is extante a ſupplication wrytten vnto *Baſiliſcus* by the Byſhops of Aſia whiche mette together at Epheſus, whereof we haue borowed ſome parte and layde it here downe in ſuche ſorte as followeth. Vnto the moſte holy and dearely beloued of Chriſt our puyſant Lords *Baſiliſcus* and *Marcus* perpetuall Auguſti. After a fewe lines this is annexed. You haue ſignified moſt holy and Chriſtian Emperours that you your ſelues together with the fayth which is bothe hated and diuerſly aſſaulted, were impugned. Agayne a litle after. The terrible and dreadfull expectation of the day of dome, the flame of Gods heuy wrath and your maieſties highe diſpleaſure apprehended the aduerſaries immediatly, which arrogantly wente about to withſtande almightye God & to aſſault your confirmed raygne: who moreouer doe not only not ceaſſe diuerſly to afflict and moleſt our meane calling but continewally reuile vs, blaſe abroade falſe rumors and ſclaunders of vs, to wit, that we ſubſcribed vnto your gracious and Apoſtolicke letters generally wrytten vnto all not without compulſion and conſtraynt, whereunto verely we haue ſubſcribed vvith moſt willing and prompt mindes. And againe after a few lines. Take heede that in no wiſe ye laye downe any decrees contrarye vnto your former letters generally wrytten, perſwadinge your ſelues for moſt certaine that in ſo doing the wholl worlde will be ſet on hurlyburly and the miſchiefs which roſe of the councell of Chalcedō (where there was greate ſlaughter and blooshed of true profeſſors and innocente perſons) in reſpecte of afterclapps shall ſeeme but trifles. Towardes the ende there was wrytten. VVe take our Sauiour Chriſt Ieſus to witneſſe, that the religion and ſeruice vve ovve vnto God is bothe free and voluntarily: and we craue moſte humbly of your maieſties that beſides ſundry others, ſpecially the Bishop of Conſtantinople who is manifeſtly knowen to haue wickedlye behaued him ſelfe in his callinge may be condemned and depoſed of his dignitye by the iuſte, canonicall and Eccleſiaſticall cenſure. Beſides all the aforeſayde *Zacharie* wryteth in this ſorte. VVhen the letters of the Emperour generally directed vnto all, were published abroade, the Monkes of Conſtātinople being infected with the noyſome ſinke of *Eutyches* hereticall opiniō, ſuppoſing now

Timotheus. Ælurus. Peter Cnapheus. Paulus. Anaſtaſius. 50. Biſhops ſubſcribed to hereſy for feare.

The flattering and hereticall Byſhops of Aſia wrote this vnto Baſiliſcus the vſurper.

Zacharias Rhetor. The Monkes of Conſtantinople were heretickes.

after the reſtoringe of *Timothee* and publiſhinge of the Emperours letters they had gotten that which they looked for,to the vpholdinge of theyr hereſie and hopinge nowe they could bringe theyr purpoſe to paſſe: got them in all the haſte vnto *Timothee*,and after *Timothee*(who proued that the worde of God accordinge vnto the fleſh was of one ſubſtance with vs, but accordinge vnto his diuinitye of one ſubſtance vvith the father) had confuted them, they vvente home againe like fooles.

Cap. VI.

Howe Timotheus Ælurus after he had recouered the Biſhopricke of Alexandria rendered vnto the ſeae of Epheſus the Metropoliticke iuriſdiction and accurſed the councell of Chalcedon.

The aforeſayd *Zacharie* reporteth howe that *Timothee* left Conſtantinople and gott him to Epheſus and there reſtored *Paulus* (who was lately choſen by the Biſhops of the prouince accordinge vnto the canons of the Church, yet after depoſed) vnto his former Biſhopricke. The ſayde *Timothee* moreouer reſtored the ſeae of Epheſus (as I ſayd before) vnto her Metropoliticke iuriſdiction that was taken away by the councell of Chalcedon. Thence he tooke ſhipping and came to Alexandria: there he requeſted of as many as came vnto him to accurſe the councel of Chalcedon. There left him (as *Zacharie* wryteth) ſundry of his owne crue, but ſpecially *Theodotus* one of them which forſooke *Theodoſius* (who then was made Biſhop of Ieruſalem by certaine ſeditious perſons) at Ioppe and accompanied *Iuuenalis* to Conſtantinople.

Cap. VII.

Howe Baſiliſcus fearinge him ſelfe in the inſurrection made by the Monkes through the perſwaſion of Acacius, called in his former letters.

Againe the aforeſayd autor wryteth howe *Acacius* Biſhop of Conſtantinople cauſed the matter about, raiſed both Monkes and people of Conſtantinople againſt *Baſiliſcus* as one that was an heretické: made him denye he had wrytten his letters vniuerſally vnto all men, and decree that ſuch things as he had raſhly and vnaduiſedly publiſhed ſhould be called in againe, and to haue alſo brought to paſſe that the ſame Emperour ſent euery where vnto all men contrary letters wherein he approued the councell of Chalcedon. The ſame *Zacharie* ſhewinge him ſelfe very partiall throughout his hiſtory and led very much with affection, omitted the ſayde contrary letters, they were wrytten as followeth.

The repelling letters of Baſiliſcus the Emperour.

Baſiliſcus the vſurper is fayne by reaſon of the commotion to call in his former letters layde downe in the 4. cap. of this booke.

The Emperours Cæſars, *Baſiliſcus* and *Marcus*. we charge and commaunde that the Apoſtolicke and true faith from the beginning hitherto retayned in the Churche, continewed vnto this our preſent raigne & obſerued of vs this day be embraced for euer: in it we were baptized & we beleue that the ſame is only to be embraced firmly & vnuiolably, being embraced to be continewed throughout all the Catholicke & Apoſtolicke Churches vnder heauen, & no other beſides this to be longer ſought for. VVherefore our will is that the letters generally wrytten duringe our raygne either vnto all men or otherwiſe howe ſoeuer, or vvhat beſide this hathe bene publiſhed by vs, be henceforth cancelled and aboliſhed: that *Neſtorius*, *Eutyches* with all theyr complices and euery hereſie be accurſed: that no councell be called together neither any decree or reaſoninge of the fayth, but that ſuche thinges as are already in that behalfe eſtabliſhed remaine vnuiolable: that the prouinces whereunto the ſeae of this royall and noble citie hathe the preferringe of Byſhops be reſtored vnto the moſte reuerend and moſte holy Patriarch *Acacius*: and that the Biſhops alredy placed throughout the prouinces continewe neuertheleſſe in theyr proper ſeaes, ſo that there may riſe thereof after theyr deceaſe no preiudice at all vnto the prerogatiue of the holye ſeae of Conſtantinople. Laſte of all let no man doubte but that this our gracious decree is of force agreable vvith the vvill of God. Thus were theſe thinges brought about.

Cap. VIII.

Howe Zeno the depoſed Emperour recouered againe the royall ſcepter.

ZEno (as it is reported) ſeing in a viſion the holy, valiaunt, and renowmed martyr *Thecla*, not onely prouoking, but alſo promiſing him to be reſtored againe vnto the Emperiall robes, led his army towardes Conſtantinople. And hauinge allured with giftes ſuch as beſieged him, he thruſt *Baſiliſcus* (who had raygned two yeares) beſide the ſcepter, tooke him out of the ſanctuary he had fledd vnto, and deliuered him vnto the hand of the enemy. For which cauſe *Zeno* dedicated at Seleucia in Iſauria a goodly temple gorgeouſly buylded vnto ẏ renowmed martyr *Thecla*, & bewtified it with many Princely monuments which were preſerued vnto this our age. But as for *Baſiliſcus* he ſent him away to ſuffer at Cappadocia, where together with wife and children he was put to death in an Inne called Acouſon. Immediatly after, *Zeno* made a lawe where he abrogated the decrees of *Baſiliſcus* the tyrant compriſed in the letters he had generally wrytten vnto all men: baniſhed *Peter* ſyrnamed *Cnapheus* out of Antioch and *Paulus* Biſhop of Epheſus.

Cap. IX.

Howe after the deceaſſe of Baſiliſcus, the Biſhops of Aſia going about to pacifie Acacius who ſtomached them for condemning the councell of Chalcedon, ſent vnto him theyr recantation.

THe Biſhops of Aſia to the ende they might auoyde the diſpleaſure *Acacius* had conceaued againſt them, acknowledged theyr faultes and craued pardon: ſent vnto him theyr recantatiō and repentance. where they proteſted that they had ſubſcribed not of theyr owne accord but by conſtraint and compulſion vnto the generall letters of *Baſiliſcus*, and confirmed with an oth that it was euen ſo and that they beleeued no otherwiſe then the cōūcell of Chalcedon did beleue. The recantation was thus.

The Epiſtle or recantation ſent by the Biſhops of Aſia vnto Acacius Biſhop of Conſtantinople.

VNto *Acacius* the moſt holy and moſt religious Patriarch of Conſtantinople. After a fewe lines. VVe haue ſente vnto you as it was very meete, one for to ſupplye our rowme. In a while after this againe. By theſe our letters we doe proteſt that not of our owne accord, but by compulſion we were brought to ſubſcribe vnto *Baſiliſcus* letters: and that we haue geuē thereunto our conſents not with hart, but only in word. For by the grace of almighty God who louingelye accepteth of our prayers we beleue no otherwiſe then we learned of the three hundred and eighteene famous men, and lightes of the wholl worlde and beſides them of the hundred & fifty holy fathers. VVe hold moreouer with the holy acts decreed by the godly fathers at Chalcedon. As for the report *Zacharie Rhetor* made of theſe biſhops whether he ſclaundered thē or whether they lyed thē ſelues that they had ſubſcribed againſt their wills vnto *Baſiliſcus* letters, I am not able certenly to auoutch.

Cap. X.

VVhat Biſhops there were of Antioch about that time.

AFter that *Peter* was baniſhed the Church of Antioch, *Stephā* ſucceeded him in the Biſhopricke, whome the people of Antioch diſpatched as *Iohn Rhetor* declareth with litle darts, much like ſharpe ſpeares. After his deceaſe *Calandio* gouerned the ſeae, who perſwaded as many as came vnto him to accurſe both *Timothee* & the general letters *Baſiliſcus* had ſent abrod vnto all Churches. Peter. Stephan. Calandio.

Cap. XI.

Howe the Emperour Zeno ſpared Timotheus Ælurus becauſe of his gray heare: after this Ælurus death Petrus Moggus became Biſhop of Alexandria, he was depoſed & Timotheus Baſilicus plased in his rowme.

Zeno although he purpoſed to baniſh *Timothee*, Alexandria, yet when it was told him that he was a very olde man and ready to lye in his graue, he altered his mind. *Timothee* not longe after finiſhed the race of his mortall life & immediatly the Biſhops of that prouince choſe of theyr owne heade *Peter* ſyrnamed *Moggus* to theyr Biſhop. *Zeno* hearinge this was very muche diſpleaſed, gaue forth commaundement that *Peter* ſhould die the death, called home *Timothee* the ſucceſſor of Proterius who then by reaſon of a certaine inſurrection made of the people, led his life at Canabus. Thus *Timothee* by the Emperours cōmaundement recouered againe the biſhoprick.

Peter Moggus.

Cap. xii.

Of Iohn who crept to be Biſhop of Alexandria after the death of Timothee, and howe the Emperour depoſed him for periurie, preferringe Petrus Moggus to the rowme.

Iohn the Prieſt & Parſon of Saynct *Iohn Baptiſts* the forerunner of our Sauiour, came through ſome mens perſwaſion to Conſtantinople, made ſute vnto the Emperour, that (if it fell out the Byſhop of Alexandria departed this life in his tyme) he woulde geue him the nominatinge of the nexte incumbent to ſucceede him in the Byſhoprick. *Zacharie* reporteth that the Emperour charged him, he wente about to procure it vnto him ſelfe, but to cleare him ſelfe of this ſuſpicion he ſware and proteſted with ſolemne othes he woulde neuer be Byſhop if it were offered him and ſo gotte him home. Wherefore the Emperour decreed that after the death of *Timothee* he ſhould be Byſhop whome both clergy and laytye would electe. Shortely after *Timothee* died, *Iohn* gaue a peece of money (as *Zacharie* doth wryte) neglected the othe he made vnto the Emperour, and was choſen Biſhop of Alexandria. When this was knowen the Emperour baniſhed him Alexandria, wrote by ſome mens procuremente an Epiſtle vnto the people of Alexandria, of vnitye and concorde, and commaunded that *Peter* ſhoulde be reſtored vnto the Byſhopricke condicionally if he ſubſcribed vnto the Epiſtle and receaued into the communion ſuche as helde with *Proterius*.

Cap. xiii.

Howe Petrus Moggus Biſhop of Alexandria receaued the Epiſtle of Zeno and was reconciled vnto the faction of Proterius.

Pergamius Liuetenant of Ægypt tooke vpon him the orderinge of this matter accordinge vnto the minde of *Acacius* Biſhop of Conſtantinople: he arriued at Alexandria and there he was geuen to vnderſtand that *Iohn* had fled away: he conferred with *Peter*: exhorted him to allowe of *Zeno* his Epiſtle wrytten vnto the people of Alexandria, and to receaue into the Church ſuch as diſſented from him. Whereupon *Peter* receaued the Epiſtle and ſubſcribed vnto it: promiſed moreouer to admit his aduerſaries into the communiō. After all this at a ſolemne meeting within Alexandria whē all the people embraced the Epiſtle of *Zeno* intitled of Concorde: *Peter* alſo was reconciled vnto the faction of *Proterius*, made a ſermon vnto the people and read in the church the Epiſtle of *Zeno* which was an exhortation vnto peace and vnity.

Cap. xiiii.

The Epiſtle which Zeno wrote to reconcile the people of Alexandria.

Zeno Emperour Cæſar, *Pius*, *Victorious* Triumphant, chiefe Lord, perpetual Auguſtus vnto the moſt reuerend biſhops throughout Alexandria, Ægypt, Libya & Pentapolis with the Prieſts, Mōks & laye people, ſendeth greeting. In ſomuch we are certenly perſwaded that the originall cōfirmation, continewāce, ſtrēgth & inuincible fortres of our Emperiall ſcepter is only vpheld by the ſincere & true faith (the which three hūdred & eighteene holy fathers deliuered vnto vs by the inſpiratiō of the holy Ghoſt in the councell of Nice, & was alſo confirmed of a hundred & fifty godly Biſhops in the councel held at Cōſtantinople) we haue labored day and nighte not onely by prayer but with all endeuer and vvyth publiſhinge of lawes, amply and aboundantly to fill vvith it the holy, Catholick, and Apoſtolick Church of God ſcattered far & vvide ouer the face of the earth, being the immortall and ſempiternall parent of this our raygne and principalitye: that the deuoute people of God continewinge the diuine peace and quietnes may

may poure vnto God the acceptable ſacrifice of prayer,together with the moſt holy Bishops & ſacred clergy,with the gouernours of Monaſteries & Monkes them ſelues for the preſeruatiō of our proſperous raygne.For in caſe that almighty God and our Sauiour Ieſus Chriſt, who tooke fleſh of the virgine *Mary* the mother of God & was borne into the worlde would allowe of the general praiſes & worship we geue vnto him & receaue the ſame with willīg minde & redines, then no doubt not onely all ſorts of enemies woulde vtterly be foyled,but alſo all other nations vnder heauen would be brought ſubiect vnto our Empire, & willingly ſerue vs next & immediatly after God: then alſo peace & the profit annexed therunto,ſeaſonable tēperature of the aer, plenty of all ſorts of fruite, with all other things required for the vſe of mā would abūdantly be miniſtred. Nowe therfore ſeing it appeareth vnto all men howe both we our ſelues & the Empire of Rome is preſerued vnder the wing of the true faith,the holy gouernours of the monaſteries& heremits with other religious mē exhibited vnto vs ſupplicatiōs,exhortīg vs very earneſtly that the moſt holy churches may enioy peace,that the mēbers may be coupled together whiche the deuel enemy to honeſty hath labored of a lōg time to part aſunder,for he is fully perſwaded that if the body of the church being ioyntly knit together in the bond of vnity encountred with him, he would quickly be ouerthrowē.by reaſon the mēbers were ſeuered,it came to paſſe that infinit multituds of mē,now many hundred yeres ago departed this world, ſome without baptiſme,ſome other without the cōmunion being void of charity(the dynt of death is ineuitable) it cauſed moreouer infinit ſlaughters & bloodshed,not only the earth but the aer alſo was infected with ſtreames of blood ishuinge out of the tender bowells of men. And who is he (I pray you) that wisheth not for reformatō & redreſſe of theſe things?wherfore we haue done our indeuor for to certifie you,that not onely we our ſelues but all the churches euery where haue not had in times paſt,neither preſent,will not haue herafter,neither knowe any other that haue any other faith or doctrine,then the creede(ſpoken of before) deliuered by three hūdred & eighteen Byshops & confirmed afterwardes by a hundred & fifty fathers. But if any man haue any other creede we take him not to be of the church.For we beleue that through this faith only it cometh to paſſe that our Empire doth florish:that the people by embracīg of the ſame are inſpired with the holy Ghoſt & washed in the ſacred fountaine of baptiſme: it was this faith that the holy fathers in the councell of Epheſus ſubſcribed vnto,which depoſed wicked *Neſtorius* of the Eccleſiaſticall miniſtery & as many as fauored his hereticall opinion.whome we alſo doe accurſe together with *Eutyches*(for both of them impugned the aforeſayde faith)and approue the twelue pointes of the faith layde downe by *Cyrill* of worthy memorye, late Archbishop of the Catholicke church of Alexandria.For we confeſſe that the onely begotten ſonne of God our Lord Ieſus Chriſt is truely incarnate,of one ſubſtance with the father accordinge vnto his diuinity,& of one ſubſtance with vs accordinge vnto his humanity:that he came downe from heauen:that by the holy Ghoſte he tooke fleshe of the virgine *Mary* the mother of God: that he is one and not two.For we ſay that the miracles he wrought & the vexations he endured in the flesh belonged vnto one perſon.we doe condemne for euer ſuch as deuide, or confound his natures,or ſay that he had a phantaſticall body.For he was truely incarnate of the mother of God without ſpott or blemish of ſinne.The Trinity remayneth neuertheleſſe though one perſon of the Trinity,to wit, God the worde be incarnate. VVherfore ſeing we learne of ſurety that all the holy and Catholicke Churches euery where,that all the godly Preſidentes and gouernours thereof,and that our Empire neither hath allowed neither will retayne any other creede or forme of faith, then that we ſpake of euen nowe, let vs ioyntly without any more adoe be reconciled and embrace vnity and concorde. Theſe things haue we wrytten vnto you,not to innouate ought as toutching the faith,but fully to ſatisfie you therein. VVe doe accurſe whoſoeuer hath beleued or doth beleue the contrary,either nowe or at other times,either in the councell of Chalcedon, or in any other councell whatſoeuer:but ſpecially of all others we doe accurſe *Neſtorius*,*Eutyches* and their cōplices.VVherefore hold with your Ghoſtly mother the Churche,and celebrate therein together with vs the one holy cōmunion according vnto that one fayth of the three hundred & eighteen holy fathers.For your moſt holy mother the Church groneth after you and deſireth to embrace you which are her naturall children, moreouer she longeth to heare your ſweete voyces.Get ye thither in all the haſt.If ye doe this ye shal not onely purchaſe vnto your ſelues the fauour of our Lord & Sauiour Chriſt Ieſus,but alſo the cōmendation of our highnes. **This epiſtle being read, all the people of** Alexandria **returned vnto the Catholick and Apoſtolicke Church.**

Cap. xv.

Howe Iohn the depoſed Biſhop of Alexandria gott him to Rome and procured Simplicius the Biſhop of Romes letters in his behalfe vnto Zeno toutching the iniuries he had ſuſtayned.

IOhn (of whome we ſpake before) tooke his heeles from Alexandria vnto olde Rome and raiſed there a wonderfull great ſedition. For he made reporte that they depoſed him of his biſhopricke for maintaining the decrees of *Leo* and the councell of Chalcedon, and that there was an other placed in his rowme, which impugned the ſame. *Simplicius* Biſhop of olde Rome hearing of this, was wonderfully moued, and wrote in his behalfe vnto the Emperour *Zeno*: but *Zeno* anſwered him againe, accuſed *Iohn* of periurie and that therefore and for no other crime he was depoſed.

Cap. xvi.

Howe Calandio Biſhop of Antioch was depoſed for partaking with Ilus, Leo, and Pampreps: and howe the Biſhops of Conſtantinople, Ieruſalem, Antioch and Alexandria were reconciled one to the other.

CAlandio Biſhop of Antioch wrote vnto *Zeno* the Emperour and vnto *Acacius* Biſhop of Conſtantinople that *Peter* was not onely an adulterer but alſo had accurſed the councel of Chalcedon at his beinge in Alexandria. Yet afterwardes this *Calandio* was baniſhed into Oaſis for holdinge with *Ilus*, *Leo* and *Pampreps*, againſt *Zeno*. *Peter* ſirnamed *Cnapheus* who was Biſhop of Antioch before *Calandio* & *Stephan*, recouered his biſhopricke againe, ſubſcribed vnto *Zenos* Epiſtle of Concorde & wrote ſynodall letters vnto *Peter Moggus* Biſhop of Alexandria. *Acacius* Biſhop of Conſtantinople was afterwardes reconciled vnto this *Peter*, *Martyrius* likewiſe Biſhop of Ieruſalem wrote ſynodall letters vnto him. Yet afterwardes diuers withdrewe thẽ ſelues from *Peters* communion and therevpon it fell out that *Peter* openly accurſed the councell of Chalcedon. *Acacius* Biſhop of Conſtantinople hearing of this was very ſory, wrote vnto diuers of his friends for to vnderſtand the trueth: *Peter* beinge deſirous to ſatisfie them to the vttermoſt, wrot backe againe to purge him ſelfe that he had cõmitted no ſuch act, yet ſome doe reporte ÿ they knewe certainly that *Peter* wrote no ſuch thing.

Cap. xvii.

Of the thinges which Peter Biſhop of Alexandria wrote vnto Acacius who maintayned the councell of Chalcedon.

THe aforeſayd *Peter* being a wauering perſon and a time ſeruer continewed not longe in one mind: but nowe accurſed the councell of Chalcedon and anone recanted him of his folly approuing in all poynts the ſame councell. Wherefore he wrote vnto *Acacius* Biſhop of Cõſtantinople in manner as followeth. The moſt high God recõpence your holynes for your great trauell and carefulnes, who not only your ſelfe many yeares agoe haue kept the faith of the holy fathers but alſo confirmed the ſame by cõtinewall preaching & publique ſermons. For the cõfirmation of which faith we ſee that the creede of the three hundred and eighteene holy fathers hath very well bene framed, in it we were baptized, in it we haue beleued, & nowe doe beleue: the whiche faith alſo was confirmed by a hundred and fiftye godlye Biſhops in the councell of Conſtantinople. wherefore you leade all men cõtinewally as a guide: you bring the holy church of God into vnity: laſt of all you perſwade vs with inuincible arguments that nothinge was decreed in the moſt holy & generall councell of Chalcedon preiudiciall vnto theſe canons of the fathers, but that ſuch things as of old were eſtabliſhed by the holy fathers in the councel of Nice, were confirmed in this councell with vniforme conſent of all. we of our owne part ſeing we ſaw therein nothing innouated as touching the faith, haue cõſented therũto of our own accord & beleued the ſame. Yet are we not ignorãt that there are certẽ mõkes which enuie at our brotherly loue & amity, which blaſe in your hearing ſclaũderous reports that can not I am ſure ſo eaſily diſpleaſe your holynes: firſt of all howe we ſhould tranſlate into an other place the corps of the moſt holy and our moſt reuerend father *Timothee* the Archbiſhop, which (as they ſay) is neyther acceptable vnto God, neyther agreable vvith the lawes. Agayne they gette them vnto the ſeconde crime, the which as it is forged, ſo is it farre more haynous then the other. For howe can it be that we ſhould accurſe the councell of Chalcedon, ſeing we confirme the ſame by

Peter b. of Alexádria flattereth Acacius b. of Cõſtantinople with this epiſtle.

Idle Monkes ſet men together by the eares.

by our beliefe? your holineſſe I am ſure is not ignorant how both people and monks contende here with vs, who can firſt deuiſe any fonde noueltie, they determined to fall againe from the Church, together with certaine other lewd perſons, and to draw the people after them. VVherfore beinge holpen with your prayers, we haue deuiſed theſe letters, as a ſalue for this miſchief, which derogate nothing at all from the councell of Chalcedon, fully ſatisfyinge our ſelues that there was no noueltie eſtablished therein. This haue we done moreouer, partly for to perſwade the ſimpler ſort of men, & partly alſo for their ſakes which remaine here with vs, that they may haue ſomewhat for them ſelues to ſtoppe the aduerſaries mouth with all: and by imployinge in this behalfe our continuall trauell and induſtrye, we haue ſuppreſſed in short ſpace the furious diſpoſition of the people. I woulde haue your holineſſe yet to learne one thinge more, howe the monks ceaſſe not at this houre to ſowe tares among the wheate, how they linked vnto them certaine men whiche neuer liued in the monaſteries as inſtruments of their wicked practiſes: howe they rogue about and ſpred falſe rumors, both againſt vs and the quiet ſtate of Chriſtes Churche: howe they ſuffer vs to doe nothinge decently as the canons of the holy and catholicke Churche of Chriſt doe require, but rather bringe to paſſe that the people will ſooner controle vs then be commaunded of vs, naye all their doinge is deteſtable in the ſight of God and man. I hope your holineſſe will ſignifie all the aforeſayde vnto our moſt holy Lorde the Emperour, and bringe to paſſe that his highneſſe may decree in this behalfe ſuche thinges as may be for the Eccleſiaſticall peace and tranquillitie, agreeable with the will of God, and the Emperours induſtrie, to thend all men may conforme them ſelues thereafter.

The idle monks ſowed tares amonge the wheat as the enemy did in the goſpell.

Cap. xviii.

How Iohn the depoſed byſhop of Alexandria counſelled Felix byſhop of Rome to depoſe Acacius byſhop of Conſtantinople.

IOhn who fledde to Rome, after *Zeno* had depoſed him, certified *Felix* the ſucceſſor of *Simplicius* in the Byſhopricke of Rome, of *Peters* doinges: exhorted him (as *Zacharie* writeth) to ſend *Acacius* a depriuation, becauſe he had communicated with *Peter*, the whiche act of *Felix* being contrary to the canons of the Church *Acacius* would not approue. The meſſengers that brought this Epiſtle vnto *Acacius* were the paynefull and vigilant monks called *Acoimetoi*. *Zacharie* is the autor of the premiſes, who as farre as I can ſee, knewe nothinge of the whole circumſtance perfectly, but hearde it onely as it were ouer the ſhoulder, and ſo reported it. Wherefore I my ſelfe will now write the ſtories as they were in deede. When *Iohn* had exhibited accuſations and bills againſt *Acacius* vnto *Felix*, that contrary vnto the Canon of the Churche, he had communicated with *Peter* and of other haynous offences which he had done againſt the decrees of the Churche: *Felix* ſent *Vitalius* and *Miſinus* two byſhops, vnto the Emperour *Zeno*, partly to confirme with his autoritie the councell of Chalcedon, partly alſo to depoſe *Peter* of his Byſhoprick as an heretícke, and laſt of all to ſende *Acacius* vnto him for to render an accompt, and to purge him ſelfe of ſuch crimes as *Iohn* (of whom we made often mention before) layd to his charge.

Ἀκοιμήτοις

Cap. xix.

How Cyrill head of the vigilant monks ſent vnto Felix byſhop of Rome charging him with ſlackneſſe in reuenging ſuche iniuries as the fayth ſuſtained.

ERe the aforeſayde *Vitalius* and *Miſinus* came vnto the Emperour, *Cyrill* head of the *vigilant monks*, charged him with ſlackneſſe of duety, ſeeinge ſo many grieuous practiſes take place againſt the true and ſincere faith. *Felix* then wrote vnto *Miſinus* that he ſhoulde doe nothinge afore he had conferred with *Cyrill* and learned of him what was to be done.

Cap. xx.

VVhat Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.

FElix wrote not onely vnto *Zeno*, but alſo vnto others, where he brought them into remembrance partly of the councell of Chalcedon, and partly alſo of the perſecution in *Aphrik* in the raigne of *Theodorichus*. He wrote an other Epiſtle vnto *Acacius*, but *Zeno* wrote backe a-

gaine, and tolde him that he fought with his ſhadowe, in geuing eare vnto *Iohns* report, and in contendinge with his aduerſaries: for he was the man that bound him ſelf with an othe, that he would neuer be Byſhop of Alexandria, yet afterwardes was founde periured, and to committe euerye kinde of ſacrilege: that *Peter* was aduaunced vnto the prieſtly function, not wythout good tryall of his faythe, that he ſubſcribed wyth his owne hande, and approued the faythe of the three hundred and eyghteene holy fathers in the councell of Nice, which fayth was afterwardes ratifyed by the councell of Chalcedon. These were the wordes of *Zeno*: VVe woulde haue you aſſure your ſelfe that our highneſſe with moſte holye *Peter* (mentioned before) and all the Chriſtian congregations doe embrace and reuerence the ſacred councell of Chalcedon, which councell is one in effect with the Nicene creede. There are Epiſtles to be ſeene amonge the actes of the aforeſayde councell, partly of *Cyrill* (mentioned before) and partly of other gouernours of the monaſteries of Conſtantinople, and of the byſhops and clergie within the prouince of Ægypt vnto *Felix* byſhop of Rome, againſt *Peter* as an heretick, and againſt all them that communicated with him. As many of the *vigilant monks* as came to *Felix* rebuked *Miſinus* and *Vitalis* becauſe that vntill their comminge to Conſtantinople the name of *Peter* was ſecretely vſed to be reade in the holy catalogue, but ſince that time continually vnto this preſent houre *Miſinus* and *Vitalis* communicated with *Peter*. The Epiſtle whiche the Byſhops of Ægypte wrote ſignified this muche of *Peter*, and that *Iohn* was of the true fayth, and conſecrated accordinge vnto the canons of the Churche: that *Peter* was ordered onely by two Byſhops infected with the ſame error with him, and that immediatly after the flight of *Iohn* he left no puniſhment vnpractiſed vpon the true profeſſors. All which circumſtances are ſaid to haue bene ſignified vnto *Acacius* and that *Acacius* ayded *Peter* in all what ſo euer he went about.

Zeno the Emperour vnto Felix b. of Rome.

Cap. xxi.

Howe Symeon one of the vigilant monks went to Rome, accuſed them that came from Rome to Conſtantinople, that they had communicated with hereticks and procured their depriuation.

The aforeſayd accuſations were augmented at the report of *Symeon* one of the *vigilant monks* whome *Cyrill* had ſente vnto *Felix*. For *Miſinus* and *Vitalis* were reprehended of him becauſe they communicated with heretickes, ſpecially ſeeing the name of *Peter* the hereticke was openly reade in the holy catalogue: and that in ſo doing many ſimple men were ſnared of the hereticks, who ſticked not to bragge that the Byſhop of Rome receaued *Peter* into the communion. *Symeon* ſayde moreouer that when certaine interrogatories were demaunded, *Miſinus* and his company woulde not conferre with the true catholickes, would not receaue their writings, neither exquiſitly ſift out ſuche thinges as were done, and greatly did preiudice the true fayth. *Syluanus* the prieſte who accompanied *Miſinus* and *Vitalis* to Conſtantinople was broughte forth and he auoutched that the monks allegations were true. They reade moreouer the Epiſtle of *Acacius*, where he gaue *Simplicius* to vnderſtand that *Peter* was lately depoſed and pronounced the childe of darkeneſſe. To be ſhorte *Miſinus* and *Vitalis* were depoſed of their dignities, and cutte of from the holy and vndefiled communion, and that by the cenſure of the wholl aſſembly which pronounced of *Peter* as followeth. The Churche of Rome doth not communicate with *Peter* the heretick who was lately condemned by the Apoſtolicke ſeae, excommunicated the Church, and helde for accurſed: although there were no other crime to charge him with all, yet is this of force ſufficient, that he can not gouerne the faithful people of God, becauſe he was ordered of hereticks. In the ſame decree this alſo was compriſed: It appeared euidently that *Acacius* byshop of Conſtantinople was greatly to be blamed, becauſe for all he wrote vnto *Simplicius* and called *Peter* an hereticke, yet he would not make *Zeno* priuey thereunto, when as in verie deede, if he had borne good will vnto *Zeno* he should haue done it. And rather he should haue pleaſed the Emperour then prouided for the fayth. But let vs returne to diſcourſe of the hiſtorie. There is extant an Epiſtle of *Acacius* vnto the byſhops of Ægypt, prieſts, monks, & al the people where he endeuoreth to bring ſuch as raiſe ſchiſme & diſſention, to embrace peace and vnity. of the ſame matter alſo he wrote vnto *Peter* Byſhop of Alexandria.

The Church of Rome pronounceth this againſt Peter b. of Alexandria.

Cap. xxii.

Of the ſchiſme raiſed at Alexandria, and in ſundrie other places toutching the councell of Chalcedon.

When

When the ſchiſme waxed hotte, and the ſedition grieuous within the citie of Alexandria, *Peter* perſwaded certaine Byſhops and gouernours of monaſteries to communicate with him. There he condemned and accurſed the decrees of *Leo*, the actes of the Chalcedon councell, and ſuche as woulde not receaue the bookes of *Dioſcorus* and *Timothee*. Manye others he baniſhed their monaſteries when he could not allure them to his hereticall opinion. wherfore *Nephalius* tooke his voyage to Conſtantinople, reuealed the wholl vnto *Zeno*, who therefore was wonderfull ſorie, and ſent thither *Coſmas* one of his garde for to threaten and rebuke *Peter* verie ſharpely, partly for coutemninge the Epiſtle of *Zeno* intitled of concorde, and partly alſo becauſe that through his rough dealinge ſo great a ſedition was rayſed. But when *Coſmas* could preuaile in nothinge ſaue onely that the expulſed monks were reſtored by his meanes vnto their monaſteries, backe againe he got him to the Emperour. Wherefore the Emperour the ſeconde time ſent *Arſenius* lieuetenant of Ægypt, and captaine of the garriſon amongeſt them, who together with *Nephalius* went ſtraighte to Alexandria, entreated them to keepe the peace: but when he could not obtaine his purpoſe, he ſent ſome of them to Conſtantinople. And for al there was great reaſoninge in the preſence of *Zeno* about the councell of Chalcedon, yet was there nothinge concluded, for neither did *Zeno* wholly cleaue vnto it.

Cap. xxiii.

Of Phranitas and Euphemius Byſhops of Conſtantinople: Athanaſius and Iohn Byſhops of Alexandria: Palladius and Flauianus of Antioch with others.

About that time when *Acacius* Byſhop of Conſtantinople, had finiſhed the mortall race of his naturall life, *Phranitas* was choſen to ſucceede him in the Byſhopricke. He wrote letters of amitie vnto *Peter*, but *Peter* aunſwered him againe, and inueyed bitterly againſt the councell of Chalcedon. This *Phranitas* continewed Byſhop no longer then foure moneths but he died and left *Euphemius* to ſucceede him. When *Peter* wrote vnto him alſo letters of amitie, and *Euphemius* perceaued that in them he accurſed the councell of Chalcedon, he was all out of quiet, and woulde in no wiſe communicate with *Peter*. Both their Epiſtles are extant, *Phranitas* vnto *Peter*, and *Peter* vnto *Phranitas*, the whiche I will omitte, becauſe they are longe and tedious. When *Euphemius* and *Peter* contended among them ſelues, and while they purpoſed to call ſynods together one againſt the other. it fell out that *Peter* departed this life, in whoſe rowme *Athanaſius* ſucceeded, which laboured with all might to reconcile ſuche as were at diſcorde and diſſention, but he could not preuaile becauſe their mindes were ſo drawen into diuers and different opinions. The ſame *Athanaſius* wrote afterwardes letters of amitie vnto *Palladius* the ſucceſſor of *Peter* in the byſhopricke of Antioch, ſpecially concerning the councell of Chalcedon. So did *Iohn* the ſucceſſor of *Athanaſius* in the ſeae of Alexandria. Moreouer when *Palladius* Byſhop of Antioch had departed this life, *Flauianus* ſucceeded him, and ſent *Solomon* prieſt of Antioch to Alexandria with letters of amitie vnto *Iohn*, requiringe an aunſwere by the ſame meſſenger. After the deceaſſe of *Iohn*, an other *Iohn* ſucceeded him in the byſhopricke of Alexandria. Theſe things continewed in this ſort the raigne of *Anaſtaſius* (for he depoſed *Euphemius* of his byſhopricke) yet was I fayne here to rehearſe them in order for the playner deliuerance, and better vnderſtanding of the ſtorye.

Cap. xxiiii.

How Armatus coſen to Berina the Empreſſe was put to death.

Zeno through the procurement of *Ilus* diſpatched out of the way *Armatus* the coſin of *Berina* the Empreſſe, whom *Baſiliſcus* ſometime had made captaine againſt him, yet he wonne him to his ſide, made him in ſteade of his enemy his companion, and created his ſonne *Baſiliſcus*, *Cæſar* at Nice. notwithſtandinge theſe great benefites, he got him to Conſtantinople, and conſpired the death of *Armatus*: his ſonne *Baſiliſcus* in ſteade of *Cæſar* he made prieſt, who afterwardes was preferred to be Byſhop.

Zeno ſlewe Armatus who ſaued his life.

Cap. xxv.

The death of Theodorichus the Scythian which tooke armour againſt Zeno.

About that time *Theodorichus* a *Scythian* borne, prepared him ſelfe to geue *Zeno* the Emperour battaile, he raiſed a wonderfull great army in Thracia, and marched forwardes towardes Conſtantinople: he deſtroyed all the countrey before him vnto the entry of Pontus, and verily he had taken Conſtantinople, had not ſome of his deareſt friendes bene diſpleaſed with him, and conſpired how to bereaue him of his life. he himſelfe beinge geuen to vnderſtande of the hatred that was borne vnto him, gaue backe, yet not longe after he dyed, but what kinde of death I am now about to declare. There honge on high before his campe after the Barbarian maner, a ſpeare cleft in the ende. He beinge deſirous to reuiue his ſpirites, and exerciſe his body, commaunded they ſhoulde bringe him a horſe. In all the haſt (as he was in other thinges altogether impatient) vp he gets him, the horſe beinge vnbroken and fierce, praunced about, fette diuers carrieres ere *Theodorichus* coulde ſettle him ſelfe in his ſadle, he fanned the aer with his forefeet, and ſtood bolt vpright onely vpon the hinder feete, ſo that *Theodorichus* had muche adoe to ſtruggle with him, yet durſt he not pull the bridle leſt he fell vpon him, neyther was he faſt on his horſe, but was toſſed to and froe, ſo that the point of the ſpeare whiche honge ouer his heade toutched him, and at length ſtucke in his ribbes, that he was daungerouſly wounded. thereupon he was conſtrained to keepe his bedde, and ſhortly after dyed.

Cap. xxvi.

How Martianus raiſed battaile againſt Zeno, and what became of him in the ende.

After the death of *Theodorichus*, *Martianus* the ſonne of *Anthemius* Emperour ſometime of Rome, and allyed vnto *Leo* the Emperour, rebelled againſt *Zeno*.. He had maried *Leontia* the yonger daughter of *Leo*, and fell to practiſe tyrannye. When they had fought in the pallace, and many fallen of both ſides, *Martianus* foyled his aduerſaries, and had taken the pallace, had not he poſted his deuiſe ouer vnto the nexte daye, and let ſlippe the opportunitie that was geuen him. Occaſion is a ſlipperie thinge, beinge once paſt, perhaps it will not come againe: beinge gone out of our hande, it flyeth with the aer, laugheth the purſuers to ſcorne, and bids fooles

Fronte capillata poſt hæc occaſio calua.

farewell. For he that will not when he may, when he will, he ſhall haue nay. Poets and Paynters the fathers of gloſſes and vizards, vſe to portract the forepart of the heade with a buſhe of heare, and to leaue behinde the bald ſkull: geuinge vs very wittily to vnderſtand that while occaſion or opportunity is behinde it can not be helde, for there is no heare to take holde of, but while it is in the forehead it flyeth away & makes of the purſuer a foole. Whiche verily happened vnto *Martianus*, who as he refuſed time when time was offered, ſo afterwardes coulde he not get it to turne againe. For the day followinge he was betrayed of his owne men, left deſolate, and conſtrayned to flye vnto the temple of the holy Apoſtles, but thence he was driuen out, and remoued to Cæſarea in Cappadocia: While he crept there amonge certaine Monks and coueted to hide him ſelfe, the Emperour ſent him as farre as Tarſus in Cilicia, there was he ſhauen and made prieſt. *Euſtathius Syrus* hath exquiſitly diſcourſed of theſe things.

Cap. xxvii.

The conſpiracie and tyrannie of Ilus and Leontius.

The aforeſayde *Euſtathius* doth write howe *Zeno* conſpired diuers times the death of *Berina* his wiues mother, baniſhed her into Cilicia, remoued her thence againe into a caſtell called Papirium, where *Ilus* played the tyrant, & there ſhe departed this life. *Euſtathius* handleth verie artificially the doinges of *Ilus* how he eſcaped the hands of *Zeno*, and how *Zeno* executed him whom he had ſent to diſpatche the other, takinge his heade from of his ſhoulders for faylinge of his purpoſe. For to cloke his doings he made *Ilus* captaine of his power and armie in the Eaſt. He acquainting him ſelfe, not onely with *Leontius*, but alſo with *Marſus* a worthy man, and with *Pampreps* remained ſtill in the eaſt. Againe how *Leontius* was proclaymed emperour at Tarſus in Cilicia: what ende theſe tyrants enioyed: howe *Theodorichus* a Gotth of great honor among the Romaines, was made general captaine and ſent againſt them with great power both of our owne men and of Barbarians: howe *Zeno* executed the poore wretches in recompence of the good will they bare vnto him, and the trauell they had taken in his affaires, and how *Theodorichus* vnderſtanding

derſtanding of *Zenos* malicious purpoſe pretended againſt him got him to olde Rome, *Euſtathius* hath excellently layde downe in writing for the knowledge of the poſteritie. Yet ſome doe report that *Theodorichus* through the procurement of *Zeno* ouercame *Odoacer*, ſo conquered Rome and called him ſelfe *King*.

Cap. xxviii.

Of Mammianus and his doings.

IOhn *Rhetor* declareth that *Mammianus* liued in the dayes of *Zeno*, who though he were baſely borne, yet came he to be Senator: that he buylded Antiphorum in the ſuburbes of Daphne, a place before time where vines did growe, beinge erable grounde, ouer againſt the publyque bath where there ſtandes a braſen picture with this inſcription *Mammianus* louer of the citie. The ſame *Iohn* writeth howe he builded in the citie two princely gates very gorgeous both for the magnificencie of the buyldinge and curious workemanſhippe of the ſtone: howe he erected Tetrapylon as a diſtance or ſeparation of both the gates artificially ſet vp with braſen pilours. We our ſelues haue ſeene theſe gates retayninge as yet not onely the name, but alſo relyques of the auncient bewtie, in that there are now ſtones there which were caried thither out of the Iſle Proconneſus, where with the floore is paued. As for the buylding it ſelfe, it is nothing as it was. For of the olde ſtone there is new buylding made, yet ſetting forth in no point the auncient erection. As for Tetrapylon buylded by *Mammianus*, there ſtands not a foote of it to be ſeene.

Cap. xxix.

The death of Zeno the Emperour, and the creation of Anaſtaſius.

WHen *Zeno* without iſſue had departed this life of the falling ſickneſſe in the ſeuenteenth yeare of his raigne: *Longinus* his brother raiſed great power, was in good hope of obtaining the Empire, yet miſſed of his purpoſe. For *Ariadne* tooke the Emperial ſcepter and crowned therewith *Anaſtaſius*, who as yet was not made Senatour, but onely entered in the ſchole of ſuch as were called *Silentiarij*. *Euſtathius* moreouer remembreth that from the raigne of *Diocletian* vnto the death of *Zeno*, and the creation of *Anaſtaſius*, there were two hundred and ſeuen yeares: from the Impery of *Auguſtus* who raigned alone, fiue hundred thirtie two yeares and ſeuen moneths: from the raigne of *Alexander Magnus*, king of Macedonia, eyght hundred thirtie two yeares, and ſeuen moneths: from the buylding of Rome and the kingdome of *Romulus*, one thouſande fiftie two yeares and ſeuen moneths: from the deſtruction of Troie, one thouſand ſixe hundred, eyghtie ſixe yeares. This *Anaſtaſius* was borne in Epidamnum, now called Dyrrachium: he tooke not onely the Emperiall ſcepter after *Zeno*, but alſo *Ariadne* his wife: & firſt of all he ſent *Longinus* the brother of *Zeno*, maiſter (as of olde it was called) of the hauliers into his countrey, and to dyuerſe others of Iſauria whiche requeſted the ſame, he gaue leaue to depart vnto their owne home. Anaſtaſius created emperour Anno Dom. 492.

Cap. xxx.

How Anaſtaſius the Emperour woulde in no wiſe alter any thing of the Eccleſiaſticall ſtate, but perſecuted and baniſhed ſuch as diſturbed the quiet ſtate of the Churche and ſought to thruſt in nouelties.

ANaſtaſius was a great maintainer of peace and tranquillitie, he would haue nothing altered eyther toutchinge the regiment of the common weale, or the gouernement of the eccleſiaſticall affaires: nay endeuored with all meanes poſſible that the moſt holy Churches ſhoulde be voyd of tumults and diſſention, & that all his ſubiects ſhould enioy peace and quietnes, riddinge as well clergie as laytie from all diſcord and diſſention. As toutching the councell of Chalcedon, it was then neyther openly preached in the moſt holy Churches, neyther generally reiected. For euery gouernour of the ſeuerall congregations did therein as it ſeemed good vnto him ſelf. And as ſome mayntained earneſtly the canons of that councell grauntinge not one iote, neyther admitting the chaunge of one ſyllable, but rather auoyded the companye of ſuch as reiected the ſame, and refuſed to communicate with them: ſo other ſome not onely condemned the councell with the

decrees thereof, but alſo accurſed it with *Leos* determination of the fayth. Some other cleaued wholly vnto *Zenos* Epiſtle of vnity, yea when they were at bitter contention amongſt them ſelues whether there was one or two natures in Chriſt. Some of them were deceaued in the verie ioyning of the letters together, ſome others were rather diſpoſed to reconciliation & maintenance of peace, in ſo much ÿ all the Churches were deuided into ſundrie factions, & the byſhops themſelues refuſed to communicate one with the other. ſo that there roſe thereof great adoe in the Eaſt, VVeſt and Libya, while the byſhops of the Eaſt would communicate neither with the weſterne byſhops, neither with the byſhops of Libya, neither among them ſelues, but fell euery day to exceede more then other in malicious contention. for the byſhops of ÿ Eaſt would not be reconciled among them ſelues, neither would the byſhops of Europe, neither of Libya be at one either with them ſelues or with forrainers. wherefore *Anaſtaſius* the Emperour vnderſtanding of this hurliburly depoſed all the autors of nouelties, & all ſuch as contrary to the cuſtome of the place, either preached the councell of Chalcedon, or accurſed the ſame. And firſt he baniſhed *Euphemius* out of Conſtantinople, after him *Macedonius* whome *Timothee* ſucceeded, and beſides theſe he draue *Flauianus* out of Antioch.

Cap. xxxi.

Howe the monks of Palæſtina wrote vnto Alciſon of Xenaias the monke and others.

The monks of Palæſtina vnto Alciſon.

The monks of *Palæſtina* wrote vnto *Alciſon* toutching *Macedonius* and *Flauianus* in ſuch ſort as followeth. VVhen *Peter* had departed this life, Alexandria, Ægypt and Libya were at variance among them ſelues, & other cou̅treis of the Eaſt contended within them ſelues: for the weſt Churches would in no wiſe co̅municate with them ſaue vnder this condition, that they would accurſe *Neſtorius, Eutyches, Dioſcorus, Peter* ſyrnamed *Moggus* and *Acacius*. VVherefore ſeeing the churches throughout the worlde, were at this pointe, the fauourers of *Dioſcorus* and *Eutyches* were brought to a narrow rowme. And now being as it were euerie one rooted & weeded from of the face of the earth, one *Xenaias* after the Etymologie of his name far eſtraunged from God, we knowe not what wicked fiende had bewitched his minde, or what malice he owed vnto *Flauianus*, vnder cloke of religion (as report goeth) he made an inſurrection agaynſt him and charged him with the hereſie of *Neſtorius*. VVhen he had accurſed *Neſtorius* with his hereticall opinion, he lefte him and turned to *Dioſcorus*, and *Theodorus* and *Theodoritus*, and *Ibas*, and *Cyrus*, and *Eutherius*, and *Iohn*, and to others, we wot not who, neyther out of what countreye: of whiche number ſome in very deede were *Neſtorians*, ſome others to auoyde the ſuſpition of that hereſie, accurſed *Neſtorius*, and returned vnto the Churche. Vnleſſe thou accurſe, (ſayd *Xenaias*) all theſe whiche ſauour of *Neſtorius* fylthye ſinke of hereticall doctrine, thou thy ſelfe ſhalt ſeeme to be of *Neſtorius* opinion, although thou accurſe both him and his doctrine, yea a thouſande tymes. The ſame *Xenaias* moreouer dealte by letters both wyth the complices of *Dioſcorus* and the fauourers of *Eutyches*, perſwadinge them to holde wyth him againſte *Flauianus*, not that they ſhoulde accurſe the Councell, but onelye the perſons aboue named. After *Flauianus* the Byſhope had wythſtoode them a longe whyle, and ſawe that others held with *Xenaias* againſt him, namely *Eleuſinus* Byſhop of ſome city or other, within Cappadocia the leſſe, *Nicias* byſhop of Laodicea in Syria with others of other countreis (whoſe accuſations proceeding of abiect mindes we will paſſe ouer with ſilence, and geue others leaue to report them) at length remembring him ſelfe, they would be pacified, if the aforeſaide perſons were accurſed, yelded vnto them. And after he had condemned thoſe men with his owne hand he wrote vnto the Emperour, for theſe men had ſet him vp againſt *Flauianus*, as if he had beene patrone of *Neſtorius* hereſie. Neyther was *Xenaias* ſatisfied with this, but agayne required *Flauianus* to condemne both the Councell and ſuche as affyrmed there were two natures in Chriſte, the one humane, the other diuine, who for refuſinge to doe this, is charged a freſhe wyth *Neſtorius* opinion. Laſt of all after much adoe, when the patriarch had publiſhed a forme of faith where he had vnfainedly geuen to vnderſtand that the councell as toutching the depriuation of *Neſtorius* and *Eutyches* was to be approued, but not for their decree of the faith & doctrine: they threaten to take him in hand againe, as one that ſecretly ſauored of *Neſtorius*, vnleſſe he woulde accurſe both the Councell it ſelfe, and them that affirmed there were two natures

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in Chriſte, one diuine, the other humane. Moreouer with flatterie and fallacies they allured the Iſaurians to their ſide, & patched together a forme of fayth wherin they accurſed both the coũcell, and ſuche as affirmed there were two natures in Chriſte: in the ende deuided them ſelues from *Flauianus*, and *Macedonius*, and ioyned with them, who had ſubſcribed vnto that patched fayth. In the meane ſpace they requeſted the Byshop of Ieruſalem to laye downe his fayth in writinge, the whiche he did, and ſent it by the faction of *Dioſcorus* vnto the Emperour. This fayth at length with ſhame inough they brought forth, accurſinge ſuche as ſaide there were two natures in Chriſt. But the byshop of Ieruſalem charged them they had corrupted his faith, wrote an other where there was no ſuche accurſe: But no maruell at all, for they haue corrupted oftentimes the bookes and writinges of the holye fathers, by chaunginge their titles and inſcriptions, and fatheringe the workes of *Apollinarius* the hereticke vpon *Athanaſius*, *Gregorie* the renowmed, and *Iulius*, ſnaringe many of the ſimple people with theſe their wiles and ſubtlety in their hereticall opinions. They craued alſo of *Macedonius* they might ſee his beliefe in writinge, who proteſted he onely allowed the fayth publiſhed of olde at Nice by three hundred and eyghteene holye fathers, and afterwardes ratified at Conſtantinople, accurſinge *Neſtorius*, *Eutyches*, wyth ſuche as ſayde there were two ſonnes, or two Chriſtes, or deuided the natures: yet ſpake he not a worde of the Epheſine Councell, whiche depoſed *Neſtorius*, neyther of the Chalcedon Councell, whiche depriued *Eutyches*. VVherefore the Monkes of Conſtantinople were wonderfully moued with this, and deuided them ſelues from *Macedonius*. All this while *Xenaias* and *Dioſcorus* hauinge linked vnto their ſide manye other Byshops, behaued them ſelues intollerably towardes ſuche as woulde not accurſe whome they woulde haue accurſed, in ſo muche they procured diuers, becauſe they woulde not yeelde vnto them, to be baniſhed. Thus they made *Macedonius*, *Iohn* Byshop of Platum, and *Flauianus* to leaue the countrey. So farre of the monks letters.

Hereticks are wont to corrupt auncient writers.

Cap. xxxii.

How Macedonius byſhop of Conſtantinople and Flauianus byſhop of Antioch were exiled.

The thinges which ſecretly vexed the minde of *Anaſtaſius* were farre otherwiſe. For when *Ariadne* purpoſed to preſent *Anaſtaſius* with the Emperiall robe, *Euphemius* the Byſhop would in no wiſe cõſent to his coronation vntill ỷ *Anaſtaſius* deliuered him his hand writing confirmed with an othe, where he plainely declared if he were Emperour, he would maintaine the true faith, & bringe no nouelty into the Church of God, whiche hand writinge he gaue *Macedonius* the treaſurer to keping. *Euphemius* did this becauſe *Anaſtaſius* was ſuſpected to be a *Manichee*. When *Macedonius* was aduaunced to the reuerende office of prieſthood, *Anaſtaſius* called for his hand writing, It is (ſaith he) a great diſcredit vnto our ſcepter, that our hand ſhould be kept to teſtifie againſt vs, or that we ſhoulde be tyed to penne and paper. But *Macedonius* denyed him very ſtoutly, and affirmed plainely it ſhoulde neuer be ſaide of him that he betrayed the fayth: therefore *Anaſtaſius* the Emperour deuiſed howe to worke him miſchiefe, to thende he might colourablye depoſe him. At length there came forth yonge men ſclaunderinge both them ſelues and *Macedonius* alſo of an haynous offence: they founde him to haue wanted the member of generation, then proceded they to eſpy other holes in his coat, neither reſted they vntil at length through ỷ fetches of *Celer* maiſter of ỷ hauliers, they had priuely wrought his depriuation. There enſued after this conſpiracy againſt *Flauianus*, other troubleſome buſineſſe. For we our ſelues haue learned of olde men, who remembred very wel ſuch aduentures as befell vnto *Flauianus*, how the monks of Cynegica, which inhabited the chiefeſt countrey of Syria, being perſwaded by *Xenaias* byſhop of Hierapolis bordering vpon Antioch, & ſyrnamed after the grecians Philoxenus, made an inſurrection, came all vpon a heade to Antioch, purpoſinge to force *Flauianus*, both to accurſe the councell of Chalcedon and *Leos* decree of the faith. When *Flauianus* tooke the matter verye grieuouſlye, and the monkes vrged him wyth violence: The citizens by reaſon of that greate ſturre and ſedition, made ſuche a ſlaughter of the monks, that manye of them, naye an infinit number in ſteede of quiet earth and ſtill graue, were buryed in the ſwifte waues of the riuer *Orontes*. There happened an other thinge that was no leſſe lamentable then the former. The monkes whiche inhabited Cælosyria nowe called Syria Minor, bearinge ſinguler good will and affection vnto *Flauia-*

Hereticall monks, idle braines, all ſet vpon contention, were ſlaine like dogs at Antioch and throwen into the riuer Orontes.

nus, who ſome tyme leade a Monaſticall lyfe in the Abbeye of Tilmognum, came in all the haſte to Antioch for to aſſiſte *Flauianus*, ſo that there enſued thereof great miſchiefe. Wherefore *Flauianus*, whether it were for the former ſlaughter, or the later calamitie, or peraduenture for both, was baniſhed the prouince, and inioyned to inhabite the craggie deſerts in the furtheſt part of *Palæſtina*.

Cap. xxxiii.

Of Seuerus byſhop of Antioch.

Seuerus b. of Antioch yet an hereticke.

When *Flauianus* was exiled *Seuerus* was choſen byſhop of Antioch, in the moneth *Dius*, the fiue hundreth three ſcore, aud firſt yeare after the citie bare this name, but now, that is the time I penned this hiſtory, the ſixe hundreth fortye, and firſt yeare. This *Seuerus* was borne in Soxopolis a citie of Piſidia, before they made him byſhop, he pleaded lawe at Berytus. But as ſoone as he was baptized in the Churche of *Leontius* the holy martyr, whom Tripolis a citie lyinge on the Sea coſt of Phœnicia doth honor, he tranſlated his ſtudye from lawe vnto monaſticall life the whiche he led in a monaſtery, lyinge in the middes betweene Gaza and Maiuma. Where *Peter* the Iberian, Byſhope ſometime of Gaza, and the companion of *Timotheus Ælurus*, both in ſuſtayninge of baniſhment, and ſubſtance of doctrine, was muche ſpcken of. Furthermore *Seuerus* (of whome I purpoſe to entreat) conferringe with *Nephalius* (who ſometime was of one religion with him, to wit, that there was one nature in Chriſte, yet afterwardes helde wyth the Councell of Chalcedon, and ſuche as ſayde there were two natures in our Lorde *Chriſte Ieſus*) was expulſed the monaſterye by *Nephalius* and his complices, together with manye others of his opinion. Thence he went ſtraight to Conſtantinople, both for him ſelfe and in the name of all the reſt that were expelled with him, and ſo became acquainted with the Emperour *Anaſtaſius*, as it is reported by him that wrote *Seuerus* life. Wherefore he wrote letters vnto the patrons of his opinion of their mutuall loue and agreement, where by name he condemneth the Councell of Chalcedon. This whiche I ſpeake of, is layde downe by the monks in their Epiſtle vnto *Alciſon*.

The monks of Palæſtina vnto Alciſon

The Epiſtle whiche *Timothee* nowe Byshope of Conſtantinople, wrote vnto the monkes here in *Palæſtina* of mutuall loue and agreement was receaued: But the depriuation of *Macedonius* and *Flauianus*, together with the letters of *Seuerus* was reiected. The meſſengers that brought the letters, were as they deſerued contumeliouſlye entreated (for the citizens and monkes conſpired their deathes) that they were fayne to runne awaye for to ſaue theyr lyues. And thus it went with vs in Palæſtina. But of the prouinces of Antioch, they were partly ledde into error wyth others, namelye *Martinus* Byshope of Berytus, and partly conſtrayned to ſubſcribe vnto *Seuerus* letters of mutuall loue and agreement, whiche accurſed not onely the Councell, but alſo who ſo euer affirmed there were two natures in Chriſt, the one diuine, the other humane. But ſuche as were compelled to geeue theyr conſent, repented them afterwardes, and returned vnto the Churche, namelye the Byshopes throughout the prouince of Apamia. There were other ſome that woulde in no wiſe agree, of whiche number *Iulianus* Byshope of Boſtra was ſayde to be, *Epiphanius* Byshope of Tyrus wyth other Byshopes. The Iſaurians after repentaunce condemned theyr former error and follye, and accurſed *Seuerus* wyth all that fauored him. Other Byshopes and prieſtes wythin *Seuerus* iuriſdiction, forſooke their Churches, namelye *Iulianus* Byshope of Boſtra, *Peter* Byshope of Damaſcus, who lyue here wyth vs: *Mamas* alſo wyth one of the two Dioſcorians, who affirmed there were two natures from the beginninge, whoſe wilfull frowardneſſe made *Seuerus* whether he woulde or no to condemne them. After a few lines. The monaſteries both here, and at Ieruſalem (God be prayſed for it) doe holde wyth the right fayth, euen ſo doe manye cities and Byshopes. For all which, and for vs our ſelues vouchſafe moſt holy Lorde, and our right honorable father to pray that we fall not into temptation.

Cap. xxxiiii.

Howe Coſmas and Seuerianus two Byſhopes within the prouince of Antioch ſent Seuerus their Archebyſhope a depriuation.

IN ſo muche the aforeſayde letters make mention howe the prouince of Apamia fell from *Seuerus*, nowe we thought good to laye downe a certayne hiſtorye deliuered vs by our elders, whiche we founde no where recorded. *Coſmas* Byſhope of our Epiphania vpon the ryuer Orontes, & *Seuerianus* byſhop of Arethuſa a bordering citie, being very muche offended with *Seuerus* letters of mutuall loue and agreement, firſt of all deuided them ſelues from his communion, nexte ſent vnto him a Libell of depriuation, for all he gouerned the Byſhopricke of Antioch, deliueringe it vnto *Aurelianus* chiefe Deacon of Epiphania: who becauſe he feared *Seuerus*, and reuerenced the autoritye of ſo worthye a Byſhopricke, at his firſte comminge to Antioch, arayed him ſelfe in womans attyre, and ſo got him to *Seuerus*: He behaued him ſelfe ſo ſoftlye, & ſo effeminatly, that they tooke him to be a woman in deede: He muffled him ſelfe and pulled the veyle ouer his heade as farre as his breſte: He whined wyth a ſhrill and pitiſull voyce, he ſighed deepelye: He croched lyke a poore ſuter, and as *Seuerus* paſſed by, he reached into his hand the bill of depriuation, when he had ſo done, he priuelye conueyed himſelfe awaye from the traine that followed *Seuerus*, and ſo was out of theyr reach ere *Seuerus* coulde learne what was contayned in the Libell, But *Seuerus* though he receaued the Libell, and perceaued what they had written therein, continewed neuer the leſſe in his Byſhopricke vnto the death of *Anaſtaſius* the Emperour. When *Anaſtaſius* vnderſtoode of the circumſtances whiche happened vnto *Seuerus* (I can not chuſe but recorde in this place the good nature and clemencie of *Anaſtaſius*) he charged *Aſiaticus* Lieuetenant of Libæſa in Phœnicia, to remoue *Coſmas* and *Seuerianus* from theyr Byſhopricks, becauſe they ſent vnto *Seuerus* the Libell of depriuation. After his comminge into the Eaſte, and perceauinge howe that manye were of *Seuerianus* and *Coſmas* opinion, and that they defended theyr cityes manfullye, he wrote backe vnto *Anaſtaſius* that there was no diſplacinge of them wythout ſlaughter and bloodſhed. Wherefore there was ſo muche mercye and pitye in the minde of *Anaſtaſius*, that he ſignifyed vnto *Aſiaticus* in playne wordes he woulde haue no enterpriſe taken in hande, were it neuer ſo noble, or ſo worthye, if it did coſte him as muche as one droppe of bloode. In this ſtate were the Eccleſiaſticall affayres duringe the raygne of *Anaſtaſius*, whome ſome men haue blotted out of the ſacred catalogue as enemy vnto the councell of Chalcedon, for at Ieruſalem he was accurſed.

The clemencie of Anaſtaſius.

Cap. xxxv.

The foyle and ouerthrowe of the Iſaurian tyrants.

PEraduenture we ſhall not otherwiſe chuſe but performe that whiche we promiſed before, if we annexe vnto the aforeſayde hiſtorye, other famous actes that were done in the dayes of *Anaſtaſius*. *Longinus* the brother of *Zeno* after his comminge as I ſayde before into his natiue ſoyle, made preparation to proclayme open warres agaynſt the Emperour: Gathered greate power from euerye place together wyth the Iſaurians, and he him ſelfe beinge an Iſaurian, marched forwardes to battayle. There came to ayde him the Byſhope of Apamia in Syria. Shortlye after the battayle was ended, partlye becauſe the Iſaurians whiche fought wyth *Longinus* were foyled euerye one, and partlye alſo becauſe the heades of *Longinus* and *Theodorus* were ſent of *Iohn* the Scythian to Conſtantinople, and there by the commaundement of the Emperour ſtickt vp on polles beyonde the water, ouer againſt Conſtantinople, in a place called Sycæ. It was a goodly ſight vnto the citizens of Conſtantinople, for *Zeno* and the Iſaurians had grieuouſlye vexed them diuers tymes before. A ſeconde *Longinus* ſyrnamed *Selinuncius* one of the chiefe rebelles, and *Indus* were ſent aliue by *Iohn* ſyrnamed *Cyrtus*, vnto *Anaſtaſius* the Emperour, whiche made both the Emperour and the citizens of Conſtantinople marueilous glad, for *Longinus* and *Indus* were tyed with iron chaines about their neckes, and wriſts of their handes, led throughout the ſtreetes, & about their ſtage and theater as the guyſe is in triumphes. Immediatly vpon that, the Iſaurian tribute which mounted to fiue thouſand pound, and was yearely paide vnto the Barbarians thenceforth was brought into the Emperours treaſurie.

Longinus.

The b. of Apamia a rebell.

Longinus. & Indus.

Cap. xxxvi.

Of the Barbarians called Scenetæ how they rebelled, yet afterwardes ioyned in league with the Romaines.

Scenetæ.

SCenetæ, Barbarians ſo called, becauſe of their dwelling in tents and tabernacles, were ſo puffed vp with pride that they tooke armour againſt the Empire of Rome, yet to their great hurt and domage: they deſtroyed Meſopotamia: both Phœnicia and Palæſtina. In thende they were ſo plagued of the captaines and lieuetenants throughout euery prouince, that thence forth they cryed truce, and ioyned in league with the Romaines.

Cap. xxxvii.

The beſieginge of Amida and buylding of Daras.

THe Perſians moreouer breakinge their league and paſſinge beyonde their proper boundes were led by *Cabades* their kinge into Armenia: they ouercame the countrey: they tooke *Theodoſiopolis* and came to Amida, a ſtrong city in Meſopotamia and beſieged it, the which was afterwards recouered by the Emperour of Rome, not without great paine and trouble. If any be diſpoſed to know exquiſitly all the circumſtances thereof, and as commonly we ſay, to haue all at his fingers endes, let him reade *Euſtathius*, where the whole is layde downe in writinge with great ſkill and diligence: who when he had continued the hiſtorie vnto the twelfe yeare of *Anaſtaſius* raigne, and the time which our penne doth now proſecute, he knit vp his ſtory and departed this life. When this battaile was ended, *Anaſtaſius* made of a wilde countrey a ciuill towne, in a place of Meſopotamia called Daras, lyinge in the furtheſt parts of the Romaine dominions, as a bounde betweene one countrey and an other: walled it very ſtrongly about: erected goodly and gorgeous buyldings: founded holy Churches: princely towers, publique baths, with diuers other ſuch monuments wherewith cities are ſet forth and adorned. The report goeth that the place was called Daras becauſe *Darius* was there ouercome by *Alexander* king of Macedonia, the ſonne of *Philip*.

Euſtathius the hiſtoriographer died Anno Dom. 504.

Daras a noble citie.

Cap. xxxviii.

Of the place called the Long wall buylded by Anaſtaſius.

THe aforeſayd Emperour made a noble and a princely peece of worke in Thracia, called the long wall, ſituated in a goodly ſoyle, from Conſtantinople at the furtheſt two hundred and foureſcore furlonges, the Sea compaſſeth eyther of them about foure hundred and twentie furlonges in breadth muche lyke a narrowe Sea, and maketh of the citye an Iland, beinge all in manner inuironed with water: it tranſporteth with great ſpeede ſuche as ſaile from Pontus to Propontis and the Thracian Sea: laſte of all it repelleth ſuche Barbarians as make inrodds, out of the Sea Euxinum, Colchis, and the fenne of Meotis, out of the deſerts beyond the hill Caucaſus, and out of Europe.

Cap. xxxix.

Of Chryſargyrum the tribute for baudrie which Anaſtaſius the Emperour tooke away.

THere is beſides an other worthye acte, or rather diuine, done of this Emperour in takinge awaye the tribute *Chryſargyrum* whiche is to be recorded of vs to the knowledge of the poſteritye in time to come. And to ſpeake thereof ſufficientlye, we haue neede of *Thucydides* tongue or ſome other more eloquent and copious, yet I will diſcourſe thereof beinge not ſo muche incouraged wyth my ſimple ſtile and ſclender wordes as wyth the noble minde of the autor, and the worthyneſſe of the acte. There was a wicked trybute, odious to God and man, vnſeemely amonge the Barbarians them ſelues, and no leſſe abhominable to be ſpoken of amonge Chriſtians throughout the Romaine dominions, ſet and demaunded of the ample and renowmed common weale of Rome, not ſpoken of vnto the time of *Anaſtaſius*, and why ſo, I am not able to declare, the whiche his noble and vertuous minde tooke awaye, not wythout the greate commendation of all people vnder heauen. This tribute was ſette (omittinge diuerſe ſorts of people) vpon ſuche as lyued by fylthye lucre and gayne, vpon naughtipackes whiche made ſale of ſhamefaſtneſſe, hannted brothelhouſes, and proſtrated them ſelues in blynde corners of the citye: To be ſhort, vpon all ſuche as were not aſhamed to committe whoredome: Who iniured nature not a litle, and brought the common weale to great reproche and infamy, in ſo muche that

that the filthye gayne gotten thereby allured thereunto ſuche as burned wyth bruitiſhe luſte and concupiſcence, no otherwyſe then a lawe or proclamation. Agayne the gatherers of this impious and abhominable tribute acrueinge by reaſon of ſuche haynous offences brought it euerye fourth yeare vnto the chiefe magiſtrate, ſo that it was thought to be one of the chiefeſt tributes that belonged vnto the crowne, and layde it vp in the Gardiuiance or priueye coffers. The ceaſſers were not of the ſimpleſt ſort, and meaneſt perſons, neyther the office numbred amonge the baſeſt in the common weale. *Anaſtaſius* vnderſtandinge the whole made the Senate priueye thereunto, tolde them what an haynous and an horrible acte it was, commaunded it ſhoulde quite be taken away, and burned the rolles whiche directed them vnto the ceaſſed and taxed polls. Furthermore when he purpoſed with him ſelfe to offer ſacrifice vnto God in rootinge out that filthe and abhomination, to thende it might be vnpoſſible for any after him to reuiue thoſe olde dregges of Lecherye: He fayned him ſelfe to be in a greate agonye, accuſed him ſelfe of raſhe dealinge, and meere madneſſe, ſayinge he was toe vayne glorious, and by that meanes weyed not the vtilitye and profitte of the common weale, in that he had taken awaye both fooliſhlye and wythout aduiſement, ſo large a tribute, begonne ſo manye yeares agoe, and continewed ſo longe a time not foreſeeinge the diſcommoditYes that enſued, by reaſon of the wante thereof, the charges for mayntenance of ſoldiers, the ſtrength of the common weale, The tribute beinge as a fortreſſe to defende it, the liberalitye riſinge thence, and turned to vpholde the ſeruice of God. Laſte of all makinge no man of his counſell, he proclaymed that his will was the tribute ſhoulde be wholly reſtored againe: therefore he called vnto him the olde receauers, he tolde them that he was ſorye for the burninge of the recordes, that he knewe not what to doe, howe to excuſe his folly, neyther what to deuiſe, ſeeinge their regiſteries were conſumed to aſhes. When as they vnfaynedlye and from the very heart bewayled their loſſe, and the want of the ill gotten goods which came thereby into their hands, and tolde him playnely that it was in manner vnpoſſible to reſtore the tribute againe: he requeſted them to doe all their indeuor, and to ſearche if happely they might finde amonge all the recordes that were in anye place preſerued, the order of demaundinge the taxe and tribute. Wherefore he ſent vnto euerye one of them his charges for ſearchinge the countreys and recordes, and commaunded that euerye deede or ſcrole which made mention thereof, where ſo euer it were founde ſhoulde be brought vnto him, to thende this taxe might be reſtored agayne in ſuche good order that it coulde neuer fall afterwardes into decaye. Shortly after when theſe meſſengers of truſt brought tydings what they had founde, *Anaſtaſius* was wonderfull glad, and ſeemed to tickle at the heart for ioy, he reioyſed in deede becauſe now he had brought about that which troubled him ſo muche. What (ſayth he vnto them) haue ye founde any recordes? where found ye them? be they to any purpoſe? doe ye thinke there are any where any more left behinde? they aunſwered that their trauell had bene greate, that they rode about daye and night, that they had ſearched both towne and countrey, and ſwore by the life of the Emperour, that there was not left in al the empire of Rome, not as much as a patch of any ſcrole that was not brought vnto him. then the Emperour commaunded a pile to be made, all the papers, regiſters, recordes, bills, and baudy notes to be ſet thereon, and burned to aſhes. when the fire had done his part, he gaue commaundement they ſhould throwe water vpon the aſhes, either quite to drowne them, or to driue thē away with the ſtreame, purpoſing fully by this means for euer to tread vnderfoot the ſcroles of the baudy tribute, that neither ſparcle, neither aſhes, neither letter, neither any memoriall ſhoulde remaine after the firing of the records. But while we commend *Anaſtaſius* ſo highly for baniſhinge this ſhamefull tribute, leſt we ſeeme ignorant what diuers men of old being wedded to their owne affections haue reported of him, we thought good here to lay downe their ſayinges, and conuince them with their owne words.

Cap. xl.

VVhat Zoſimus wrote of Chryſargyrum the ſhamefull tribute, and of Conſtantinus the Emperour.

The ſclaunderous reports that Zoſimus an Ethnicke made of Conſtantinus magnus.

Zoſimus one of them that was bewitched wyth the impious rites and abhominable ſeruice of Paganes, beinge incenſed againſt *Conſtantinus*, becauſe he was the firſt Emperour whiche forſooke the deteſtable Idolatrye of the Gentiles, and embraced Chriſtian religion: reporteth howe that the tribute *Chryſargyrum* was firſte deuiſed by him, and decreed it ſhould be payde euerye fourth yeare. With infinite other ſclaunders, he goeth about to defame the god-

ly and noble Emperour *Conſtantine*. For (ſayth he) he deuiſed miſchiefes againſt all ſorts of men, of what degree or callinge ſo euer they were: that he ſlewe his ſonne *Criſpus* verye lamentablye: that he diſpatched his wyfe *Fauſta*, by ſhuttinge her vp in a boylinge bathe: that when he woulde haue had his prieſts to purge him by ſacrifice of theſe horrible murthers, and coulde not haue his purpoſe, (for they had aunſwered plainelye, it laye not in their power to clenſe him) he lighted by chaunce vpon an Ægyptian whiche came out of Iberia, and perſwaded him that the Chriſtian fayth was of force to wipe away euerye ſinne, were it neuer ſo haynous, and that he embraced willingly all what ſo euer the Ægyptian tolde him. Laſte of all, that he forſakinge his cuntrey religion cleaued vnto impietye as this lewde varlet reporteth, but that all theſe reports be no other then lyes and ſclaunders, I will immediatelly declare, and ſo muche in the meane whyle of *Chryſargyrum*.

Cap. xli.

An inuectiue againſt Zoſimus the Ethnick for reuiling of Conſtantine, and raylinge at the Chriſtians.

Thou ſaiſt (O wicked ſpirit and fiende of hell) that *Conſtantine* purpoſinge to buylde a citie comparable to Rome, layde the fundation of an ample and worthye citie, firſte in the cuntrey of Troie, and the pallace of *Priamus*: after the ſtones were layde, and the wall beinge erected on high, to haue eſpyed that Byzantium was a goodlier ſoyle for his purpoſe, to haue enuironed it with a wall, to haue enlarged the olde and auncient citie, to haue adorned it with goodly and gorgeous buylding, that it ſeemed not much inferior to Rome, which grew by a litle and a litle the ſpace and continuance of many yeares to that perfection ſhe is of. Thou ſaiſt moreouer that he gaue to the citizens of Byzantium a meaſure of graine: that ſuch as departed this world at Byzantium left him great ſummes of golde for to build and erect his pallaces. Againe thou reporteſt (I will vſe thine owne wordes) that the Emperiall ſcepter befell vnto *Conſtantius* after the death of *Conſtantine* his father, and the deceaſſe of his bretherne: that *Conſtantius* (at what time *Magnentius* and *Bretannio* rebelled) endeuored to perſwade *Bretannio* to ſhake of armour: that whẽ both armies ioyned together, he made an oration, and put them in remembrance of the liberality & bountifulnes of his father towards them, vnder whoſe banner they had foyled many an hoſt, and receaued of him large rewards, that the ſoldiers immediatly after yͤ hearing of his oration tooke away the princely robe from *Bretannio*, & led him like a priuate man vnto *Conſtantius*, who (for all thou reuileſt him with his father) did him no hurt at all. how it can be that ſo liberall, and ſo bountifull a prince coulde be ſo great a karle and pinche peny, as to raiſe of his ſubiects ſo wicked a tribute, I can not ſee. That he murthered neither *Fauſta* nor *Criſpus*, neither was inſtructed in yͤ miſteries of our Chriſtian religion by any Ægyptian at all, heare I beſeeche thee what *Euſebius* ſyrnamed *Pamphilus*, who liued the ſame time, both with *Conſtantine* and *Criſpus*, and had great familiaritye with them wrote of that matter. As for thy ſelfe, thou writeſt ſuche thinges thou neuer heardeſt of, and are farre from being true, for thou wroteſt long after, to witte, in the time of *Arcadius* and *Honorius*, or after their raigne. *Euſebius* in the eyght booke of his Eccleſiaſticall hiſtorie writeth in

Euſeb. eccle. hiſt. lib. 8. cap. 14.

this ſort. Not longe after, *Conſtantius* the Emperour paſſinge all other throughout his life time in clemencie and goodneſſe towardes his ſubiects, ſingulerly affected towardes Gods worde, ended according vnto the lawe of nature the common race of his mortall life, leauinge behind him his naturall ſonne *Conſtantinus* Emperour and *Cæſar* to ſupplye his rowme. A litle after. His ſonne *Conſtantinus* being proclaimed full Emperour and *Cæſar* by the army, and longe before by God him ſelfe, the vniuerſall king, became a follower of his fathers pietie in Chriſtian religion. And about the later ende of his ſtorie he writeth thus. *Conſtantinus* the mightie & puy-

Euſeb. lib. 10. cap. 9.

ſant Emperour beinge renowmed for euery rare vertue and godlineſſe, together with his ſonne *Criſpus* the moſt godly Emperour, like vnto his father in all thinges ſubdued the Eaſt parts of the worlde. No doubt *Euſebius* who liued after *Conſtantine* woulde not ſo highly haue commended *Criſpus*, had he bene ſlaine of his father. Againe *Theodoritus* writeth how *Cõſtantine* about his later end was baptized at Nicomedia, & yͭ therfore he differred it vnto yͤ time becauſe he had a great deſire to be baptized in Iordan. But thou moſt wicked *Zoſimus* reporteſt, yͭ ſince chriſtian religion was publiſhed throughout yͤ world yͤ ſtate of yͤ Romain empire decaied & came to nought, yͤ which proceeds frõ thee either of ignorance, that thou haſt not read ouer yͤ auncient writers, or of malice.

For

For the contrarye is ſoone proued that the Empire of Rome encreaſed together with our faygh. Remember I beſech thee howe about the time of the incarnation of our Sauiour *Chriſt Ieſus* many of the Macedonians were by the Romaynes ſubdued: *Albania, Iberia, Colchi* and the Arabians: moreouer the Frenchmen, the Germans, the Brittanns, in the hundred twenty & third Olympiade after *Caius Cæſar* had ouercome them with greate and grieuous battaills, and made the fiue hundred cities which they inhabited, tributaries (as hiſtoriographers doe wryte) vnto the Empire of Rome. This *Caius* was the firſt which after the Conſulls gouerned the Empire alone, he made the way ſure for the ſetting vp of the glorious Monarchie, and in ſteede of the populare and common regiment, brought into the worlde that kind of raigne. No doubt it came to paſſe through the prouidēce of God, becauſe that the Monarchie of *Chriſt* was ſhortly after to take place. All Iudæa beſides, and the bordering countreyes were annexed vnto the Empire of Rome, ſo that the firſt taxing where *Chriſt* alſo was to be taxed, then firſte beganne, and Bethleem likewiſe layde before theyr eyes, howe that which of olde was prophecied of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her. And thou Bethleem Iuda art not the leſte amonge the Princes of Iuda, for out of thee there ſhall come vnto me the captaine that ſhall gouerne my people Iſrael. When *Chriſt* our God was borne into yͤ world, Ægypt was ioined vnto the Empire of Rome in the time of *Auguſtus Cæſar* (for thē it was that *Chriſt* appeared in the fleſh) who ouercame *Antonius* & *Cleopatra* which afterwards diſpatched thēſelues. After their death *Cornelius Gallus* was by *Auguſtus Cæſar* made Liuetenant of Ægypt: & after yͤ Ptolomæees decayed he raigned ouer Ægypt. What cuntreys were wonne frō the Perſiās by *Ventidius* & *Curbulon* the captaine of *Nero*, by *Seuerus, Traianus, Carus, Caſſius* and *Odænathus* of *Palmyra*, by *Apollonius* and ſundry others: how ofte Seleucia & Cteſiphon were taken: howe oft Niſibis was nowe the Romaynes, anone the Perſians, and after what ſorte Armenia with other borderinge nations became vnder the Empire of Rome, thou thy ſelfe haſte penned it as well as others. And yet I had almoſte forgotten what thou wryteſt to haue bene done by *Conſtantine* (who by meanes of our religion gouerned the Romayne dominions with valiant minde and noble prowesſe) alſo what befell vnto *Iulianus*, nuſled vp in thy wicked myſteries, what wounds and ſkarres he left in the common weale. As for the prophecies which concerne the ende of the worlde, or whether it had a beginninge and whether it ſhal haue an ending it is an higher matter thē can ſinke into thy braine. Therfore let vs ſee if thou wilt, howe the Emperours which were Ethnickes and paynyms mayntayners of Idolatry & Paganiſme, and howe of the contrary ſuche as cleaued vnto the Chriſtian faith ended theyr raygne. was not *Cains Iulius Cæſar* the firſt Emperour ſlayne by conſpiracy? did not certen ſouldiers with naked ſwordes diſpatch *Caius* yͤ nephewe of *Tiberius*? was not *Nero* murthered by one of his familier & deare friends? had not *Galba* the like end, *Otho* & *Vitellius* who all three raygned only ſixteen moneths? what ſhall I ſpeake of *Titus* whome *Domitianus* poiſoned, for all he was his owne brother? what ſaiſt thou of *Commodus* did not *Narciſſus* diſpatch him out of the waye? what ſhall I ſpeake of *Pertinax*, and what of *Iulian* enioyed not both they one kinde of death? what did not *Antonius* the ſonne of *Seuerus* murther his brother *Geta*, and did not *Martialis* requite him with the like? what ſhall I ſay of *Macrinus* did not the ſouldiers handle him like a captiue about Byzantium and cruelly put him to death? was not *Aurelius Antoninus* of Emeſſa murthered together wͭ his mother? was not *Alexander* immediatly after hī together wͭ his mother likwiſe put to death? what ſhall I ſay of *Maximinus* whome his owne army diſpatched? Or of *Gordianus* who through the treaſon of *Philip* was in like ſorte by his owne ſouldiers put to death? tell me I pray thee thy ſelfe O *Zoſimus*, what happened vnto *Philip* and after him vnto *Decius*, were they not ſlaine by the enemy? take *Gallus* and *Voluſianus* with them were they not murthered by their owne armies? what of *Æmilianus* had not he yͤ like miſerable end? what *Valerianus* was not he taken by yͤ Perſians in battaill & led about of them in triumphe? what when *Galienus* was ſlaine through treaſon and *Carinus* beheaded, came not *Diocletian* to be Emperour, whome *Diocletian* cutte of leſt they ſhoulde raygne with him. After theſe *Herculius Maximianus*, his ſonne *Maxentius* & *Licinnius* dyed with contumely and ſhame inough. But ſince the time the moſte noble Emperour *Conſtantine* beganne to raygne, ſince he conſecrated vnto God the city he had builte and called it after his owne name, looke about I pray thee and ſpeake indifferently, was there any one Emperour in that citye (*Iulian* a man of thine owne religion and thy Emperour onely excepted) that was murthered either by his owne ſubiect, or by the enemy: or any one tyrant that vanquiſhed the Emperour, *Baſiliſcus* excepted, yet for all that, he thruſt *Zeno* beſide the Emperiall ſcepter, he was ouercome of him a-

The Empire of Rome encreaſed with the fayth.
Macedoniās.
Albania.
Iberia.
Colchi.
Arabians.
Frenchmen.
Germans.
Brittanns.
Iudæa.
Luk. 2.
Mich. 5.
Math. 2.
Ægypt.
Many cuntreys of Perſia.
Seleucia.
Cteſiphon.
Niſibis.
Armenia.
C. Iulius Cæſar.
Caius Caligula.
Nero.
Galba.
Otho.
Vitellius.
Titus.
Commodus.
Pertinax.
Didius Iulianus.
Antonius.
Macrinus.
Aurelius Antonius.
Alexander.
Maximinus.
Gordianus.
Philip.
Decius.
Gallus.
Voluſianus.
Æmilianus.
Valerianus.
Galienus.
Carinus.
Maximianus.
Maxentius.
Licinnius.
Iulian.

gaine and loſt his head? As for *Valens* that perſecuted the Chriſtians, I will yeld, take him to thee, thou ſpeakeſt of none other. Let no man take this our diſcourſe for impertinent ſtuffe or vayne digreſſiō it is both profitable for the reader and agreeable with our purpoſe, becauſe the heatheniſh hiſtoriographers of ſpite and malice, haue endeuored to corrupt the true hiſtories. And nowe let vs returne vnto the reſt of *Anaſtaſius* raygne.

Cap. xlii.
Of Chryſotelia a kind of tribute deuiſed by Anaſtaſius.

EUen as the acts mentioned before were nobly done of *Anaſtaſius* and agreeable with the maieſty of an Emperour: ſo there enſued immediatly after, other doinges of his which darkned the commendation and renowne of the former. For he deuiſed the tribute called Chryſotelia. He made marchandiſe of the ſouldiers ſtipend and wages not without greate domage vnto the cōmon weale. He tooke away from the courts and places of iudgement their tribute and reuenewes & appoynted throughout euery city ſuche as they call Proctors or Attorneys through the procurment as they ſay of *Marinus Syrus* the chiefe Magiſtrate called Preſidente of the haule. Thereof it came to paſſe that the greater part of the tribute and reuenewes was loſt, the worſhip and honor of cities decayed. For vnto that time ẏ names of the Senatours or Aldermen were matriculated, and euery city counted of the benchers as of a Senate.

Cap. xliii.
The rebellion and tyranny of Vitalianus.

V*Italianus* a Thracian rebelled againſt *Anaſtaſius*, ouerranne Thracia, Mydia, as farre as Odyſſus and Anchialus, marched towardes Conſtantinople with a greate multitude of people, which had no certaine dwelling, but roged about and lay in the fieldes: the Emperour ſent *Hypatius* to geue him battail. But *Hypatius* being betrayed of his owne ſouldiers, taken aliue, and ranſomed with a greate ſumme of money: *Cyrillus* made expedition agaynſt him, fought a dāgerous and a doubtfull fielde, ſo that many beganne to flee. Agayne when *Cyrillus* by purſuing after the enemy & calling agayne his owne ſouldiers ſeemed to haue the vpper hand, *Vitalianus* turned him vnto *Cyrill* and as the ſouldiers recoyled of ſpite, he tooke him in Odyſſus. Laſt of all he inuaded the wholl cuntrey vnto Sycæ, deſtroying with ſword and conſuming with fire all that lay in his way, purpoſing fully to take Conſtantinople and to be crowned Emperour. As he pitched his campe in Sycæ, *Marinus Syrus* (mentioned before) went from the Emperour with a great nauy to geue him battaill. Wherefore whē theyr armies came nigh together the ones front was towards Sycæ, the others towards Conſtantinople. Firſt & that for a while they ſturre not, next they ſkirmiſh and floriſh vpon the water no otherwiſe then daliaunce, In the ende they cloſe theyr nauies & fought a ſore battaill about Bytharia where *Vitalianus* hauing loſt the greater parte of his power was altogether diſcouraged, and tooke his flight. Away went his ſouldiers with all ſpeede ſo that the day after there coulde not one of the ſouldiers be ſeene either paſſing ouer the ſeaes, or wandering about the city. The reporte goeth that *Vitalianus* abode a while in Anchialus and there liued quietly. Furthermore an other ſorte of Barbarians, who likewiſe liued abroade cut ouer the ſeae and inuaded Pylas a city in Cappadocia. About the ſame time *Rhodos* on a certaine night now the third time was ſhaken with a wonderfull great earthquake and in manner all ouerthrowen.

Cap. xliiii.
VVhen Anaſtaſius would haue had this clauſe: who was crucified for our ſakes, *added to the hymne called Triſagium, the people were on an vprore, ſo that he ſent vnto them he would be no longer theyr Emperour, the people with that were appeaſed. Not long after Anaſtaſius died.*

ABout that time there was among the citizens of Conſtantinople a ſore tumult and ſeditiō, becauſe the Emperour had added vnto theyr Triſagium, who was crucified for our ſakes, as if the interlacinge of that clauſe had bene an ouerthrowe vnto Chriſtian religion. The cap-

captayne and ringeleader of this hurlyburly was *Macedonius* with the Prieſts of his dioceſſe, as *Seuerus* wryting vnto *Sotericus* doth remember. This *Seuerus* was not then made prieſt, but liued in the Emperours pallace being not expulſed his monaſtery with the reſte as I ſayde before. I take that *Macedonius* was baniſhed not onely for the crimes he was falſely charged withall, but alſo for this preſent ſedition. And when the people were furiouſly diſpoſed becauſe of the former clauſe, not onely the nobility were in great daũger of theyr liues, but alſo many goodly buyldings were ſet on fire. The people in theyr rage founde a certaine Monke a rude and ſimple fellowe in the houſe of *Marinus Syrus*, firſte they ſtrike his heade of his ſhoulders, ſayinge that through his procurement the aforeſayde clauſe was interlaced, afterwardes they tyed him to a longe poll and lifted him on high, with great ſhoutinge in deriſion of him: here is he that conſpired againſte the Trinitye. The flame of ſedition did ſo flaſh about, and theyr behauiour was ſo outragious that the Emperour for ſorowe wiſt not what to doe, he threwe aſide the Emperiall ſcepter, came vnto the theatre, ſente the bedells about to proclaime that with good will he woulde be Emperour no longer: that many in no wiſe were to be preferred to that rowme for yͤ place allowed but of one which was to ſucceede him in the Empire. The people hearing of this chaunged theyr minds vpõ a ſuddayne, requeſted *Anaſtaſius* to take the crowne and in ſo doing they woulde be quiete. *Anaſtaſius* Anno Do.
ſhortely after this ſturre departed this life when he had bene Emperour of Rome twentye ſeuen 519.
yeares three moneths and ſo many dayes.

The ende of the thirde booke of Euagrius Scholaſticus.

THE FOVRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

Of Iuſtinus the firſt Emperour of that name.

When *Anaſtaſius* had chaunged the worſe for the better life (as I ſayd before) *Iuſtinus* Iuſtinus was
a Thracian, the nynth day of the moneth Panemus called of the Romaines *Iulie* the proclaimed
fiue hundredth threeſcore and ſixte yeare after that the city of Antioch was ſo called Emperour
tooke the gouernemẽt of the Empire, and was proclaimed Emperour by the preto- Anno Dom.
riã ſouldiers, whoſe captaine he had bene, what time he was maiſter of the hauliers 519.
He came vnlooked for vnto this Emperiall dignity, for there liued thẽ many worthy perſonages of *Anaſtaſius* alliance flowing in all welth and felicity and of that great power which accuſtometh to aduance and preferre men to that great honor and royalty.

Cap. II.

Of Amantius the Eunuch and Theocritus, and howe Iuſtinus put them to death.

ABout that time *Amantius* a man of greate power and chiefe of the Emperours chamber ſeing that no eunuch could be Emperour wiſhed that *Theocritus* his ſworne brother might attayne vnto yͤ Emperiall robe. Wherfore he called *Iuſtinus*, deliuered him a great ſumme of money bad him diſtribute it amonge ſuch as he thought coulde doe moſt in preferringe *Theocritus* to the crowne. But *Iuſtinus* either by bribing the people in his owne behalfe, or by winning

In raigne and loue fewe fellows are faithfull.

with money the watch and good will of the garde (both is reported) got to be Emperour him ſelf. And immediatly after, he executed *Amantius, Theocritus*, with many others.

Cap. III.

Howe Iuſtinus through wiles bereaued Vitalianus of his life.

When *Vitalianus* who ſometime attempted to vanquiſhe *Anaſtaſius* the Emeperour led his life in Thracia, *Iuſtinus* ſent for him to Conſtantinople. For he feared not only his power, but the variable aduentures of battaill, the fame of his perſon which was riſe in euery mans mouth, and his aſpiringe minde vnto the Empire. And when he foreſawe by coniectures, nay perceaued without all doubt that he coulde by no meanes ouercome him vnleſſe it wer vnder cloke of fayned friendſhip: he put on a diſſembling viſage which eaſily may not be eſpied & made him one of the captaynes called Preſent. And to the ende *Vitalianus* mighte buylde the more boldlye vpon him and be ſnared the ſooner, he aduaunced him to be Conſull. When he was made Conſull and had his conuerſation in the pallace, he was by conſpiracy ſlayne in a certaine gate behind the Emperours haule and ſuffered this puniſhment for the haynous offences he had vnaduiſedly practiſed againſt the Empire of Rome. But theſe things were done a good while after.

Diſſimulatiō

Blood wil be recompēced with bloode.

Cap. IIII.

After the depriuation of Seuerus Biſhop of Antioch, Paulus ſucceeded, and after him Euphraſius.

Seuerus Biſhop of Antioch becauſe he ceaſed not daily to accurſe the councell of Chalcedon ſpecially in his ſtalling letters (ſo called of the ſetling of biſhops in their epiſcopal ſeaes) and in other Epiſtles wrytten in the defence of theſe, although they were ſent vnto all Patriarchs yet onely *Iohn* Biſhop of Alexandria the ſeconde of that name, *Dioſcorus* and *Timothee*, accepted of them (the letters are to be ſeene in theſe our dayes) and becauſe that hereupon there roſe greate ſchiſme and contention in the Church, ſo that the people were deuided into ſundry factions: therefore *Seuerus* was ſeuerely puniſhed. For *Iuſtinus* in the firſt yeare of his raygne commaunded (as ſome doe wryte) that his tongue ſhould be pulled out of his mouth and that *Irenæus* a magiſtrate of Antioch ſittinge then vpon ſome matter in commiſſion in the Eaſt, ſhould ſee the execution done. *Seuerus* him ſelfe doth witneſſe in the letters he wrote vnto the citizens of Antioch, declaring the manner of his flight, that *Irenæus* was autoriſed to worke the feate, where paſſing the boundes of modeſty he reuileth *Irenæus*, ſaying that he layd all the wayt that could be to the end he might not eſcape his handes. There are which reporte that *Vitalianus* beinge then in greate fauor and credit with *Iuſtinus*, requeſted of the Emperour that he would geue him *Seuerus* tongue, becauſe that *Seuerus* had reuiled him out of meaſure in his ſermons. He forſooke his Biſhopricke and fled away in the moneth Gorpieus called of the Romaynes September the fiue hundred threeſcore & ſeuenth yeare after the city was called Antioch. After him ſucceeded *Paulus*, who was charged publiquely to preach the councel of Chalcedon. This *Paulus* voluntarily left Antioch, his laſt houre came, then followed he on the way where all fleſhe muſt goe, his Byſhopricke *Euphraſius* one that came from Ieruſalem tooke and gouerned.

Seuerus b. of Antioch for reuilinge the councell of Chalcedō and railinge againſt magiſtrats, had his tongue pulled out of his mouth.

Cap. V.

Of the fire and earthquake at Antioch, and howe Euphraſius loſt his life in that lamentable calamitie.

About the ſame time in the raygne of *Iuſtinus* there happened in Antioch ſo greate and ſo grieuous a fire and burning, as preambles and forewarninges of the dreadfull earthquaks with other lamentable calamities that were to followe after, and to light vpō that city. For immediatly, the ſeuenth yeare of *Iuſtinus*, in the moneth Artimeſius called of the Romaynes, May the nyne and twentieth day beinge friday in the after none there was ſuch a ſhiuering, ratling and ſhaking of the fundations which in maner ouerthrewe the wholl city, after theſe came fire againe, ioyning as it were in league with the former calamities and readye to make a hande of all. For whatſoeuer the earthquake had not deſtroyed, that did the fire take hold of, flaſhed about very horribly

Anno Dom. 526.

ribly to be ſeene & burned ÿ wholl to aſhes. What partes of the city came by this meanes to vtter ruyne: how many men periſhed (as it is very likely) with fire & falling of houſes: what lamentable misfortunes ſo ſtraunge that they can not ſufficiētly with any ſtile be expreſſed, happened in thoſe diſmall dayes, *Iohn Rhetor* hath very lamentably bewayled them, ſo that the reader by peruſing of his hiſtory can not chuſe but be moued to ſhed teares, and with the rehearſall of them he ended his ſtory. Laſte of all *Euphraſius* whoſe departure was a ſecond deſtruction vnto the citie, was cruſhed to death with ruinous building, leſt any one migh remayne for to ouerſee the city.

Where Iohn Rhetor ended his hiſtory.

Euphraſius b. of Antioch died in the earthquake.

Cap. VI.

Of Euphræmius who ſucceeded Euphraſius in the ſeae of Antioch.

The carefull and louinge prouidence of God towardes mankind, which accuſtometh before the plague lighteth to prouide remedy, & to ſlike the ſword of his wrath ŵ clemency, & when things growe vnto a deſperate point to ſet wide open the fountaynes of his mercye, raiſed vp *Euphræmius* Liuetenant of the Eaſt cuntreys, to be carefull of the city that ſhe might want no neceſſaries, whome the people of Antioch reuerenced highly therefore, and choſe to their Biſhop. Wherefore in recompence and rewarde of ſo great a care ouer the city he was preſented with the Apoſtolicke ſeae. Againe two yeares and ſix monethes after, that city was ſhaken with an earthquake, at what time in ſteede of Antioch ſhe was called Theopolis and enritched by the Emperours bountifullnes with diuers great benefits.

Euphræmius

Antioch by chaunge of the name was called Theopolis.

Cap. VII.

Of Zozimas and Iohn Chuzubites who were famous about that time for theyr life and miracles.

Seing we haue remembred the aforeſayde calamities nowe we thinke beſte to annexe thereunto certaine other things worthy of memory, credibly reported vnto vs by ſuch as ſawe thē with theyr eyes. One *Zoſimas* a Phœnician borne in Sinda a village vpon the ſeae coaſte of Phœnicia not twenty furlōgs of Tyrus, leading a monaſtical life, had ÿ grace of God ſo abundantly beſtowed vpō him partly by abſtinence from meates & partly by receauing of them, ŵ other vertuous and godly liuing, that he not only foreſawe things to come but was voyd of all perturbation. When by chaunce he was in companye at Cæſarea in Palæſtina with a noble Senatour and wiſe man by name *Arceſilaus*, one that was of greate honor and renowne, euen in that very momente when Antioch fell, vpon a ſuddayne he beganne to mourne & to lamente, to ſet ſobs and ſighes frō the hart roote: he ſhed teares ſo infinitly that the earth was moyſtened therewith: next he called for a ſenſar and filled the quire where they ſate with the ſauor of the inſence: he fell groueling vpon the ground ſeeking to pacifie the wrath of God with earneſt and zealous prayer. *Arceſilaus* ſeing him in this takinge ſayd vnto him, what is the matter ÿ makes you ſo much out of quiet? Oh (ſayth he) the ratling ſound of Antioch falling to ruyne hath nowe perſed mine eares. *Arceſilaus* ŵ as many as were preſent hearinge this were amazed, wrote the houre he ſpake it and founde it to be true as *Zoſimas* told them. There are many other ſtraunge thinges wroughte by him, but the greater parte of them I will paſſe ouer with ſilence (for they can hardly be numbred) and ſome I will lay downe for the knowledge of ÿ poſterity. At ÿ very ſame time whē *Zoſimas* floriſhed, there liued one with *Zoſimas* of equall vertue & renowne by name *Iohn* of Chuzica laura, (a place in the further vale vpon the northſide of the high way which goeth ſtraight from Ieruſalem to Iericho) one that led a monaſtical life ſeuered from all worldly affaires and gouerned the Byſhopricke of the aforeſayd Cæſarea. This *Iohn Chuzubites* hearinge that the wife of *Arceſilaus* (ſpoken of before) had one of her eyes ſtrucke out with a weauers ſhittell wherewith he throweth yarne into the web, came immediatly vnto her for to ſee ÿ wound. when he eſpied ÿ the apple of ÿ eye was fallē & quite remoued out of his ſeate, he called to one of the Phiſicions then preſent for a ſponge, bad him put in the fallen eye agayne as well as he could and to tye the ſponge that was layd thereto. *Arceſilaus* was not thē at home, for he was with *Zoſimas* in his monaſtery ſtanding in Sinda at the furtheſt fiue hundred furlongs from Cæſarea. There went meſſage in all the haſt to *Arceſilaus* to certifie him thereof, as the meſſenger came *Arceſilaus* ſate with *Zoſimas*, aud ſpente the time in communication. Hearing of the circumſtance he beganne to lament, to pull the heare of his heade and

throw it into the aer. As *Zoſimas* demaunded of him the cauſe of his heauynes, *Arceſilaus* with many a ſobb and ſheding of many teares told him the wholl. Immediatly *Zoſimas* left him, gott alone with ſpeede into his chamber, where (as it is lawefull for ſuche kinde of men) he called vnto God very familiarly. In a litle while after, he came forth vnto *Arceſilaus*, pleaſauntly diſpoſed with a modeſt kind of laughter ſaying: get thee home merely, go on thy way, the gift is geuen vnto *Chuzubites*, thy wife is healed, ſhe hathe both her eyes wholl, that misfortune coulde not ſticke by her ſeing it ſo pleaſed *Chuzubites*. Both which miracles were wroughte at one time by theſe two iuſt men. Moreouer as *Zoſimas* on a certaine time tooke his iourney towardes Cæſarea driuing before him an aſſe wͭ a fardell of neceſſaries vpõ his backe, there met him a lion, which tooke frõ *Zoſimas* his aſſe & went his way. *Zoſimas* purſued after the lion through ẏͤ middeſt of ẏͤ thicket, ſo long vntil the lion had eaten his fill of the aſſes carkaſſe and beholdinge him with a cheerefull and ſmilinge countenance he ſayde: O friend thou haſt nowe hindered my iourney for alltogether, I am heauy & olde, not able to beare the burthen layd vpon the aſſes backe. Wherefore come thy ways contrary to thine owne nature, for of neceſſity thou muſte beare me this burthen, if thou wilt haue *Zoſimas* to go hence: yet afterwardes thou ſhalt returne againe vnto thine olde fierce & ſauadge nature. Thẽ the lion laing aſide his rage and fury beganne to faune and very gently to come vnto *Zoſimas* profering him his ſeruice. *Zoſimas* layde the aſſes burthen vpon the lions backe and led him vnto the gates of Cæſarea, to the ende he might declare the power and might of God, and that all thinges were for the vſe and ſeruice of man, ſo long as we behaued our ſelues after his will and abuſed not the grace and gift he hath beſtowed vpon vs. But leſt I ſeeme ouer tedious in rehearſinge of theſe thinges, I will returne where I lefte.

CAP. VIII.

Of the calamities which befell in many places throughout the world.

Dyrrachium
Corinth.
Anazarbus.
Edeſſa.

WHile as yet *Iuſtinus* held ẏͤ Emperial ſcepter the town now called Dyrrachiũ but of old Epidamnus was ſore ſhaken with an earthquake. So was Corinth in Greece, Anazarbus an heade city in Cilicia the leſſe which endured that calamity nowe the fourth time, but *Iuſtinus* repayred them not without great ſummes of money. About the ſame time Edeſſa that noble & bleſſed citie of the Oſroenians was ouerflowen with the ſtreames of the riuer Scirtus which ſlided by, in ſo muche that many houſes were caried away with the violence thereof and infinite multitudes of men were drowned with the water. From that time forth Edeſſa and Anazarbus had newe names geuen them by *Iuſtinus*, for either of them was called Iuſtinopolis.

CAP. IX.

Howe Iuſtinus made Iuſtinianus his fellowe Emperour.

Iuſtinus died An. Do. 528.

WHen *Iuſtinus* had raigned eight yeares, nine moneths and three dayes he called *Iuſtinianus* his ſiſters ſonne to be his fellowe Emperour, and proclaimed him the firſte day of the moneth Panthicus after the Romaynes, Aprill, in the fiue hundred ſeauenty and fift yeare after Antioch was ſo called. This beinge finiſhed *Iuſtinus* died, and left the Empire the firſt day of *Loius* after the Romaynes, Auguſt, when he had raigned together with *Iuſtinianus* four moneths. *Iuſtinianus* nowe being Emperour alone, and the councell of Chalcedon preached euery where throughout all the moſt holy Churches (as I ſayd before) by the commaundement of *Iuſtinus*: the eccleſiaſticall affayres in ſundry places, ſpecially at Conſtantinople and Alexandria enioyed not quietnes. For *Anthimus* was Biſhop of Conſtantinople and *Theodoſius* of Alexandria who both maintained that in Chriſt there was one nature.

Iuſtinianus ſucceeded Iuſtinus in the Empire.

CAP. X.

Howe Iuſtinianus embraced ſuch as approued the councell of Chalcedon and Theodora his wife of the contrary deteſted them.

Theodora the wife of Iuſtinianus an hereticke.

EUen as *Iuſtinianus* was a great fauorer of the Chalcedon councell and the decrees thereof: ſo his wife *Theodora* held with ſuch as affirmed that in Chriſt there was one nature. Whether they were throughly of this opinion (for when the faith is called into controuerſie, We

ſee

ſee that the father is agaynſte the ſonne, and the ſonne againſte the father, the wife agaynſte her huſbande, and the huſbande agaynſte his wife) or of ſette purpoſe had couenaunted amonge them ſelues, that he ſhoulde defende ſuche as ſayde there were two natures in Chriſt our God after the vnitinge of the diuinity and humanity: and that ſhe ſhoulde holde with the maintayners of one nature, ſure I am of this that the one woulde not yelde vnto the other. For he was very earneſt in defence of the Chalcedon councell: and ſhe of the other ſide was verye carefull for the Patrons of one nature, in ſo much that ſhe louinglye and friendly entertayned her owne faction, ſpecially her owne cuntrey men: if they were ſtraungers ſhe ſent them preſentes and giftes, nay ſhe perſwaded *Iuſtinianus* to call home *Seuerus* from exile.

Cap. xi.

Seuerus the hereticke corrupted Anthimus Byſhoppe of Conſtantinople and Theodoſius Byſhop of Alexandria, but the Emperour depoſed them and placed other in theyr rowmes.

There are extant Epiſtles which *Seuerus* wrote vnto *Iuſtinianus* the Emperour and *Theodora* his wife, where we may learne howe that at the firſte when he fled from the Byſhopricke of Antioch, he went not ſtraight to Conſtantinople, but in a good while after: that beinge at Conſtantinople he conferred with *Anthimus*, found him of his owne opinion and perſwaded him to leaue his Byſhopricke. He wrote of the ſame matter vnto *Theodoſius* Byſhop of Alexandria where he glorieth that (as I ſayd before) he had perſwaded *Anthimus* to make more accompt of that opinion then of worldly honor and Biſhoplicke dignity. There are moreouer to be ſeene toutching that matter, the Epiſtles of *Anthimus* vnto *Theodoſius*, and of *Theodoſius* againe vnto *Seuerus* and *Anthimus*, all which I purpoſely doe omitte leſt I ſeeme to ſtuffe this preſent volume with toe many ſuch allegations, leauinge them for ſuche as are deſirous to ſifte them out them ſelues. Bothe theſe Byſhops when they had withſtoode the Emperours edictes, and reiected the canons of the Chalcedon councell were depoſed of theyr Byſhoprickes: in the ſeae of Alexandria, *Zoilus* did ſucceede, and *Epiphanius* in the Byſhopricke of Conſtantinople, to the end from thence forth the councell of Chalcedon mighte openly be preached in all Churches, and that none durſt be ſo bold as to accurſe it, and if any were found of the contrary opinion they were by all meanes poſſible to be perſwaded. For *Iuſtinianus* publiſhed an edicte where he accurſed bothe *Seuerus* and as many as helde with him, and enioyned greate penalties, for ſuch as maintayned theyr opinion, to this ende that from that tyme forthe there mighte no diſſention take roote in any of all the Churches throughout the worlde, but that the Patriarchs of euery prouince mighte hold together, and the Byſhops of euery city obey theyr Archebyſhops, and that the foure councells, the firſte helde at Nice, the councell of Conſtantinople, the firſte helde at Epheſus and the councell of Chalcedon ſhoulde be preached in the Churches. There was a fifte councell ſummoned by the commaundemente of *Iuſtinian*, whereof what ſhall ſeeme conuenient I will declare when occaſion ſhall ſerue. In the meane ſpace we haue ſeuerally to diſcourſe of the worthy actes done about thoſe tymes.

Cap. xii.

Of Cabades kinge of Perſia and his ſonne Choſroes out of Procopius hiſtory.

Procopius Rhetor who penned the life of *Beliſſarius*, wryteth that *Cabades* king of Perſia purpoſed to bequeath the kingdome vnto *Choſroes* his yongeſt ſonne, and that he tooke councell howe he mighte procure the Emperour of Rome to adopte him, hoping by that meanes to aſſure him of the regall Scepter. But when he coulde by no meanes bring his purpoſe about, *Proclus* one that was alwayes conuerſante with *Iuſtinian*, and by office his Quæſtor, was the cauſe that there roſe greater enmytye betwene the Romaynes and Perſians then euer was before. Furthermore the ſayde *Procopius* diſcourſeth at large of the Romayne and Perſian affayres, of the bloodye battaills that were betwene them, when *Beliſſarius* was captayne of the Eaſterne power. And firſte he reporteth howe the Romaynes had the victorye at Daras and Niſibis, what tyme *Beliſſarius* and *Hermogenes* were chiefe ouer the Romayne Armyes. Unto theſe he annexeth the ſtate of Armenia and the miſchiefe whiche

Alamundarus captaine of the Barbarians called *Scenetæ*, wrought in the borders of the Romane Empire, how he tooke *Timoſtratus* the brother of *Ruffinus* aliue together with his ſoldiours, and afterwardes tooke for them a great raunſome, and let them goe.

Cap. xiii.

Of Alamundarus and Azerethus, and the ſedition at Conſtantinople, where the people had this watchword Nica, that is, ouercome.

The aforeſaid author handleth very learnedly, how *Alamundarus* (ſpoken of before) and *Azerethus* inuaded the marches of the Romaine dominions: how as they returned into their countrey, *Beliſſarius* was compelled of his armie to ioyne with them a litle before Eaſter day, beſide Euphrates: how the Romaine power, for not following *Beliſſarius* counſell, was vtterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the Perſians, ſo that he moueth the reader very much. Immediatly he entreateth of the popular ſedition raiſed at Conſtantinople, called Nica, by interpretation ouercome. For that was the watchword which they had choſen to diſcerne and know their friend from their foe. In which inſurrection *Hypatius* and *Pompeius* were of the people conſtrained to rebell, yet after the rebelles were ouercome, *Iuſtinian* commaunded they two ſhould be beheaded and throwne into the ſea. *Procopius* wryteth, that in that ſkirmiſh there were ſlaine thirtie thouſand perſons.

Cap. xiiii.

Of Honorichus king of the Vandals, and the Chriſtians, whoſe tongues he cauſed to be pulled out.

Honorichus king of the Vandals, vvas an Arian.

Again, the ſaid author cōmitting to letters the hiſtorie of the Vandals, reporteth ſuch ſtories as are worthy of memorie, and the printing in Marble, the which I am now about to declare. *Honorichus* the ſucceſſor of *Genzerichus* in the kingdom, being an *Arian* hereticke, raiſed great perſecution againſt the Chriſtians which inhabited Libya. For ſuch as maintained the ſound and ſincere faith he compelled to embrace the *Arian* hereſie, and ſuch as would not yeelde, he burned to aſhes, and executed with ſundrie kindes of lamentable death, pulling out from ſome their tongues: Of which number, after their flight to *Conſtātinople*, *Procopius* ſayth, he ſawe certen of them with his owne eyes, and that they ſpake as if they had had no ſuch miſchaunce, and for all their tougues were pluckt vp by the rotes, yet talked they very plaine and diſtinctly, which was very ſtraunge and in maner incredible. Of theſe kinde of people there is mention made in the Edict of *Iuſtinus*, two of them (ſayth *Procopius*), loſt their ſpeach, for immediatly after they went about to talke to women, their voyce was taken from them, aud the Martyrs gift remained no longer wyth them.

It may ſeme ſtrāuge how men coulde ſpeake vvithout tounges.

Cap. xv.

Of Cabaon, captaine of the Mauruſians.

Another myracle (beſides the aforeſayd) worthy the admiration, is remembred of him to haue bene wrought by the power of our Sauiour among men, who though they were ſuch men as were not of one opinion with vs, yet led they a godly life. He ſayeth that *Cabaon* was gouernour of the Mauruſians, inhabiting about Tripolis. This *Cabaon*, (I wil vſe the proper wordes of *Procopius*, who orderly diſcourſed heereof) as ſoone as he perceaued that the Vandals tooke armour againſt him, did as followeth. Firſt, he commaunded all the ſubiectes within his dominions, to refraine from all vnrighteouſnes, to abſtaine from ſuch meates which prouoked to ſenſualitie, and ſpecially to forgoe the companie of women. Next, he made two trenches, pitching in the one his owne tent and pauillion, with all his men: In the other he ſhutte vppe the women, threatning that who ſo euer repaired vnto the womens trench, ſhould die the death. Afterwardes he ſent to Carthage a ſkoutwatch, commaunding that as ſoone as the Vandals made expedition, and profaned any Chriſtian temple worthy of honour and reuerence, they ſhould marke well what was done, and them ſelues after the Vandals departure, purge and rid away the filth with reuerence of thoſe temples: the report is moreouer, he ſhould ſay that he knew not the God of the Chriſtians, yet that it was very like, if he was ſo mightie as Fame went of him, he would be

reuenged

reuenged on them that contumeliouſly dealt with him, and that he woulde ayde and aſſiſte his ſeruauntes and ſuch as honored his bleſſed name. The ſkoutwatch comming to Carthage labored to knowe throughely the Vandals expedition. And when the Vandals marched towardes Tripolis the eſpies came dragling after in beggers weede and baſe attyre. The Vandals euen the firſte daye ſpoyled the Temples of the Chriſtians: filled them with horſes and other beaſtes: lefte no beaſtlineſſe or contumelye vnpractiſed: tooke theyr fill of ſenſualitye and intemperancie: laide the prieſts in hold, ſcurged theyr ſids, rent theyr backes with the laſhe of the whip, made many of them to ſerue them, and become theyr drudges. After theyr remouinge, *Cabaons* ſkoutwatch did as they were commaunded. For they fell a purginge of the temples, they caried out the dunge, they lighted all the tapers, they honored the Prieſts, they behaued themſelues honeſtly, laſt of all they gaue money vnto the poore which ſate about thoſe temples. This beinge done they trudged after the Vandals in all that voyage, as the Vandals continewed in theyr haynous actes, no leſſe did they in theyr humanitye and Godlie deedes. Comminge nighe to Tripolis, the eſpies preuented them, with all ſpeede they tell *Cabaon* what bothe the Vandals and them ſelues had done as toutchinge the Chriſtians temples, and that the enemye was at hande. *Cabaon* hearinge this made readye for battaill, in the whiche many of the Vandals were ſlayne, many taken by the enemy, & very fewe returned backe to bringe tidings of the battaill. Thus did the Mauruſians plague *Thraſymundus*, who after he had raigned ouer the Vandals ſeuen and twentye yeares departed this life.

The crueltie of the Vandals.

The humanity of infidels.

Thraſymundus kinge of the Vandals.

Cap. xvi.

Howe Beliſſarius made expedition againſt the Vandals and ouerthrewe them.

The ſame wryter declareth that *Iuſtinianus* had compaſſion on the Chriſtiãs that were thus lamentably afflicted, in thoſe cuntreis and proclaimed warres againſt ỷ Vandals, yet chaũged his minde by the perſwaſion of *Iohn* Maiſter of the haule, after this againe that he was admoniſhed by a viſion to take that voyage in hande, that by reuenginge the iniuries whiche the Chriſtians ſuſtained, he ſhoulde vtterly foyle the Vandals. Beinge animated with this viſion, the ſeuenth yeare of his raigne, he ſente *Beliſſarius* vnto Carthage to geue the Vandals battaill. The Admiralls ſhip appointed for *Beliſſarius* was brought to ſhore ouer againſt the pallace, about the Calendes of Iuly: *Epiphanius* Biſhop of Conſtantinople prayed as the manner was, baptiſed certaine of the ſouldiers, laſte of all broughte them to the Admiralls ſhip. Moreouer the ſayd author reporteth certaine thinges toutchinge *Cyprian* the Martyr whiche n[illegible]ceſſarily muſte be enterlaced in this our hiſtorie, he wryteth thus: All the people of Carthage euery one doe honor the moſte holye martyr *Cyprian*, and haue dedicated vnto him a worthye temple without the walls of the citye vpon the ſeae ſhore, and beſides other godlye reuerence, they yearely kepe holy daye in remembrance of him, whiche they call Cypriana. The Mariners called the tempeſt which commonly roſe about the tyme, when the Libyans tooke this to their holyday, Cyprians showers. The Vandals in the tyme of *Honorichus* tooke by force this Temple from the Chriſtians, thruſte out the Prieſtes very contumeliouſly and thenceforth gaue it vnto the Ariãs to enioy as theyr owne. VVhen the Libyans cõceaued no ſmall ſorowe & were in great heauines therefore, the reporte goeth that *Cyprian* appeared vnto them in their ſleepe and ſayde the Chriſtians ought not to be ſory at all or penſiue therefore: that after a fewe yeares he would be reuenged of them for that iniurie, whiche prophecie tooke place in the tyme of *Beliſſarius* for the ſame *Cyprian* and martyr foretold that after the nyntieth and fifte yeare when Carthage was taken and ranſacked of the Vandals, it ſhoulde be conquered by *Beliſſarius* the Romayne captaine, the Vandals vtterly foyled, the Arian opinion rooted out of Libya and the Chriſtians reſtored vnto theyr temples.

This battaill was foughte An.Do. 535.

A godly vſe to baptiſe Ethincke ſouldiers and to pray before the taking in hande of armour.

Procopius Cæſariens. hiſtor.

Cap. xvii.

Of the ſpoyle which Beliſſarius broughte out of Aphricke to Conſtantinople.

Beliſſarius the valiaunte captaine, after his retourne to Conſtantinople, and the victorye he gotte of the Vandals, ledde about the Citye the ſpoyle and captiues, and *Gelimeres* him ſelfe captayne of the Vandals: rode aboute Circus in Triumphe with greate pompe and

admiration. Of theſe ſpoyles there were very precious monuments to wit of *Genzerichus*, who had rifled (as I ſayd before) the palace of Rome, when as Eudoxia wife to *Valentinianus* Emperour of the Romaines inhabiting the Weſt dominions of the worlde, loſt her husband through the treaſon of *Maximinus*, was her ſelfe very contumeliouſly deflouered, ſente for *Genzerichus* and promiſed to deliuer the citye into his handes. Then came *Genzerichus*, ſet Rome on fire and broughte *Eudoxia* with her daughters into Vandalia. At the ſame time together with other monumentes he tooke away ſuch thinges as *Titus* the ſonne of *Veſpaſian* after the winning of Ieruſalem had caried to Rome, that is to ſay ſuch monumẽts as *Solomon* had cõſecrated vnto God, whome he honored greatly. All which *Iuſtinianus* ſent backe againe to Ieruſalẽ, for to ſet forth the ſeruice of chriſt our God, and therein verely (as it was very meete) he did God good ſeruice, ſeinge they were conſecrated to him before. *Procopius* remembreth that then alſo *Gelimeres* fell proſtrate vpon ẏ ground before *Iuſtinianus* the Emperour where he ſate, behelde all that was done and repeated in his mother tongue that diuine ſentence of *Solomon*. Vanity of vanities and all is but vanity. Eccleſ. 1.

Cap. XVIII.

Of the Phœnicians who fledde from the face of Ioſue the ſonne of Naue. Of Theodorichus the Gotth and the thinges from his raygne at Rome vnto the time of Iuſtinianus, and howe Rome was againe recouered by the Romaynes.

PRocopius wryteth of an other thinge worthye the memorye and of greate admiration, whiche was not wrytten before his time. He sayth that the Maurusians a Libyan nation were driuen out of Palæſtina and came to Libya: that theſe were the Gergeſits, Iebuſits with other natiõs, whome holy Scripture teſtifieth to haue bene ouercome by *Ioſue* the ſonne of *Naue*: that it may be iuſtified for trueth by the epigramme, he ſawe with his owne eyes engrauen in Phœnician letters, harde by a fonte where there ſtoode two pillours of white ſtone. The wordes were theſe: VVe are they whiche fled from the face of *Ioſue* the robber, the ſonne of *Naue*. Thus it came to paſſe, that theſe thinges were forgotten when Libya the ſeconde time was ſubdued of the Romaynes and payed yearely tribute, as in tymes paſte. It is reported that *Iuſtinianus* repayred againe a hũdred & fifty cities, of whiche number ſome had bene vtterly deſtroyed, ſome other for the moſt parte gone to ruyne: that he ſet them foorthe with ſuch maieſtie, with ſuch ornamentes and with ſuch workemanſhip both of publique and priuate buyldinge, inuironinge them with ſtronge walls and other goodly buylding, wherewith cities are adorned and the diuine Godheade honored in his throne of maieſtye, laſte of all with ſo many conduites partely for profitte and partely for ſhowe, whereof ſome were then firſte erected and ſome other repayred, that nothinge could poſſibly be done more excellente. Nowe I come to diſcourſe of the affayres in Italie, whereof ſome parte is artificially handeled by *Procopius Rhetor*. As ſoone as *Theodorichus* (mentioned before) tooke Rome, vanquiſhed *Odoacer* the tyrante, gouerned the Romayne Empire for a while and departed this life: *Amalaſuntha* his wife gouerned the common weale in ſteede of *Aſtalarichus* her ſonne whome *Theodorichus* begate vpon her, and ſo ruled the Empire with ſuch circumſpection that in her doinges ſhe ſeemed rather a man then a woman. She firſte of all perſwaded *Iuſtinianus* to be ſo willing to warre with the Gotths, and ſent Embaſſadours vnto him toutching the conſpiracye that was wroughte agaynſte her. But when *Aſtalarichus*, being of very tender yeares departed this life: *Theodatus* the kinſman of *Theodorichus* obtayned the Weſterne Empire. He at the comminge of *Beliſſarius* into the Weſte, deliuered vp the crowne for he had more minde to ſtudye then ſkill to wage battaill. At that time alſo *Vittiges* a valiaunte man was captayne of the Romayne power in the Weſte dominions. Yet we haue to learne by the hiſtorye of *Procopius* that when *Beliſſarius* came to Italye, *Vittiges* lefte Rome: that *Beliſſarius* came with his armye into the citye of Rome: that the Romaynes opened theyr gates and receaued him moſte willingelye, for *Siluerius* the Byſhop had broughte this to paſſe and had ſente as toutching that matter *Fidelius* the Surueior of *Aſtalarichus* vnto *Beliſſarius*. Wherefore the citie was yelded vnto *Beliſſarius* without ſhedinge one drope of bloode and Rome agayne was ſubdued by the Romaynes threeſcore yeares after the Gotths had taken it, the nynth of *Apellæus* after the Romaynes, December, and the eleuenth yeare of *Iuſtinianus* raygne. *Procopius* wryteth moreouer, howe that after all this when the Gotths beſieged Rome a freſhe, *Beliſſarius* ſuſpectinge

Rome was recouered and the Gotthes vanquiſhed An. Do. 539.

Siluerius the Byſhop of treaſon baniſhed him into Greece and placed *Vigilius* in his rowme. Siluerius. Vigilius.

Cap. xix.

Of the people Eruli, how they receaued the Chriſtian fayth in the time of Iuſtinian.

ABout the ſame time (ſayth *Procopius*) Eruli who in the tyme of *Anaſtaſius* the Emperour paſſed ouer the riuer Danubius beinge curteouſlye entreated of *Iuſtinian* and rewarded with greate ſummes of moneye receaued euerye one from the higheſt to the loweſt the Chriſtian religion and chaunged theyr brutiſhe and barbarous trade of life, for modeſte and ciuill behauiour.

Cap. xx.

Howe the Gotthes wonne Rome, and Beliſſarius the ſeconde time recouered it.

THe aforeſayde author declareth, that after the returne of *Beliſſarius* into Conſtantinople, w *Vittiges* & the ſpoyle he caried out of Rome, *Totilas* became Emperour, and the city againe was ſubdued of the Gotths: that *Beliſſarius* the ſecond time came to Italy, recouered Rome, gaue the Medes battaill, and was ſent for by the Emperour to Conſtantinople.

Cap. xxi.

Howe the people Abaſgi about that time receaued the faith.

IT is recorded moreouer by the ſame writer, that the people Abaſgi being brought vnto a more ciuill kinde of life, receaued about that very time the Chriſtian faith: that *Iuſtinianus* the Emperour ſente vnto them one *Euphrata* an Abaſgian borne and of the courte Eunuches, for to charge them that none of all that nation ſhould offer violence to nature and gelde him ſelfe. For the Emperours chamberlaines whome commonlye we call Eunuches, were oftentimes taken of that nation. Then alſo *Iuſtinianus* the Emperour erected a Temple vnto the Mother of God amonge the people Abaſgi, and ordayned them Prieſtes of whome they were throughly inſtructed in the principles of Chriſtian religion.

Cap. xxii.

Of the people which inhabite Tanais, howe then they became Chriſtians: and of the earthquakes in Greece, Bœtia and Achaia.

THe aforeſayd hiſtoriographer hath wrytten y the nation dwelling about Tanais, (the inhabitants of that region doe call the riuer that runneth out of the fenne of Mæotis into Pontus Euxinus, Tanais) requeſted *Iuſtinianus* to ſende them a Byſhop: that *Iuſtinianus* was very carefull of theyr ſute, and ſente them a Biſhop with harte and good will. He declareth moreouer and that in good order howe the Gotths in the time of *Iuſtinian* brake out of the fenne of Mæotis into the Romayne dominions: that there happened ſtraunge earthquakes in Greece, Bœtia Achaia and the cuntreys about Criſæus hauen: that many regions were deſtroyed, cities ouerthrowen, chinkinge and gapinge of the earth whiche gulphes in ſome places cloſed together, and in ſome other places continewed ſo ſtill.

Cap. xxiii.

The expedition captaine Narſis made into Italie and his piety Godwardes.

PRocopius diſcourſeth howe *Iuſtinian* ſent captaine *Narſis* into Italy: howe he ouercame *Totilas*, afterwardes *Teias*, and howe Rome was now taken the fift time. It was reported moreouer by ſuche as accompanied *Narſis* in that voyage, howe that when he prayed vnto God and offered vnto him his bounden duetye and ſeruice, the virgine *Marie* the Mother of God appeared vnto him, preſcribed the tyme when he ſhoulde deale with the enemye and that

he ſhould not girde him ſelfe to battaill before he had a ſigne geuen him from heauen. Many other actes worthy of memory were done by this *Narſis*. For he wonne Buſelinus and Syndualdus and ſubdued many other cuntreys reaching vnto the Ocean ſeae. Which things *Agathius Rhetor* hath wrytten of, and be not as yet come into our handes.

Cap. xxiiii.

Howe Choſroes fretting with enuie at the proſperous affaires of Iuſtinianus tooke armour againſt the Romaynes, deſtroyed many cities, and among others great Antioch.

IT is layde downe in wrytinge by the ſame *Procopius*, that *Choſroes* hearinge of the proſperous ſucceſſes which befell vnto the Empire of Rome, bothe in Libya and Italie, fretted within him ſelfe for enuye and charged the Emperour that he had done certaine thinges contrary vnto the couenantes agreed vpon betwene them. and therefore that theyr league was broken, that *Iuſtinianus* at the firſte ſente Embaſſadours vnto *Choſroes* entreatinge him not to breake the perpetuall league that was concluded, neyther to diſſolue that linke of loue and peace that was knit betwene bothe cuntreys, but if there were any raſhe enterpriſe committed or any quarelous occaſion geuen, it mighte friendely and louingely be put vp. That *Choſroes* of ſpite and malice whiche boyled within his breſte, woulde by no meanes be broughte to any good order, but gathered a greate armye and aſſaulted the marches of the Romayne deminions in the thirteenth yeare of *Iuſtinianus* raygne. He wryteth moreouer howe that *Choſroes* tooke Surus a citye vpon the ſhore of Euphrates, who couenantinge with them one way dealte with them an other waye and that moſt leudly, for looke what he promiſed that woulde he neuer performe, he wonne that citye more with falſehoode and ſubtletie then by force of armes. He ſette Berœa on fire, he came with violence againſte Antioch when *Euphræmius* gouerned the Byſhopricke (but lefte at that tyme the citye becauſe none of the eſpies whiche he had ſente forthe were returned vnto him) whoſe politicke foreſighte as reporte goeth preſerued the Churche and all that belonged thereto. For he adorned her with goodly monumentes hopinge that waye to recouer the violence of the enemye. The ſame author declareth with a vehemente ſtile eaſie to moue any reader, howe the ſayde *Choſroes* tooke Antioch, deſtroyed all with ſworde and fire, and howe afterwardes he came to Seleucia, then to Daphne the ſuburbes thereof, laſte of all to Apamia, whoſe Churche gouerned *Thomas* a man very famous bothe for life and for learninge. This *Thomas* ſticked not to accompany *Choſroes* vnto the Theater and there beholde the runninge at tilte (for all the canon of the Churche forbad it) to the ende in ſo doinge he mighte vſe all meanes poſſible to mitigate and aſwage his fury. The reporte goeth, when *Choſroes* demaunded of him, woulde you ſee me in your city? that he anſwered: I ſpeake vnfaynedly and as I beare fayth vnto God, I woulde not gladly ſee you there. *Choſroes* marueled at his liberty of ſpeache, and reuerenced the man highly as he deſerued for the trueths ſake.

Cap. xxv.

Of the miracle wroughte at Apamia by the vertue of the reuerende croſſe.

The ſight of the Croſſe was comfortable vnto them to put thẽ in remẽbrãce in that lamentable plight and to truſt onely in him that died thereon.

The tree is called liuelye becauſ chriſt that geueth life vnto the worlde died thereon.

SEinge that by diſcourſe of our hiſtorye we are fallen to entreate of this matter, it ſhall not be amiſſe here to remember a certayne miracle worthye the notinge and wroughte at Apamia. As ſoone as the Citizens of Apamia hearde ſaye that Antioch was ſette on fyre, they requeſted *Thomas* (ſpoken of before) to bringe forthe (althoughe it were contrarye vnto order and cuſtome) the wholſome and liuelye Croſſe and ſette it before them all, to the ende they mighte beholde and embrace it when theyr laſte houre came, for therein the onelye healthe of man conſiſted: and nowe takinge theyr voyage into an other worlde, they myghte haue the reuerende Croſſe for theyr wayefare to ſafeconduypte them into a better ſoyle. Wherefore *Thomas* did as they requeſted him, and after the limitation of ſome certayne time for the preparation thereof, he brought forth the liuely Tree of the Croſſe that all the neighbours mighte come together and participate of the health that proceeded thereof. Thither wente my parentes together with others and tooke me in theyr hande beinge a childe and then

going

goinge to ſchoole. After we were licenſed to honor and embrace the reuerende Croſſe, *Thomas* lifted vp his handes, and let all ſee the wood of the croſſe, whereby the olde curſe of ſinne was wiped away, compaſſed the Sanctuarie as the vſe was vpon high and ſolemne feaſts. But as *Thomas* paſſed from place to place, there followed him a great flame, not of burninge, but of ſhininge fire, in ſo muche that to mens ſeeminge all the place where he ſtoode and ſhewed vnto the people the reuerende croſſe, was inflamed. This was done not once, neyther twiſe, but oftener, when *Thomas* went about, and the people gatheringe together, requeſted him ſo to doe. Whiche ſight foreſhewed vnto the citizens of Apamia, the health and ſauegarde that was to enſue after. Wherefore there was a picture ſet in the rouſe of the Sanctuarie, at the foote whereof this miracle was written for ſuche as were ignorant thereof. This picture was preſerued vntill that *Adaarmanus*, and the Perſians inuaded that countrey, and burned both Churche and citie. Thus ended all that circumſtance. *Choſroes* in that voyage of his, hauinge prophaned the holy league, committed at his pleaſure other haynous actes agreeable with his light and vnconſtant behauiour, yet not decent for a man endued with reaſon, muche leſſe fitte for a prince, whiche hath regarde of his worde and promiſe,

The curſe of ſinne was by Chriſt taken away.

This miracle was not by vertue of the croſſe, but by the prouidence of God for to comfort his people; the chriſtians which were not aſhamed of him that dyed on the croſſe, neyther diſcouraged for all the threats of the Barbarian ethnicks

Cap. xxvi.

The expedition of Choſroes made againſt Edeſſa.

Furthermore the ſame *Procopius* hath layd downe in writing the thinges whiche of olde were remembred, touchinge Edeſſa and *Agbarus*, and how Chriſt wrote an Epiſtle vnto *Agbarus*: Againe how *Choſroes* made an other inuaſion, and determined to beſiege Edeſſa hoping to diſproue the report and fame that was ſpred farre and nigh of that citie, to wit, that no enemye woulde euer be able to ſubdue Edeſſa. Which thinge is not mentioned at all in the Epiſtle which Chriſte our God wrote vnto *Agbarus* (as it is to be ſeene in the hiſtorie of *Euſebius Pamphilus*, where the Epiſtle is layde downe worde by worde) yet it is not onely noyſed, but beleeued of the faythfull, and his pretended euent confirmed the report to be true. For when *Choſroes* went about to take the citie, although he made many an aſſault, and rayſed a wonderfull great contremure, ſo that he might eaſily ſcale the walles of the citie with ſundrie other engines, yet went he away and coulde not preuayle. And howe it ſo fell out I will declare. *Choſroes* firſt commaunded his ſoldiers to carie thither a great pile of tymber, how ſo euer they were for to beſiege the citie, which was in maner as ſoone done as ſpoken. The tymber beinge framed rounde, and earth heaped in the middeſt, it was ſet right ouer againſt the walles, and rayſed by a litle and a litle with tymber and other fillinge ſtuffe, vntill it came to a great height, that the top thereof was higher then the walles of the citie. From thence they ſhotte at the citie, and at ſuche as hazarded their liues in defence of the walles, the citizens ſeeinge this contremure muche lyke an high mountayne to drawe nigh their citie, and that by all likelyhood the enemy woulde come in a foote, they got them very early and made a ditche ouer againſt their hillocke, threwe fire therein, that the flame might take holde of their timber, and make their contremure euen with the grounde. This beinge done and fire caſt in, it fell not out as they wiſhed, becauſe the fire coulde not breake out, and take into the aer for to conſume the pile of timber. Laſt of all, when as they ſeemed nowe to yeelde, deſpairinge of their ſafety, they bringe forth an Image whiche God himſelfe, and not the handes of man had ſhaped, the whiche *Chriſte* had ſent vnto *Agbarus*, when *Agbarus* deſired to ſee him. This holy picture they drewe through the ditche they had made, and conueyed in water, of this water they threwe vpon the pile and heape of timber, ſo that by the prouidence of God aydinge and aſſiſtinge the fayth of ſuche as practiſed the circumſtances, that whiche they coulde not bringe to paſſe before is nowe eaſily cōpaſſed. For immediatly the vndermoſt wood toke fire, & was quickely burned into coales, the flame flaſhed vpwards, and ſet the whole pile on fire. The Edeſſæans being beſieged, and eſpiinge at length that both ſmoke and flame brake out, deuiſed this ſleight which followeth for to deceaue the enemy. They called for litle flagons, filled them ful of towe, hirds, brimſtone, with other kinde of ſtuffe that eaſily woulde take fire, and threwe them vpon the enemyes pile or contremure. The flagons beinge violently throwen and chaſed, yeelded forth ſuche cloudes of ſmoke as darkened altogether the ſmoke and flame that roſe of the enemies pile, ſo that as many as were ignorant of the pollicie thought verilye there was no other ſmoke ſaue that which proceeded from the flagons. But the thirde day after, the flames were eſpied to flaſhe out of the earth, and then the Perſi-

All that was done here is referred vnto the prouidence of God, and the fayth of the Edeſſæans, not to the picture.

ans which fought on the contremure, perceaued the danger they ſtood in.notwithſtanding al this, *Choſroes* going about to withſtand the might and power of God, brought the cōduits which were without the walles of the citie,vnto the pile,hoping thereby to quench the fire.But the fire receaued the water as if it had bene oyle,brimſton, or ſome other ſuch like thing,raged out of meaſure, burned all to aſhes,and brought the pile euen with the grounde. In the ende *Choſroes* deſpairinge altogether of his purpoſe,perceauing what reproche and infamye he had incurred, becauſe he determined to conquer God whom we honor and worſhip,returned home with ſhame inough.

Cap. xxvii.

Of the ſtraunge viſion that was ſeene at Sergiopolis.

ANother thinge yet done by *Choſroes* at an other time at Sergiopolis,I thinke beſte to laye here downe in writinge,which is both worthie the penninge, and the knowledge of the poſterity.*Choſroes* made preparation to aſſault this city alſo,& to beſiege it,being come to the walles,the citizens within,and the enemy without fell to parle,and concluded that the city was to be redeemed with the holy treaſure and monuments,among which one was the croſſe ſent thither by *Iuſtinian*,and *Theodorus*.When theſe things were brought vnto *Choſroes*,he demaunded of the prieſt and Perſians which were ſent for that purpoſe,whether there were any more left behind? to whom,one whoſe lippes were not acquainted with the trueth,made aunſwere that there remained certen other monuments,which a few citizens concealed. Yet the meſſengers that brought away the treaſure with other iewels had left behind nothing that was gold or ſiluer,but ſome other mettall that was far more precious and conſecrated vnto God,namely the holy reliques of *Sergius* the valiant martyr of Chriſt, which lay in a long cheſt that was ouerlaid with ſiluer.wherefore *Choſroes* being perſwaded with the aforelaid words,let his hoſt go to beſiege the city and to win it.The enemy eſpied vpon a ſoddaine a great multitude of men vpon the walles,fenced with ſhieldes,and ready to fight for the city,they were amazed,they wondred at the multitude and armour,they went backe vnto *Choſroes*,and told him the whole.when he was againe geuen to vnderſtande that there were but very few left in the citie, and that they were eyther ſpent with age or of tender yeares, (for all that were of ripe yeares and mans ſtate had bene rooted out)he tooke that of a ſurety to be a miracle wrought by the holy martyr, he was ſtroken with feare, and had the Chriſtian fayth in admiration,he returned home,and(as report goeth)was baptized in his later dayes.

VVhen a mā is either pricked in conſcience or otherwiſe fearfull, any falſhood will ſeeme true, and a mouſe is then as big as a beare.

Cap. xxviii.

Of a peſtilent diſeaſe which continewed two and fiftie yeares.

Anno Dom. 544.

NOwe I am about to declare a certaine hiſtory which was not penned vnto this day,it is of a certaine peſtilent diſeaſe which plagued mankinde the ſpace of two and fiftie yeares, and preuailed ſo much that it deſtroyed in maner the whole world. For it is reported that this contagious diſeaſe lighted vpon Antioch two yeares after the Perſians had taken the citie:in ſome part much like that which *Thucydides* hath deſcribed,in other reſpects farre vnlike: it beganne in Æthiopia,euen as that whiche *Thucydides* wrote of,and ſpred it ſelfe afterwardes throughout the whole worlde,neither was there almoſt any one that eſcaped the infection thereof. It raged ſo vehemently in ſome cities that all the inhabitantes thereof were diſpatched: with other townes, it dealt more gently and mildely.Neither began it at any one certen time of the yeare,neither did it ceaſſe and relent after one maner & order:for in ſome places it entred with winter, in ſome other places about the end of the ſpring,in certen countreis about the mids of ſōmer, in certen others in Autume,In ſome regions whē it had infected ſome part of on city or other,it left ẏ reſt vntoutched. thē might a man haue ſene very oft where this malady raigned, certē families wholly diſpatched, at an other time one or two rooted out,& all the city beſides,not once viſited.moreouer(as we haue marked diligently)the families which eſcaped this yeare,were alone,& none others diſpatched the next yeare.And ẏ which is moſt of al to be marueiled at,if any which inhabited ẏ infected cities fled into other countreis where ẏ ſicknes was not,they only were viſited,for al they remoued,hoping ẏ way to ſaue their liues out of ẏ contagious into ẏ clear aer. This calamity during ẏ terme & compaſſe of theſe yeares,which they call reuolutions,paſſed through both towne and countrey,but the greateſt mortallitie of all fell vpon mankinde,the ſeconde yeare of the reuolution which compriſed

the terme of fifteene yeares, ſo that I my ſelfe whiche write this hiſtorie (neyther will it be a miſſe to enterlace this that the conſequentes may agree with the premiſes) while as yet I frequented the ſchooles, was then troubled with an impoſtume or ſwellinge about the priuey members, or ſecret parts of the body. morouer in proceſſe of time when this ſicknes waxed hot, and diſpatched diuerſly, & ſundry kindes of wayes, it fell out to my great griefe & ſorow, that God took from me many of my children, my wife alſo, with diuers of my kinſfolkes, whereof ſome dwelled in the city, & ſome in the countrey. ſuch were my aduentures, and ſuche were the calamities which the courſe of thoſe lamentable times diſtributed vnto me. When I wrote this I was eight and fifty yeare olde. Not two yeares before, this ſickeneſſe had bene foure times in Antioch, and when as at length the fourth reuolution and compaſſe was paſt, beſides my aforeſaide children God tooke awaye from me a daughter and a nephewe of mine. This diſeaſe was a compounde, and mixt with many other maladies. It tooke ſome men firſt in the head, made their eyes as red as blood, and puft vp their cheekes: afterwardes it fell into their throte, and whome ſo euer it tooke it diſpatched him out of the way. It beganne in ſome with a flixe, and voydinge of all that was within them, in ſome other with ſwellinge about the ſecret parts of the bodye, and thereof roſe burninge feuers, ſo that they died thereof, within two or three dayes at the furtheſt, in ſuche ſort and of ſo perfect a remembrance, as if they had not bene ſicke at all. Others died mad, and carbuncles that roſe of the fleſhe killed many. It fell out oftentimes that they whiche had this diſeaſe and eſcaped the firſte, and the ſeconde time, dyed thereof afterwardes. The order and manner that men came by this diſeaſe was ſo dyuerſe that it can not wyth penne be expreſſed. Some had it by keeping of company and lyinge together: ſome other onely by touchinge, and frequenting the infected houſes: ſome againe tooke it in the market. Manye of them whiche fledde out of the contagious cities, and were not viſited them ſelues, infected where they came. Others whiche kept companye with the ſicke, and toutched not onely the ſicke but the dead alſo, were not ſicke at all. Others ſome who gladly would haue dyed for the ſorowe they conceaued, becauſe their children and deare friends were departed, and therefore thruſt them ſelues among the ſicke, coulde not haue their willes, the ſickeneſſe did as it were flie away from them. This peſtilent diſeaſe as I ſaid before, raigned throughout the whole worlde the ſpace of two and fiftye yeares, and exceeded all the diſeaſes that euer had beene before. *Philoſtratus* wondred at the plague which was in his time, becauſe it continewed fifteene yeares. But the things that are to come, are vncertaine and vnknowen vnto men, and they ſhoot at the end which God hath appointed, who knoweth both their cauſes, and what ſhall become of them. Now let vs returne where we left, and proſecute the reſt of *Iuſtinianus* raigne.

Euagrius is viſited with his family.

βουβὼν is both the ſecret part of the body, & the diſeaſe.

The age of Euagrius when he wrote this hiſtorie.

Cap. xxix.

The vnſaciable deſire and gredineſſe of Iuſtinian in getting of money.

Iuſtinianus had ſo vnſaciable a deſire to moneye, and ſo ſhamefull a minde towardes other mens poſſeſſions, that for loue of golde he made ſale of his ſubiectes goodes, vnto the magiſtrates, vnto the tribute gatherers, and vnto ſuche as miſchieued others vpon no occaſion. He depriued manye, nay an innumerable ſort of people which enioyed great poſſeſſions, vpon falſe and fained cauſes of all that they had. If any harlot bore minde vnto any mans wealth, and fained that ſhe had had company and familiarity with him, immediatly all that belonged to law and iuſtice (ſo that ſhe made *Iuſtinianus* partaker of her ſhamefull booty) was of no force, and all his goodes whome ſhe had falſely accuſed was brought into her houſe. Furthermore he was ſo liberall and bountiful that he builded many holy & gorgeous Churches, that he erected manye other houſes, where both men and women, old and yong, and ſuche as were viſited with ſundry diſeaſes, might be diligently looked vnto, and to bring theſe things about, he layd aſide great ſummes of money. he wrought many other good deeds, no doubt very holy, and acceptable vnto God, if that either he, or others whoſoeuer that bringe ſuch thinges to paſſe, cauſed or doe procure them to be done of their owne proper goods, and offered vnto God for ſacrifice their liues and conuerſation voyd of ſpot and blemiſh.

Cap. xxx.

The deſcription of the Churche of wiſedome in Conſtantinople, and of the holy Apoſtles.

The aforeſaid *Iuſtinianus* beſides ſundry other holy churches of goodly workmanſhip, erected to God & his ſaincts, founded in Conſtantinople yt notable & worthy building, I meane the gorgeous church of wiſdome: ſuch a one as ye like whereof hath not bene ſene heretofore, the which ſo paſſed for bewty & ornature as may not for ye worthines thereof ſufficiently be expreſſed. yet will I doe mine endeuor to deſcribe the ſame. The rouſe of ye ſanctuary being lifted vp on high with foure arches, was of ſuch height yt they which ſtood beneath on the ground, & loked vpwards could hardly ſee the ridge & the top of the valted circle: againe they yt were aboue, were they neuer ſo couragious durſt not loke downe, neither once behold ye fundations. The arches from ground to the rouſe (ſo far doe they reach) are wide open, & empty. on the right ſide of the temple, and the left hād as ye go in there are goodly pillours ſet in order, & made of ſtons yt were brought out of Theſſalia. there are alſo high ſollars vnderſet and ſtaid vp with other ſuch like pillours where they that are diſpoſed may ſee & heare the myſteries handled. There the Empreſſe vſeth to ſit vpon the holy dayes, when ye bleſſed communiō is celebrated. theſe pillours for al they reach vp both on the Eaſt & weſt ſide of the temple hinder not at all ye ſight of ſo worthy a building, & vnto theſe ſollars there are porches of pillours whoſe tops are likewiſe wrought & turned with litle arches. But to thend I may paint forth liuely the portracture of this worthy buildinge. I thinke beſt here to lay downe howe many foote it was in length, howe many in breadth, and howe manye in height: in lyke ſort of the arches howe manye foote they were in compaſſe, and howe manye in height. The manner was as followeth. The length from the doore ouer againſte the holye * cuppe, in the whiche the vnbloodye ſacrifice is offered vnto this cuppe and holye veſſell was one hundred and fyftye foote. The breadth from North to northeſt was a hundred and fifteene foote. The height from the toppe of the circle in the rouſe vnto the pauement on the grounde was a hundred and foure ſcore foote. The breadth of euerye arche was three ſcore and ſixe foote. The length of the whole Temple from Eaſte to Weſt was two hundred and three ſcore foote. The breadth ouer the Arches in the light and open bodye of the Churche was three ſcore and fifteene foote. There are two other goodly porches to the Weſt ſet vp verye ſtrongly of eyther ſide wyth a wide entrye in the middeſt. Furthermore the ſame *Iuſtinian* buylded the Temple of the holy Apoſtles, inferior to none other, where both Emperours and prieſtes moſt commonly are buried. But of theſe thinges this muche ſhall ſuffize.

κόγχη ſignifieth anye veſſell that is hollowe on the toppe, & ſo conſequētly here to be taken for a cuppe.

Cap. xxxi.

Of the folly rather then the friendſhip of Iuſtinian, in fauouringe toe muche ſeditious perſons and robbers.

As yet I haue more to ſay of *Iuſtinian* beſides the aforeſaid, and whether it may be referred vnto the naughtines of his nature, or to the fearefulnes of his faint courage, I am not able to ſay, yet was it ſuch a thing as paſſed all brutiſh and ſauage crueltie, and ſure I am it began of that popular ſedition, whoſe watch worde was Nica, by interpretation ouercome. It pleaſed *Iuſtinian* ſo earneſtly to holde with the faction of them whiche were called Praſini, that it was lawfull for them without correction at noonday, and in the middeſt of the citie to ſlay their aduerſaries, & not only ſtood in awe of no puniſhment, but alſo were thought worthy of great honor, ſo that in the end it fel out yt there were many homicides. It was lawful for them to ruſh into other mens houſes, to ſpoile thē of their proper treaſure, & to ſel men leaſes of their owne liues. And what magiſtrat ſo euer went about to reſtraine thē, he did nought els ſaue heape coales on his owne head. Whereupon a certaine magiſtrate of the Eaſt going about to chaſtiſe theſe rebels, clapped gyues on their feet for to bridle their violence, was led him ſelf through the mids of the city & grieuouſly tormented with fetters. *Callinicus* alſo lieuetenant of Cilicia, whē two Cilicians, *Paulus* & *Fauſtinus* both murtherers rebelled againſt him, & conſpired his death, becauſe he put in vre ye penalty which the law had ordained for ſuch malefactors, was him ſelfe hanged on the gallowes, and endured this puniſhment for his good conſcience & execution of the lawes. Hereupon it fel out that ſuch as were of the other faction being driuen to leaue their dwelling places, and could no where be lodged, but were ſhoueled here & there as ſhamefull miſcreants, fell to aſſault trauellers, to rob & to ſteale, & to murther euery one yt met them, vntill it grewe vnto ſuch outragiouſnes yt all places ſounded of vntimely ſlaughter, of ſpoyling & other ſuch like haynous offences. Yet at length ſome good moode was found in him that made him to chaunge his minde, and to execute ſuch kinde of men, ſuffering the

Beholde the properties of this Iuſtinian whome the Ciuilians doe ſo honor and reuerence. Yet if anye good thinge be found in him it deſerueth commendation.

the lawe to take place againſt them, whom he permitted afore time to rage throughout the cities like Barbarians and bloud ſuckers. But to diſcourſe of theſe things ſufficiently, time wil not ſerue, neither will my penne be able to paint them accordingly. By theſe few ye may coniecture of the other horrible actes which *Iuſtinian* committed.

Cap. xxxii.

Of Barſanuphius the Monke.

There liued about that time very godly men, who in many places wrought great myracles, ſo that their Fame was euery where ſpred abrode. Of which number one was *Barſanuphius* an Ægyptian borne. This man led his life in a monaſterie hard by Gaza, although he were in the fleſh, yet brideled he the motions therof, in ſo much that he did many notable myracles. It is thought that he ſhutte vp him ſelfe in a certen caban, and ſince the time he went in for the ſpace of fiftie yeares and more, that he was neuer ſeene of any, neuer tooke ſuſtenance or any other thing on earth. When *Euſtochius* biſhop of Ieruſalem would not beleue it to be true, but toke it for a fable, he went and digged vp the caban where this holy man had pend him ſelfe, and as report goeth, there roſe out thence fire which almoſt burned ſuch as came thither with him.

Beleeue it vvho vvill, there is none I trovve that vvill blame Euſtochius, for counting it a tale of a tubbe. If he was not ſene in all that ſpace, hovve was it known that he did not eate?

Cap. xxxiii.

Of Symeon the Monke, who fained him ſelfe to be a foole for Chriſtes ſake.

There was at Emeſa, a man whoſe name was *Symeon*, who laying aſide all deſire of vaine glory, although he was wiſe in euery reſpect, and repleniſhed with the grace of God, yet ſeemed he vnto ſuch as knew him not, as if he had bene a ſtarke foole. He liued for the moſt part a ſolitarie life, neither did he make any man priuie either when, or what he prayed vnto God, neither at what time he alone faſted or refreſhed nature by taking of ſuſtenance, ſometime when he walked in the open ſtreate or market place, he ſeemed farre from the common trade of liuing, nay, he ſhewed him ſelfe as though he had neither witte nor vnderſtanding. Againe, if hunger draue him into a Tauerne, he would feede vpon pottage, meate and whatſoeuer firſt came to his hand. If in caſe any did him obeyſance, and ſaluted him with the bowing of the head, he woulde ſtraight be angrie, and gette him thence with ſpeede, fearing leſt the common people would eſpie his vertue. Thus was *Symeon* wont to doe at his being in the market. Yet there were ſome with whom he made him ſelfe familier, and that vnfainedly. Of which number one had a maide that was rauiſhed and gotten with childe, and being compelled by her maiſter and maiſtreſſe openly to reueale the father and him that plaid ſo leud a part: made anſwere that *Symeon* had ſecretely layen with her, and that ſhee had conceaued of him, that ſhee would not onely ſweare it to be true, but alſo if neede were proue it with plaine euidence. *Symeon* hearing of this, ſayd it was ſo in deede, that he was a man as other men were, and that the fleſh was a fraile thing. When the rumour thereof was noiſed abrode, and *Symeon* therefore as it was very likely defamed for euer, he gotte him out of ſight, and made them beleeue he was aſhamed. When the houre came that ſhe ſhould be deliuered, as the maner is, ſhe lay in, her labour was ſo grieuous, ſo great, and the paine ſo intollerable, that the poore ſeely wretch was ready to yelde vp the ghoſt, yet was ſhe not ridde of her burthen. Wherefore when *Symeon* (who of ſette purpoſe came thither) was entreated to pray vnto God for her, his anſwere was: that the woman was not like to be deliuered, before ſhe confeſſed truely who was the father of the childe. When ſhe had ſo done and named them the true father, immediatly the childe came ſpraulling out of her wombe, and truth played the office of the midwife. The ſame *Symeon* was ſeene on a certen time to goe into an harlots houſe, who ſhutte the doore after him, and taried there a long while, when none was within but they two: Againe, was ſeene to vnlocke the doore, and to put out his head, looking about whether he could ſee any, the which verely cauſed great ſuſpition, in ſo much that ſuch as beheld him, called the harlot vnto them, demaunded of her what buſines *Symeon* had in her houſe? which ſwore vnto them, that for pouertie ſhe had not taſted of any thing in three dayes before, ſaue only water: that *Symeon* had brought her vitailes and a boule of wine: that he had ſhut the dore and couered the table: that he had commaunded her to ſit downe and to eate her fill, and that ſhee was ſufficiently chaſtiſed and brought lowe enough with abſtinence. When ſhee had made this proteſtation, ſhe ſhewed them the fragmentes which

It is meare folly, and a dishonor vnto God, for a man to ſlander himſelf.

The ſimplicitie of olde time deceaued many a godly man, if the like were done in theſe dayes, there vvere no cloke for it.

whiche remained of *Symeons* vittailes. Furthermore the ſelfe ſame *Symeon* a litle before the earthquake which ſhooke in pieces Phœnicia, on the ſea ſhore (at what time Berytus, Biblium, and Tripolis were lamentably turned to the ground) tooke a whip in his hand, and beate many of the pillours which ſtood in ÿ market place, crying theſe words. Stand faſt, be ſure of your footing, ye are like to daunce shortly. Wherefore becauſe he was wont to doe nothinge vnaduiſedly, they that were then preſent, and behelde the circumſtance, noted diligently what pillours he ouerſkipped without ſtripes, whiche verily not longe after were ouerthrowen with the violence of the earthquake. Many other thinges are remembred to haue bene done by him which require a peculiar volume if they be ſufficiently handled.

Cap. xxxiiii.

Of Thomas the monke whiche played the foole in like ſort as Symeon did before.

About that time *Thomas* who had led a very auſtere life in Cœloſyria, came to Antioch, for the reliefe which was yearely geuen thence vnto his monaſtery. This *Thomas* had bene in times paſt made prieſt in that Church. *Anaſtaſius* byſhop of that ſeae, becauſe *Thomas* had at ſundry times wrought him great diſpleaſure and vexation, boxed this monke about the eares. When they that were then preſent, were ſory to ſee this combat, *Thomas* ſaide vnto them: that he would take that no more at *Anaſtaſius* hands, and that *Anaſtaſius* would neuer offer it him againe. Both which fell out to be true. For *Anaſtaſius* within one day after departed this worlde: and *Thomas* as he went home from Antioch, left this worlde, and poſted to immortall bliſſe, at the hoſpital in the ſuburbes of Daphne, and was buried in the ſepulchre that was prouided for ſtraungers. When they had buried one or two other dead carkaſſes in the ſame ſepulchre with him (God after his death wrought that great miracle) his corps was caſt vppermoſt, & the other carkaſſes were ſeuered and puſhed farre aſunder: the men ſeeing this, had the Sainct in admiration, and reuealed the whole vnto *Euphremius*. Wherefore his moſt holy corps was caried to Antioch with greate pompe and ſolemnitie, and there was buried in the churhyard, by occaſion whereof it came to paſſe that the plague whiche then raigned in the citie, ceaſſed. In honor of whom the people of Antioch haue yearely kept holiday vnto this our time, but now let vs returne vnto our hiſtorie.

Dead carkaſſes doe commonly rather bring a plagu then take it away.

Cap. xxxv.

Of Menas the patriarch, and the miracle then wrought in the Hebrewe boye.

VVhen *Anthimus* byſhop of Conſtantinople was depoſed (as I ſaide before) *Epiphanius* tooke his rowme: after the deceaſſe of *Epiphanius*, *Menas* (in whoſe time a worthie miracle was wrought) ſucceeded him in the byſhopricke. There was an olde cuſtome at Conſtantinople, that if there remained many portions of the pure & immaculate body of Chriſt our God, yong children which went to ſchoole ſhoulde be called to eate them. When it was done, a certen mans childe, in religion an Hebrewe or Iewe, in trade of life a glaſiar, kept company with the other children: who after ÿ his parents demaunded the cauſe that made him tarie ſo longe behinde, tolde them plainely the matter as it was, and howe that he eate for companye with the other boyes. The Hebrewe hearing this, boyled within for anger, was all ſet on rage and furie: he tooke the boye and threw him into the firie fornace, where he vſed to make his glaſſe. The mother miſſinge the childe, ſought him out, yet coulde not finde him: ſhe went throughout the citie, and to euery ſtreete calling vpon God with deepe ſighes and lamentable teares. The third day after, as ſhe ſate at the doore of her huſbands ſhop, being nowe pitifully waſted with weeping, ſhe gaue out ſighes, and withall called the boy by his name, the childe knowinge the mothers voyce aunſwered her out of the fornace. The mother burſt open the doores, and in ſhe went, ſhe was no ſooner in but ſhe eſpied her child in the middes of the hot burning coales, yet preſerued that the fire toutched him not. The childe being aſked whether he felt not great heate, and howe it came to paſſe that he was not burned to aſhes, made aunſwere ſayinge: A woman clad in purple came very oft vnto me, reached me water to quenche the firie flames which compaſſed my body, laſt of all gaue me meate as oft as I was an hungred. *Iuſtinian* hearinge of this, thought good that the boye with his mother ſhould

A ſtraunge miracle if it be true. how ſo euer it be we haue to take it as cheape as we finde it.

ſhoulde be baptiſed, and that the father which refuſed to become a Chriſtian, ſhoulde be hanged on the gallowes, at a place called Sycæ. And ſo an end of that.

Cap. xxxvi.

The Biſhops of the famous cities about that time liuing.

When *Menas* had runne the race of his mortall life, *Eutychius* ſucceeded him in the By- Menas.
ſhopricke of Conſtantinople: after *Martyrius* Biſhop of Ieruſalem came *Saluſtius*, and Martyrius.
him ſucceeded *Helias*: *Peter* followed *Helias*, and after *Peter*, *Macarius* crept into ye By- Saluſtius. Helias.
ſhoprick, when as yet the Emperour had not geuen him his conſent. He was afterwards depoſed, Peter.
for the report went of him that he defended the opinions of *Origen*. In the ſeac of Alexandria when Macarius.
Theodoſius (as I ſayd before) was depoſed, *Zoilus* gouerned the Biſhopricke, and after his deſeaſe Theodoſius. Zoilus.
Apolinarius. Apolinarius.

Cap. xxxvii.

Of the fiſt holy and generall councell and wherefore it was ſummoned.

After the deſeaſe of *Euphræmius*, *Domninus* was choſen Biſhop of Antioch. Now therefore when *Vigilius* was Byſhop of old Rome: *Menas* at the firſt Biſhop of newe Rome, whome *Eutychius* ſucceeded: *Apolinarius* Biſhop of Alexandria, *Domninus* Biſhop of Antioch: & Anno Dom.
Euſtochius was Biſhop of Ieruſalem: *Iuſtinianus* ſummoned the fift councell vpon ſuch an occaſion 555.
as followeth. When the patrons of *Origens* opinions preuayled in many places, but ſpeciallye at Newe Laura (ſo did they call it) *Euſtochius* imployed his wholl care and induſtry to the baniſhing of them. He made a voyage into Newe Laura, droue them all out of that coaſte, and in ſo doing, he ſeemed to put to flighte the common plague and deſtruction of them all. They beinge ſcattered abroade into ſundrye cuntreys perſwaded many to embrace theyr opinions. There fauored them *Theodorus* ſyrnamed *Aſcidas*, Biſhop of Cæſarea the heade citie in Cappadocia, who was continewally with *Iuſtinian*, one that was bothe faithfull and neceſſarie. When this *Theodorus* incenſed the Emperours courte, and pallace againſte *Euſtochius* makinge relation vnto them as of an haynous and horrible matter: *Euſtochius* ſente *Rufus* Abbot of *Theodoſius* Monaſtery and *Conon* Abbot of Saba, to Conſtantinople: bothe which partly for theyr vertue and excellency, and partly alſo for the biggeneſſe of theyr Monaſteries, were counted chiefe and principall of the Monkes which inhabited the deſertes. There accompanied them alſo, other religious men, not much inferiour vnto them for worthines. Theſe men as theyr ſpeciall drifte called into controuerſie the opinions of *Origen*, the behauiour of *Euagrius* and *Didymus*. But *Theodorus* Byſhop of Cæſarea in Cappadocia beinge deſirous to bringe them from that argumente, propoſed the cauſe of *Theodorus* Biſhop of Mopſoueſtia, *Theodoritus* and *Ibas*: neyther did he this without the prouidence of almighty God, who diſpoſed all the circumſtances ſo notably, to the end euery prophane and wicked opinion, of whether ſide ſo euer it were, might be rooted out. Firſt of all when the queſtiō was
propounded whether it were lawefull to accurſe the deade or no, *Eutychius* then preſente, a man Eutychius.
very well ſeene in holy Scripture, yet none of the famous perſonages, or of great authority, *Menas* was then aliue, whome he ſucceeded in the biſhopricke, and at that time he ſate to anſwere for the Biſhop of Amaſia: when he perceaued that the councell went not a right, but rather the wrōg way, he tolde them plainely there was nothinge to be doubted in that queſtion, neyther any thing that required deliberation at all. That kinge *Ioſias* not onely executed the Idol Prieſtes then aliue, but cauſed alſo the tumbes of ſuche as were lately deſeaſed to be digged vp. Theſe wordes of *Eutychius* beinge ſo well applied, pleaſed them all and ſatisfied them fullye, *Iuſtinianus* alſo hearinge of this graue cenſure of his, preferred him to the Biſhopricke of Conſtantinople immediat-
ly after the death of *Menas*. *Vigilius* ſente his conſente in wrytinge vnto the councell, but came not Vigilius b. of
thither him ſelfe. When *Iuſtinianus* demaunded of the councell what they thoughte of *Theodorus*, Rome.
what they ſayd to ye things which *Theodoritus* had wrytten againſt *Cyrill*, and to his twelue points of the faith, laſt of all what theyr opinion was of the Epiſtle which *Ibas* wrote vnto *Maris* the Perſian: when they had read many peeces of *Theodorus* and *Theodoritus* workes and proued manifeſtly that *Theodorus* had bene lately condemned and his name wiped cleane out of the holye catalogue, or regiſtrye: when they had concluded alſo that heretickes were to be condemned after theyr deſeaſe, and with generall conſente to accurſe not onely *Theodorus*, but alſo the wordes of

> The ſentẽce of the fift generall councell helde at Conſtantinople.

Theodoritus againſte the twelue pointes of the faythe, layde downe by *Cyrill*, and againſt the true and righte faythe, together with the Epiſtle of *Ibas* vnto *Maris* the Perſian, they layde downe theyr cenſure in ſuche order as followeth. Seinge our greate God and our Sauiour Chriſt Ieſus hathe ſpoken as it is in the parable of the Goſpell &c. And a litle after. VVe condemne and accurſe not only all other heretickes heretofore condemned by the foure holy councells aboue mentioned, and by the holy Catholicke Churche, but alſo *Theodorus* Biſhop of Mopſoueſtia with his vvicked bookes, together vvith the vngodlye vvorkes of *Theodoritus*, impugninge partelye the true fayth, vvith the tvvelue poinctes of moſte holye *Cyrill* concerninge the faith, and partly alſo the holy councell of Epheſus, and vvhat other thinges ſoeuer the ſame *Theodoritus* hath publiſhed in defence of *Theodorus* and *Neſtorius*. Moreouer vve condemne the wicked Epiſtle vvhiche *Ibas* vvrote vnto *Maris* the Perſian. When they had enterlaced certaine other things they layd downe fourteene poyncts, or articles of the true & ſyncere faythe. Thus haue we learned that theſe things were handled. when bills were exhibited vnto the councell by *Eulogius*, *Conon*, *Cyriacus* and *Pancratius* the Monkes againſt the doctrine of *Origen Adamantius* and ſuche as embraced his errors, *Iuſtinianus* aſked of the councell what they minded to doe as toutchinge theſe thinges? He annexed alſo vnto the aforeſayde, the copie of one certaine bill together with the letters of *Vigilius* wrytten in that behalfe. Whereby we may learne howe *Origen* endeuored to ſtuffe the plaine and ſimple doctrine of the Apoſtles with the tares of Gentils and Manichees, to be ſhorte when they had cried againſte *Origen* and againſte all them that wallowed in the like error with him, the controuerſie was referred vnto *Iuſtinianus* by an Epiſtle, whereof ſome

> A peece of the councells Epiſtle vnto Iuſtinianus.

parte was as followeth. Thou moſt Chriſtian Emperour that retaineſt the vertous minde, agreable with auncient nobility. And a litle after. VVe abhorre and we deteſt this doctrine, we acknowledge not the voices of ſtraungers and aliens vnto the Churche: nay rather if there be any ſuch founde, we bind him ſure with the bonde of excommunication as a thiefe or robber and baniſhe him the Church of God. Againe after a fewe lines. Your maieſty may ſoone vnderſtande all that hitherto we haue decided, by the viewe and readinge of theſe our actes. Unto theſe their letters they annexed the articles whiche the Patrons of *Origens* errors had learned, where they reuealed not only their conſent, but alſo their diſſention & manifold abſurdites. Of which articles the fift contained the blaſphemy of certaine monkes inhabitinge the Monaſtery of Newe Laura, layde downe in theſe wordes: *Theodorus* called *Aſcidas* Biſhop of Cæſarea ſayde, If the Apoſtles and Martyrs whiche nowe worke miracles and enioye ſo greate an honor be not made equall with Chriſt at the generall reſurrection, what are they reſtored vnto? ſundry other blaſphemies of *Didymus*, *Euagrius* and *Theodorus* were rehearſed by them that diligentlye collected theſe thinges. Within a litle while after that the councell was diſſolued, *Eutychius* byſhop of Conſtantinople was depoſed and *Iohn* of Sirimis a village of Cynegia borderinge vpon Antioch, ſucceeded him in the Biſhopricke.

Cap. XXXVIII.

Howe Iuſtinianus fallinge from the right faith affirmed that the body of Chriſt was in euery reſpect voyde of corruption.

> *The hereſie of Iuſtinianus the Emperour.
>
> Chriſt wept ouer Ieruſalem, he hungred he ſlept, he ſwete bloode, he died vpõ the croſſe was therein theſe thinges no chaunge?

The ſelfe ſame tyme *Iuſtinianus* treadinge out of the waye of true doctrine and lightinge on ſuche a pathe as neyther the Apoſtles, neyther the Fathers euer ledd him vnto, fell amonge briers and brambles, with the which he purpoſed to ſtuffe the Church of God, yet brought he not his will about, for the Lorde had fortified the high waye with ſuch ſtrong hedges that murtherers coulde not leape ouer, as if (accordinge vnto the prophecye) the wall had bene throwen downe and the hedge broken. Wherefore the ſame tyme when *Iohn* ſyrnamed *Cateline* was Byſhop of Olde Rome after the death of *Vigilius*, *Iohn Sirimis* of Conſtantinople, *Apolinarius* of Alexandria, *Anaſtaſius* after *Domninus* of Theopolis otherwiſe called Antioch and *Macarius* nowe reſtored vnto his proper ſeae of Ieruſalem, when the councell after the deprivation of *Euſtochius* condemned *Origen*, *Didymus* and *Euagrius*: * *Iuſtinianus* wrote an edicte, where he affirmed that the bodye of the Lorde was not ſubiecte to death, or corruption, that it was voyde of ſuche affections, as nature ingraffed and were vnblameable, that the Lorde eate before his paſſion in ſuche ſorte as he did after his reſurrection, that his moſte holye bodye was nothinge altered, nor chaunged for all the framinge thereof in the matrix and for

all the voluntarie and naturall motions, nay, not chaunged, no not after his reſurrection, vnto whiche opinions he purpoſed to compell bothe Prieſtes and Byſhops to ſubſcribe. But all they made anſwere, that they expected *Anaſtaſius* the Byſhop of Antiochs opinion, and ſo poſted him of for the firſt tyme.

Cap. xxxix.
Of Anaſtaſius Archbiſhop of Antioch.

ANaſtaſius was a man of ſuch profound ſkill in holy Scripture, & ſo wary in all his doings throughout his wholl life time, ỳ he weyed greatly of ſmall and light matters & would in no wiſe be chaunged or altered in them, much leſſe in matters of great weight & importance, & eſpecially which concerned God him ſelfe. And furthermore he ſo gouerned his nature, that neyther for his ſoftenes and gentlenes he woulde eaſily yelde vnto ſuche thinges as were vnreaſonable, neyther againe for his bluntnes and auſteritie he woulde condeſcende where righte and reaſon did ſo require. He gaue diligente eare to the recitall of graue matters, and as he flowed in ſpeach ſo was he acute, and quickewitted in diſſoluinge of doubtes and queſtions. He woulde not once as muche as voutſafe the hearinge of vayne and idle matters, but as for his tongue he ſo brydled it, that he moderated his talke with reaſon, and helde his peace where it ſo behoued him. *Iuſtinianus* tooke him in hande with all pollicy, as if he had bene to batter a well fortified holde, perſwadinge him ſelfe verely if he mighte winne him, that he woulde eaſilye take the wholl citye, yoke the true faith as it were in ſeruitude, and laſt of all leade the ſheepe of Chriſt captiues out of the Churche. But *Anaſtaſius* was of ſo diuine a courage (for he ſtoode vpon the ſure rocke of the fayth) that he wrote letters freely againſt *Iuſtinianus* the Emperour, prouinge bothe plainely and wiſelye, that the bleſſed Apoſtles and holye Fathers confeſſed and deliuered vnto them, the body of the Lorde to be ſubiecte vnto death, and partaker of the vnblameable affections naturally impreſſed in the minde. In like ſorte he anſwered the Monkes of the greater and leſſe Syria which reaſoned with him as toutchinge this matter, he confirmed the mindes of all men to fight in defence of the trueth, to be ſhorte, he read dayly in the Church that ſentence of *Paul* the electe veſſell of God. If any preach vnto you any other Goſpell beſides that which ye haue receaued, yea if he be an Angell from heauen, let him be helde for accurſed. Whereunto all (fewe onely excepted) gaue theyr conſentes, and ſignified theyr endeuer, and ſtudye in defenſe of the faythe. Moreouer the ſayde *Anaſtaſius* vnderſtandinge that the Emperour woulde baniſhe him, wrote an exhortation vnto the people of Antioch for to confirme theyr mindes in the faith, the whiche partly for his fine ſtile and flowing ſentences and partly alſo for the infinite teſtimonies alleadged out of holy Scripture and the hiſtory therein fitly applied, is highly to be eſteemed.

The body of Chriſt was like vnto ours in all thinges ſinne onelye excepted.

Galat. 1.

Cap. xl.
The death of Iuſtinian.

BUt the edict of *Iuſtinian* by the prouidence of God, which prouided farre better for vs, was not publiſhed. For *Iuſtinian* who threatned exile vnto *Anaſtaſius* and his clergy, was ſuddainely taken him ſelfe, when he had raygned thirty eighte yeares full and eight monethes, and departed this life.

Anno Dom. 566.

The ende of the fourth booke of Euagrius Scholaſticus.

THE FIFT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

The creation of Iuſtinus the ſeconde Emperour of that name, and of his life.

Iuſtinianus went to hell as Euagrius thinketh.

Iuſtinus 2. was proclaimed Emperour Anno Dom. 566.

IVſtinianus therefore when he had ſet the wholl worlde on tumultes and ſedition and in his later dayes receaued that whiche was due for ſuche leude practiſes, departed into endleſſe tormente appointed for him by the iuſt iudgement of God. *Iuſtinus* thẽ, his ſiſters ſonne, Preſidẽt of the pallace was inueſted & clad in the Emperiall robe, when as none (his owne friends only excepted) knewe either of *Iuſtinianus* death, or of *Iuſtinus* that he was proclaimed Emperour, vntil that both he him ſelfe & others alſo celebrated in Circus the wonted ſolemnity of the Empire. After the finiſhinge of the ſpectacles when as none roſe to take armour, or to rebell againſt him, he returned into yͤ pallace. And firſt of all he gaue out a commaundement that all the Biſhops and Prieſts which were gathered together at Conſtantinople out of all contreys ſhoulde depart euery man to his owne home, there to ſerue God in holynes and not to alter or practiſe any nouelty as toutching the faith. That act of his is worthy of cõmendation, but as for his life and trade of liuinge, he ſwomme in ſenſualitye, he wallowed in filthy pleaſure, and was ſo greedy of other mens goods that he ſold euery thing for leud gaine and ſet benefices them ſelues (without any feare of God) to open ſale. Moreouer being entangled with two contrary vices foolehardines and faint courage, firſt he commaunded *Iuſtinus* his kinſman to come vnto him, a man of great honor and eſtimation both for his proweſſe in martiall affayres, and for other rare ornaments of his perſon, who then made his abode about the riuer Danubius for to withſtand the people Abari, leaſt they cut ouer that water and inuaded the Romayne dominiõs. Theſe Abari be people of Scythia called Hamaxobij inhabiting yͤ regions beyond Caucaſus, who being driuen out of their cuntrey by the Turckes their neighbours & diuerſly grieued by thẽ came firſt to Boſphorus, thence forſaking the banks of Pontus Euxinus (where there dwelled many Barbarian nations, yet the cities & holds were kept of yͤ Romaynes, where againe there came both ſouldiers yͭ were diſcharged of the warres & rid of attendance & alſo ſuch inhabitãts as the Emperours had ſent thither) they went ſtraight on their voyage & vanquiſhed all yͤ Barbarians afore thẽ vntill they came vnto the ſhore of Danubius, whence they ſent Embaſſadors vnto *Iuſtinian* yͤ Emperour. Frõ thence it was that *Iuſtinus* was called home as it was tolde him for to participate the benefite of the couenauntes drauen betwene him and the Emperour *Iuſtinus*. For when as both of them ſeemed to be of equall fame and the Empire like to fall vnto eyther of them, after great reaſoning & long diſputation had about the Emperiall ſcepter they couenanted betwene them ſelues that whether ſoeuer of them were crowned Emperour, ſhoulde make the other the ſecond perſon in honor, yet in ſuche ſorte, though he were ſecond in reſpect of the Emperour, that he ſhoulde be firſte in reſpect of all others.

The ſenſuality and couetouſnes of Iuſtinus.

Abari a Scythian nation were driuen out of their cuntrey by the Turckes.

Contention about the Empire betwene Iuſtinus the Vncle and Iuſtinus the Nephew.

Cap. II.

Howe Iuſtinus the Emperour procured the death of his coſin Iuſtinus.

WHerefore *Iuſtinus* yͤ Emperour fauored yͤ other *Iuſtinus* but from teeth outward, forged haynous crimes againſt him by a litle & a litle, tooke frõ him his gard, yͤ pretorian ſouldiers alſo & his traine, cõmaunded hĩ to keepe his houſe (ſo yͭ he was not ſeene abroad) & in yͤ end gaue charge he ſhould be cõueied to Alexãdria. In which city about midnight as he lay in

his bed he was murthered after a lamentable ſort,and this was his recompence for the good will he bare vnto the common wealth, and the notable ſeruice he did in the warres. Neither was the Emperours,or the Empreſſe furie and rage mitigated, before they ſaw with their owne eyes his head taken of from his ſhoulders,and ſcornefully tumbled it with their feet.

Cap. III.

Of wicked Addæus and Ætherius.

SHortly after, *Iuſtinus* araigned *Ætherius* and *Addæus*,who were both ſenators,and of a long time in chiefeſt autority with *Iuſtinian* for an haynons offence which they had committed. one of them *Ætherius* by name confeſſed after examination, that he ſought to poyſon the Emperour,and that *Addæus* was of his counſell, and of his minde in all he went about. But *Addæus* proteſted with ſolemne & dreadfull othes,that he knew not of it,yet both of thē were beheaded. *Addæus* as his head went to the block ſpake boldly,though he were innocent as toutching that crime, yet that he had deſerued ẏ puniſhment by the iuſt iudgement of God,who is the beholder & reuenger of haynous offences.he confeſſed that he had diſpatched *Theodotus* preſident of the pallace by inchauntments.but whether theſe thinges be true or no,I am not able to ſaye. Neuertheleſſe ſure I am that both theſe were wicked perſons,for *Addæus* burned with Sodomiticall luſt, and *Ætherius* left no miſchiefe vnpractiſed,he ſpoyled both the liuing and the dead, in the raigne of *Iuſtinian* vnder colour of the Emperours houſe whereof he was preſident,callinge for the Emperour, for the Emperours houſe.And ſo an ende of them.

Though god doe winke for a while, he payeth home in the ende.

Cap. IIII.

The Edict of the fayth which Iuſtinus cauſed to be publiſhed in writinge vnto all Chriſtians whereſoeuer.

FUrthermore *Iuſtinus* wrote an edict,& ſent it abrode vnto ẏ chriſtians euery where, cōtaining ſuch a forme as followeth.In the name of the Lord Ieſus Chriſt our God,the emperour *Cæſar*,*Flauius Iuſtinus*,faithfull in Chriſt,meeke,chiefe lord,bountifull, lord of Almaine,lord of Gutland,lord of Germanie, lord of Antium, lord of Francia,lord of the people Eruli, lord of the nation Gepædi,pious,fortunate,glorious,victorious, triumphant,all noble ,perpetuall *Auguſtus*.My peace (ſaith the Lord Chriſt,who is our true God) I geue vnto you: my peace(ſaith the ſame Lord vnto the whole world) I leaue vnto you.which is no otherwiſe to be taken, then that ſuch as belieue in him ſhould repaire vnto the one,and the onely Church: that they ſhould be at vnity among them ſelues,in the true and ſincere faith of Chriſt,and deteſt from the hearte root ſuch as gaineſay,or vphold the contrary opinion.The chiefeſt point that appertaineth vnto mans ſaluation,is the free acknowledging,& proteſting of the true faith. VVherefore as we are commaunded by the Euangeliſts,and as the ſacred creed,to wit,the doctrine of the holy fathers hath taught vs,we exhort al mē to embrace the one & the only church & diſcipline,belieuing in the father,& in the ſonne,& in the holy ghoſt:glorifying the coeſſētiall trinitie,the on godhead, to wit,nature and ſubſtance,one both in word and deed,one might,power,and autoritie in the three perſons, in whome we were baptized, in whome we belieue, and by whome we are coupled together in one. VVe worship the trinitie in vnitie,and the vnitie in trinitie, hauinge both a diuiſion and a coniunction,ſo wonderfull,that they can not be expreſſed: the vnitie we meane according vnto ſubſtance,to wit,the godhead,the trinitie according vnto the proprieties that is the perſons: the diuiſion we vnderſtand to be vndeuided,and the coniunction deuided. For the diuinity is one in the three perſons,and the three in whome the diuinity lieth,or as I may better ſay, which are the diuinitye it ſelfe,are one,God the father,God the ſonne,God the holy ghoſt: becauſe that euery perſon is taken by him ſelf, the mind ſeparateth the things which are vnſeparable,to wit,God to be three perſōs,which are vnderſtood to be ioyned together in on,as I may ſo terme it,in idētitie of motiō & nature.for it behoueth vs to ſay there is one God, & acknowledge three perſōs or proprieties,we cōfeſſe moreouer that the only begottē ſonne of God, God the word was begottē of the father before all worlds,& from euerlaſting,not made: that for vs & for our ſaluation he came downe from heauen in the later dayes, & was incarnat by the holy ghoſt of our Lady *Mary* the holy & glorious mother of God, and perpetuall virgine,and borne

The edict of Iuſtinus the 2. Emperour of that name, where the creede or chriſtiā faith is profoundly laid down, and ſtraunge it may ſeeme that ſo vicious a man coulde endite ſo vertuous and ſo godly a ſtile.

Iohn.14.

Faith chiefly required of chriſtians.

Of the vnity and trinitie.

Howe the natures in chriſt are both deuided and coupled.

of her: that he is equall to the father, & to the holy ghoſt. For the bleſſed trinity alloweth not of any fourth perſon, as if God the word incarnat were ſo, who is one perſō of the trinity, one & the ſame our Lord Ieſus Chriſt, of one ſubſtance with the father according vnto his diuinity, of one ſubſtance with vs according vnto his humanity, patible as toutchinge the fleshe, but impatible toutching the godhead. we ſay not that God the worde which wrought miracles was one & he which ſuffred was another: but confeſſe that the one & the ſame our Lord Ieſus chriſt the word of God was incarnat & truely made man, that both the miracles he wrought, & the afflictiōs he voluntarily endured in the flesh for our ſaluation, appertained vnto one & the ſelfe ſame perſon. For it was no man that gaue him ſelf for vs, but it was euen very God the worde, who was made man without alteration of the godhead, & of his owne accord both ſuffred & died for vs. wherfore in acknowledging that he is God, we ſay not but that he is man, & in cōfeſſing his mãhood, we deny not his godhead. Againe while we affirme that the one our Lord Ieſus Chriſt conſiſteth of both the natures, diuinity & humanity, we confound not the perſons in the vnity. for al he was made man accordinge vnto our nature, yet is he God notwithſtandinge: neither becauſe he is God after his owne nature, and hath a likenes not capable of our ſimilitude, doth he ceaſſe to be man, but contineweth as God in humanity, ſo no leſſe man, in the excellency of diuinity. Therefore both the aforeſaid is in one, and the ſame one, is both God and man, who is *Emmanuel*. Further when we graunt that the ſame one is both perfect God and perfect man, of whiche two things he conſiſteth, we ſeuere not the coniunctiō & vnity of his perſon, but declare the differēce of the natures which is not taken away for all the coupling and knittinge together of them, for neither is the diuine nature chaunged into the humane, neither the humane conuerted into the diuine nature: but becauſe both of them is better vnderſtood, and ſooner appeareth in the perfect deſcription, & order of the proper natures. Therefore ſay we that the coniunction was made in the perſon. The coniunction which is in the perſon, sheweth that God the word, to wit, one of the three perſons in diuinity, was coupled not to mã, that was before, but in the wombe of *Marie*, our Lady, the holy & glorious mother of God, & perpetuall virgine, & framed vnto him ſelf of her in his proper perſon, a body of one ſubſtance with ours, ſubiect to like affections with vs (ſinne onely excepted) and endued with a reaſonable ſoule and vnderſtanding. he had a being of him ſelfe, and was made man, and is one and the ſame our Lord Ieſus Chriſte of equall glory with the father & the holy ghoſt, And while we imagine or conceaue his vnſpeakable copulation, we acknowledge vnfainedly that the one nature of God the worde was incarnat, and tooke flesh endued with a reaſonable & intellectuall ſoule. Againe when we thinke vpon the differēce of natures, we affirme there are two natures, & yet deuide them not at al, for both the natures are in him, & therefore we confeſſe one & the ſame Chriſt, one ſonne, one perſon, or one proprietie of the diuine eſſence, both God & man. wherefore as many as held contrary opinions vnto this, or preſently doe belieue otherwiſe, we pronounce thē to be held for accurſed, & iudge thē to be farre eſtraunged frō the holy, catholick, & apoſtolick church of God. And ſeeing the true & ſincere doctrine deliuered vnto vs by the holy fathers, hath pearced our eares, and is now as it were imprinted in our breſts, we exhort you all, nay rather we beſeech you, in the bowels of Chriſt Ieſu to become one fold, to be of one & the ſame catholick & apoſtolick church. for we think it no impairing of our honor for all we are clad in this purple robe, and crowned with the Emperiall ſcepter, to vſe ſuch phraſes for the concord & vnity of al chriſtiã congregations, to thend al with one voice may ſound out the praiſe & glory of almighty God, and our ſauiour Ieſus Chriſt, that none henceforth contend about any queſtiō, or reaſon of the perſons of the trinity, or of any ſyllable compriſed therin, in ſo much as the ſyllables doe lead vs vnto one ſincere faith & opinion, & that one cuſtome, & order in the holy, catholick, & Apoſtolick Church of God, hath hitherto firmly bene retained without chaunge or alteration, & is like hereafter to continue alwayes. Although al agreed vnto this Edict, & confeſſed the ſame to be no otherwiſe then ẏ true faith did lead them vnto: yet the members of the Church which varied in opinion, were not reconciled, becauſe the Edict ſignified in plaine words, that the churches from the beginning had retained one cuſtome without chaunge or alteration vnto that time, and that there was hope they woulde ſo continue vnto the ende.

Christ willingly ſuffred death for the ſaluation of mankinde.

Cap. v.

VVhy Anaſtaſius the godly byſhop of Theopolis otherwiſe called Antioch was depoſed.

Iuſtinus

IVſtinus moreouer laide to *Anaſtaſius* charge, that he lauiſhed and conſumed the holy treaſure, not turning it to any neceſſary vſe, next that he had vttered of him verye contumelious languages (for *Anaſtaſius* beinge aſked what made him ſo prodigallye to waſte the holye treaſure, as report goeth, ſhoulde freely aunſwere agayne, leſt that *Iuſtinus* the monſter of the worlde ſhoulde ſpoyle them of it) and baniſhed him the Byſhopricke of Antioch. Furthermore the voyce goeth, that *Iuſtinus* was greatly diſpleaſed with *Anaſtaſius*, becauſe when he required moneye of him for his admiſſion into the Biſhopricke, *Anaſtaſius* woulde geeue him not a penny. Other crimes I am ſure were layde to his charge, by ſuch as were the Emperours inſtruments, and coulde doe nought elſe ſaue forge and flatter.

An olde cuſtome to take money for byſhopricks, and benefices, it is as auncient as the deuell is.

Cap. VI.

Of Gregorius who ſucceeded Anaſtaſius in the ſeae of Antioch.

GRegorius after the depriuation of *Anaſtaſius*, was preferred to the holye Byſhopricke of Antioch, a man of great fame for his gift in poetrie. He led a monaſticall life of a childe, behaued him ſelfe therein ſo vprightly, and ſo ſtoutly, that he was no ſooner come to mans eſtate, but he attained vnto the higheſt and moſt perfecte degree, and was made gouernour of the monaſterye in Conſtantinople, where he led a poore and an auſtere life. After that againe by the commaundement of *Iuſtinus*, he was appointed chiefe of the monaſterye in mount *Sina*, where he ſtood in great perill, by reaſon the Barbariās Scenetæ, a nation of Arabia beſieged that place. And whē as by his meanes peace was there concluded, he was called from thence to be a Byſhop. He was a man that excelled and paſſed others, both for wiſedome and vertue, what thinge ſo euer he tooke in hand, that would he doe with great diligence, and as no feare could diſmay him, ſo coulde no other means allure him to contrary his owne ſaying, no not the threats & autority of the higher power. furthermore he was wont to diſtribut ſuch large ſumms of money (his liberality, & bountifulnes extended vnto euery man) that whither ſo euer he went, a marueilous great multitude beſides his ordinarie traine followed after him, & they that either heard or ſawe, he would go to any place, came flocking after. this one thing againe may be added as a ſecond ornament vnto his dignity & calling, that the people were oftentimes very deſirous of them ſelues, either to beholde his goodly perſon, or to heare the notable grace he had of vtterance and pronunciation. he was of all others the man yͤ ſooneſt could bringe men in loue with him, reaſoned they with him of what matter ſo euer they would, he had an amiable & a gracious face, his talke very gētle & pleaſant. And as he was quick witted to perceaue any matter, were it neuer ſo profound, ſo paſſed he in wiſe counſel & graue iudgement, belonged it either to him ſelfe or to others. And thereof it came to paſſe yͭ he compaſſed ſo many noble acts, he was the man yͭ would poſt ouer no buſines vnto the next day. he made not onely yͤ emperours of Rome, but alſo yͤ kings of Perſia to haue him in great admiratiō becauſe he knewe howe to vſe all men, as both neceſſity conſtrained, & occaſion which he neuer omitted did require. euery his rare & ſinguler acts can teſtifie this which I ſay to be no leſſe then true. He was very ſeuere & ſometimes angry, againe ſomwhat, nay very gentle and meeke, yͭ the witty ſaying of *Gregorie the diuine* was liuely expreſſed in him, to wit, the ſeuerity was ſo tempered with ſhamefaſtnes yͭ nothinge coulde take hurt by reaſon of either of them, but both, becauſe both were iointly linked together, purchaſed great commendation.

Cap. VII.

How the nation called Perſarmens being perſecuted of the Perſians for their faith in Chriſt, yeelded them ſelues vnto the Empire of Rome.

IN the firſt yeare that *Gregory* was biſhop, the nation inhabiting the greater Armenia, of olde ſo called, but afterwards Perſarmenia, which ſometime was vnder the Romaines, & deliuered by *Philip* the ſucceſſor of *Gordianus* vnto *Sapor*, & as Armenia yͤ leſſe was ſubiect vnto yͤ Empire of Rome, ſo all the reſt was held of the Perſians, the nation I ſay inhabiting Armenia yͤ great, profeſſing yͤ chriſtian faith, were grieuouſly afflicted by yͤ Perſians, & ſpecially for their religion & conſcience. Wherefore they ſent Embaſſadours ſecretly vnto *Iuſtinus*, requeſtinge they might become ſubiectes vnto the Empire of Rome, that thenceforth they might freely ſerue God without let or hinderance. When *Iuſtinus* had entertained & accepted of the embaſſie, when certen articles were explicated in the letters he ſent backe vnto thē, & when the league was ſolemnely concluded, yͤ Ar-

No Chriſtians may murther their prince, what religion ſo euer he be of, if he be godly, God loueth his people, if wicked let them take him as a ſcurge, yet for their king.

menians ſlewe their owne princes, yeelded them ſelues with all they had vnto the Empire of Rome. Not onely they, but the borderinge countrey inhabited partly of that nation, and partly of forainers (whoſe captaine was *Vardan*, one both for his noble parentage, and proweſſe in martiall affaires, was honored of them for their prince) offered their ſeruice and loyaltie vnto the Emperiall ſcepter. When *Choſroes* king of Perſia charged the Emperour with theſe iniurious dealinges, *Iuſtinus* put him of with this aunſwere, ſayinge: that the date of the league was expired, and the dayes out, that it was not for the profeſſors of the Chriſtian fayth, to leaue ſuccourleſſe ſuche Chriſtians as fledde vnto them for ayde in time of warres, but to relieue and cheriſhe them. For all that *Iuſtinus* gaue *Choſroes* this aunſwere, yet made he no preparation for battaile, but wallowed him ſelfe in his wonted ſenſualitie, and preferred pleaſure before all.

Cap. VIII.

Of captaine Martianus and the ſiege of Niſibis.

IN the meane while he ſent captaine *Martianus* his kinſman into the Eaſt, not furniſhing him with ſoldiers and armour, and other neceſſarie prouiſion to giue the enemy battaile: ſo that he came into Meſopotamia, not without plaine daunger and wrecke to the ſtate, hauing with him a fewe naked ſoldiers, of which number ſome were tributarie dichers and carters. He gaue certaine Perſians a very ſclender battaile (God wot) about Niſibis, while as yet the other Perſians were not in armour, and by chaunce getting the vpper hand, he beſieged the citie. But the Perſians thought good not to ſhut their gates at al, they reuiled very contumeliouſly the Romaine hoſt, they made no accompt of them, as if they had there beene ſet to keepe ſheepe. For all this there were manye ſtraunge monſters ſeene about that time, whiche prognoſticated the calamities that were ſhortly to enſue, and amonge others a calfe newly calued, was ſeene to haue two heades, yet but one necke.

Cap. IX.

Howe Choſroes when he had ſent captaine Adaarmanes againſt the Romaines who vexed them aboue all meaſure, went him ſelfe to Niſibis.

CHoſroes being now furniſhed to battaile, brought *Adaarmanes* on his way as farre as the other ſide of Euphrates, which was with in his owne dominions, ſent him with an armie into the marches of the Empire of Rome, and commaunded him to breake into the towne Circeſium. Circeſium is a town very commodious for the Romaines, ſituated in the furtheſt parts of the Romaine dominions, not onely fortified with ſtrong walles, raiſed vp to a marueilous great height, but alſo inuironed with two riuers, Euphrates and Aboras, and become by reaſon of them as it were an Iſle. Then he him ſelf went with his power ouer the riuer Tigris, & got him ſtraight to Niſibis. But the Romaines of a longe time vnderſtoode not of theſe voyages, and *Iuſtinus* was made a foole. For he belieued a flimflame reporte that was blaſed abrode, howe *Choſroes* was either dead, or at the point of death. They ſay againe that he was ſore diſpleaſed, becauſe the ſiege of Niſibis was lingered, and that he ſent certaine men for to egge *Martianus* forwardes, and with all ſpeede to bring him the keyes of the citie. When their affaires tooke no proſperous ſucceſſe, but *Iuſtinus* bore away greate ſhame and reproche, becauſe he woulde ſeeme to attempt that which was vnpoſſible for him to doe, that is to beſiege ſo great and ſo wide a citie, ſpecially with ſo ſimple an armie: firſte of all *Gregorie* Byſhop of Antioch, was certified of the whole. For the Byſhop of Niſibis was his deare friende, and liberally rewarded of him, and therefore beinge very ſory that the Chriſtians ſuſtained ſuch loſſes, and ſuch vexations of the Perſians, beinge alſo deſirous that the citie whereof he was Byſhop, were part of the Romaine dominions, ſignified vnto him all that was done about Niſibis, without the boundes of the Empire of Rome. *Gregorius* wrote immediatly of theſe tidings vnto *Iuſtinus*, and tolde him with all ſpeede how *Choſroes* inuaded the countreis. But he wallowinge ſtill in the filth of his wonted voluptuouſnes, neyther gaue eare vnto *Gregories* letters, neyther belieued them, thought that onely to be true, which his owne ſicke braine had conceaued. For he immitated the maner of intemperate and riotous perſons, who as they are lither and recheleſſe, so they build toe much vpon proſperous ſucceſſe and fortune, and

if any thing happen contrary to their minde, they will in no wiſe be brought to beleeue it for true. Wherfore he wrote backe again vnto *Gregorie*, reiecting his letters for falſe reports. if they were true, that the Perſians ſhould not win the citie and raiſe the ſiege before his power came, or if they won it before, they ſhould be met withall ere they left the cuntrey. Afterwards he ſent *Acacius* a proud man, of a diſdainefull condition vnto *Martianus*, with this commaundement, that if *Martianus* had before put one foote in the Citie and recoyled backe, he ſhould put him beſide his honor and dignitie. The which he did in all the haſt to the great hurt of the common weale, and all for to ſatiſfie the Emperours will. For he went into the Romaine campe and tooke *Martianus* being out of the Empire, and depriued him of all martiall dignitie, vnknowing vnto the armie. The captaines of the bands & Centurions after their watch was ended, vnderſtanding that their captaine was put out of office, ſhooke of their armour, ſtole away priuely, ſcattered them ſelues here and there in their flight, and left the ſiege to the great laughter of all men. *Adaarmanes* therefore who had a mightie armie of the Perſians and Barbarians called *Scenetæ* paſſing by *Circeſium*, deſtroyed all the Romaine Countreis before him with fire, ſword, and euery other ſort of lamentable inuaſion, ſhewed no mercy at all, neither in word, neither in dede. He tooke caſtels & many villages, and no man wͭſtoode him, firſt, becauſe the Romaine hoſt wãted a head or captaine: next for yͤ *Choſroes* had beſet all the ſoldiers about Daras, and therfore the countrey was ouerrun and deſtroyed freely without feare at all. furthermore *Choſroes* inuaded Antioch by his ſoldiers onely, for he him ſelfe was abſent, who loſt their labour and were driuen backe thence, yea when as very few remained in the Citie, when as alſo the biſhop fledde away, and conueyed with him the holy treaſure of the Church, becauſe that the greater part of the wall lay on the ground, and the people as it falleth out at ſuch times was vp all on rebellion, and when they were gone, the Citie was left deſolate, neither was there any one that deuiſed engines to repell the violence of the aduerſary, or that was diſpoſed to reſiſt the enemie any kinde of way.

Cap. x.

The winning of Apamia and Daras.

After that the aſſault of *Adaarmanes* toke no proſperous ſucceſſe at Antioch, and the Citie Heraclea, afterwards called Gagalica, was by him ſet on fire, he made his voyage ſtraight into Apamia, the which *Seleucus* yͤ ſonne of *Nicanor* builded, a citie ſomtime flouriſhing, yet by long tract of time falne to great decay and ruine. And when he had required the citie wyth certen couenants concluded betwene them, it booted not for the citezens to reſiſt, their walls were ſo old that they fell to the groũd, he burned the citie, bereaued them of all their ſubſtance, deſtroyed all, contrary vnto the couenants drawne betwene them, ſubdued not only the citie but the countrey about, went his way & toke wͭ him not only the biſhop, but alſo the lieuetenant of the citie. Againe in his iourney homewards he wrought great miſchiefe without let or reſiſtãce, a few ſoldiers only excepted, whom *Iuſtinus* had ſent thither, whoſe captaine was *Magnus*, maiſter ſometime of the exchaunge at Conſtantinople, and afterwardes by the cõmaundement of *Iuſtinus*, put in truſt wͭ one of the Emperors palaces, the which ſoldiers were ſo diſcomfited, yͭ they fled away & were almoſt taken. Theſe things being brought to this paſſe, *Adaarmanes* returned vnto *Choſroes*, who as yet had not taken yͤ citie which he beſieged. As they ioyned powers together, their armie became very ſtrong, the ſoldiers were animated, and laſt of all, the enemie terrified and altogether diſmaid. He found the citie trenched about, with a great contremure raiſed nigh the wals, all warlicke engins prepared for the winning of the citie, as the great holow catapelts, which ſhoote the dartes from a καταπέλται
loft, commonly called brakes or ſlings. *Choſroes* with theſe helpes wonne the citie by force in the λιθοβόλοι.
winter ſeaſon, when as *Iohn* the Maior of the towne toke no thought at all how he might repel the violence of the enemie, nay rather he betraied the citie, for both is reported. *Choſroes* had beſieged the citie aboue fiue moneths, and in all that while there was not one that withſtode him, laſt of all, The winnig
when he had ranſacked the citie of all that was in it, and ſlaine many after a lamentable ſort, and of Daras.
taken many alſo aliue, he fortified the citie lying very commodiouſly both for him and his ſubiects, and ſo returned home.

Cap. xi.

Iuſtinus the Emperour fell into phrenſie, and Tiberius tooke the gouernement of the whole Empire.

IUſtinus underſtanding that his dominions were inuaded in ſuch ſort as we haue declared before by reaſon of his ouer much inſolencie and pride, baniſhed witte, remoued reaſon out of her ſeat, tooke his infortunate ſucceſſe farre more greeuous then the common courſe of nature could beare, and fell into frenſie and madnes, ſo that he had no ſenſe or underſtanding of any thing that was done. Wherefore *Tiberius* a Thracian borne, one that was of chiefeſt authoritie and eſtimation with *Iuſtinus*, tooke in hand the gouernment of the Empire. This man had lately bene ſent by *Iuſtinus*, with great power to geue battell unto the people Abari: Who when as his ſouldiers could not finde in their hearts to behold the Barbarians in the face, had without all peraduenture bene taken, had not the diuine prouidence of God beyond all mans expectation ſaued and reſtored him aliue into the Romaine dominions: for by following the raſh and headie aduiſement of *Iuſtinus*, he together with the whole common weale of Rome, was in great daunger of utter foile, and of looſing unto the Barbarians, the great renowne of the Romaine Empire.

Cap. xii.

How Traianus went in embaſſie unto Choſroes king of Perſia, and concluded a league betwene the Romaines and the Perſians.

WHerfore ſpeedie counſel was taken, ſuch as was meete and conuenient for the Romaine affaires, to the ende that which they had loſt with raſhnes, might be recouered wyth reaſon and ſobrietie. they ſent unto *Choſroes* king of Perſia, *Traianus* a man of great renowne, by office a Senator, of great honor and eſtimation with all men, partly for his hore heare, and partly alſo for his great wiſedom, his Embaſſie was not in the perſon of the Emperour, or in the name of the Romaine common weale, but only a meſſage from *Sophia* the Empreſſe. For ſhe wrote letters unto *Choſroes*, where ſhe lamented the wofull plight her huſband ſtoode in, and the lamentable ſtate of the cōmō weale wanting a head, that it ſtoode not with his honor to triumph ouer a ſeely widowe, to inſult ouer an Emperour that was ſicke and bedred, and to inuade a common weale that was deſtitute of aide and ſuccour. That he of old being diſeaſed had not onely the like humanitie ſhewed unto him, but alſo of the beſt Phiſitions ſent unto him from the Empire of Rome, which might eaſe him of his griefe. *Choſroes* being perſwaded with theſe circumſtances, although he had determined immediatly to ouerrunne the Romaine dominions, yet confirmed he a league for three yeares ſpace concerning the Eaſt countreys, and decreed withall that Armenia ſhould enioy the like benefite, that no battell ſhould be fought there, and that none throughout the Eaſt countreys ſhould be moleſted at all. While the affaires of the Eaſt ſtoode in this ſort, Sermium was taken of the Barbarians, a Citie of old inhabited of the people Gepædi, and afterwards by them deliuered unto *Iuſtinus*.

Cap. xiii.

Of Tiberius who was made felowe Emperour, and his diſpoſition.

IN the meane while *Iuſtinus* through the coūſaile of *Sophia* the Empreſſe, proclaimed *Tiberius, Cæſar*, and uttered ſuch lamentable wordes at his coronation, as no hiſtorie either auncient or otherwiſe howſoeuer hath recorded unto this day, God no doubt of his mercy graunting unto him ſo much time & ſpace as might ſuffice him both to cōfeſſe his owne ſinnes, & alſo to pronounce ſuch things as were for the profite and commoditie of the common wealth. For when *Iohn* the Biſhop together with his companie, the princes and magiſtrates, laſt of all the pretorian ſouldiers were aſſembled in the open hall, where of olde ſuch ſolemnities were uſually celebrated: *Iuſtinus* cladde *Tiberius* in the Emperiall robe, and compaſſed him with the ſouldiers cloke, ſaying aloud as followeth. Let not the glory of this garment lead thee into errour, neither be thou deceaued vvith the glorious ſhovv of ſuch things as are ſubiect vnto the ſenſes, vvhervvith I my ſelfe novve (alaſſe) being ſnared, haue brought my ſelfe foolishly into theſe grieuous torments. VVherfore in gouerning the Empire vvith great moderation and mildnes of ſpirit, redreſſe vvhat is amiſſe, and correct vvhat I haue leudly committed. And poynting at the Magiſtrates with the finger: Thou muſt in no vviſe (ſayth he) be ruled by theſe men, for theſe be they vvhich brought me into this lamentable plight, and the miſerie thou ſeeſt me in. These with other ſorrowfull wordes he uttered with many ſobbes and ſighes, which made all that were preſent wonderfull penſiue, and

Iuſtinus the Emperour, being fallen into frenſie and madnes, counſaileth Tiberius his ſucceſſour in theſe words.

and the teares to trickle downe their cheekes. This *Tiberius* was a goodly tall man and well ſet, one that excelled in the opinion of all men for comely proportion, ſo that he paſſed not onely kings and Emperours, but alſo all other ſortes of men. And firſt of all as touching the maner of his perſon, it became very well the maieſtie of the Emperiall ſcepter, and as for his minde it was adorned with modeſtie, gentlenes, and curteſie. His gracious fauour was ſuch that it allured all men at the firſt ſight to loue him. He ſuppoſed that to be riches which ſuffiſed euery man, to geue not onely for neceſſitie, but alſo for plentie and abundance. For he was of the opinion, that not they onely were to receaue benefites which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to geue. He tooke that golde to be counterfait, which was gathered with the teares of the commonaltie. He was ſo moued with theſe circumſtances that he forgaue vnto them that were tributaries vnto the Empire one whole yeres tribute. Againe, ſuch manours and fermes as *Adaarmanes* had in maner brought to decay, by ceaſing them at greeuous tribute, he reſtored vnto their former libertie, and not onely conſidered their loſſe, but recompenced them ouer beſides. He forgaue the iniurious exactions and pencions for the which other Emperours accuſtomed to deliuer, and in maner to ſell their ſubiectes to be abuſed of the magiſtrates at theyr pleaſure, and made a lawe there ſhould no ſuch thing afterwardes be committed.

If Tiberius were now aliue, to execute for ſuch counterfait coyne, no doubt he vvould hang a great many, and perhaps a fewe lawyers.

Cap. XIIII.

Tiberius the Emperour ſent Iuſtinianus with a great armie againſt Choſroes, and droue him out of the Romaine dominions.

The aforeſayd *Tiberius* hauing ſet in order, as right and reaſon did require, ſuch ſummes of money as his predeceſſour had both wickedly and iniuriouſly appoynted to be gathered, made ready for battaile, gathered together a great armie of valiant ſouldiers and noble perſons beyond the Alpes about Rhene, & on this ſide of the Alpes, of the nation called Meſſagetæ, with other Scythian nations, out of Pæonia, Myſia, Illyria and Iſauria, ſo that he had well nigh a hundred and fiftie * troupes of choſen horſemen ready and well appoynted, by meanes whereof he gaue the vtter foile vnto *Choſroes*, who immediatly after ẏ winning of Daras, had in the ſommer time ouerrunne Armenia, and thence marched forwards towards Cæſarea, ẏ head Citie of Cappadocia. This *Choſroes* behaued him ſelfe ſo inſolently towards the Empire of Rome, that when the Emperour ſent Legates vnto him, he would not once voutchſafe to geue them the hearing, but very diſdainefully bad them follow him to Cæſarea, and that there he would ſitte and heare what they had to ſay. When he ſawe the Romaine hoſt (whoſe captaine was *Iuſtinianus* the brother of *Iuſtinus*, that was piteouſly murthered at Alexandria) all in armour comming of the contrary to meete him, the trumpettes ſowne to battaile, the armies ready to ioyne together, the clamour of the ſouldiers pearcing the cloudes in the ſkie, orderly placed in the front in battaile aray, foming out with great furie preſent death. Laſt of all, when he eſpied ſo great and ſo goodly a troupe of horſemen, as none of the Emperours before euer thought of, he was greatly aſtonied, and by reaſon it ſo fell out vnlooked for and vpon a ſodaine, he ſighed heauely and would not geue the firſt onſette. As he deferred the battaile, lingered ſtill, ſpent time idlely, and craftely went about to deceaue them, *Curs* a Scythian, Captaine of the right wing of the battaile ſet vpon him, and when the Perſians could not withſtand his violence, but quite forſooke the front of the hoſt, *Curs* made a great ſlaughter of the ennemies. Laſt of all he purſued the ſouldiers at their backs, where the artillarie and preparation of *Choſroes*, and of his whole armie lay. He tooke all the kings treaſure and Iewelles, all his ordinance for warre, yea when *Choſroes* both ſawe and ſuffered it, thinking that to be farre better, then that *Curs* ſhould ſette on him. *Curs* with his ſouldiers gotte great ſpoyle and ſummes of money, and tooke away their beaſtes loded with fardelles and packes, where alſo the fire lay which *Choſroes* king of *Perſia* worſhipped for his God, thus hauing foiled the *Perſian* armie, and ſounding a hymne to the praiſe of God, he returned in the Euening about candlelight vnto his companie, who by that time had left the aray they were ſette in. *Choſroes* in all this while ſtirred not, neither as yet was the battaile begonne, but only light ſkirmiſhes, one while of this ſide, an other while of that ſide, as the maner is. *Choſroes* ſette a mightie beacon on fire in the night, and purpoſed then to geue the ennemie battaile: the Romaines hauing two armies: he ſet about midnight on that hoſt which lay in campe of the Northſide, they being ſodainly taken and vnprouided, recoyled and gaue backe, he went forwardes, tooke Melitina a

* ἴλη, in Latine turma, a troupe, as Varro thinketh, quaſi terdena thirtie, their captaine is called decurio, ſome take the troupe to be 32. horſmen, ſome other 64. horſmen.

Curs a Scythian.

A wiſe God, that could be taken in warres.

Citie not farre of, that was deſtitute of a garriſon and Citizens to repell his violence, ſette all on fire, and ſought to cutte ouer the riuer Euphrates. When the Romaine armies ioyned together & purſued after him, he fearing him ſelfe, got vp on an Olyphant, and paſſed ouer Euphrates: but the greater part of his armie in ſwimming and conueying them ſelues ouer, were drowned in the deapth of the water. He vnderſtanding of this miſfortune, got him away with all ſpeede. Wherefore *Choſroes* in the ende being thus plagued and recompenced for his inſolencie and diſdaine towards the Romaines, returned into the Eaſt with as many as were left him aliue. There the league was of force, that none ſhould aſſault him. Iuſtinianus after all, ouerrunne the marches of the Perſian dominions, continued there all winter long, without let or anoyance. About the eight Kalends of Iulie he returned backe without the loſſe of any one part of his hoſt, and ſpent all ſommer with proſperous ſucceſſe and ioy of Martiall proweſſe about the boundes where the Romain and Perſian dominions doe part a ſunder.

Cap. xv.

How Choſroes after great ſorowe that he was foyled in battaile, died, and bequeathed the kingdom of Perſia to his ſonne Hormiſda.

Hormiſda king of Perſia.

CHoſroes being on euery ſide beſet with miſerie, all diſmaid and diſcouraged, languiſhing for ſorrow, and pining away for care and penſiuenes, & as it were ſwallowed vp in the gulphs of his deepe ſighes and heauy ſobs, died after a lamentable ſort: leauing behind him a law, the which he made that the king of Perſia ſhould neuer from that day out take armour againſt the Romaines, as an euerlaſting memoriall of his flight and vtter foile. After his deceaſe, his ſonne *Hormiſda* was crowned with the royall ſcepter, of whom I will preſently ſay no more, for the Eccleſiaſticall affaires do call me away, and looke that now I ſhould thitherwards direct my penne.

Cap. xvi.

Of the chiefe Byſhops, which flouriſhed about that time.

This Bonoſus, is of other wryters celled Benedictus.

WHen *Iohn*, otherwiſe named *Cateline*, departed this life, *Bonoſus* became Biſhope of Rome, whom an other *Iohn* ſucceded, and after him *Pelagius*. In the ſeae of Conſtātinople, after *Iohn* came *Eutychius*, who had bene Biſhop there before. The Citizens of Alexandria after the death of *Apolinarius*, had *Iohn* to their Biſhop, whom *Eulogius* ſucceded. The Biſhoprike of Ieruſalem, when *Macarus* had finiſhed his mortal race, was gouerned by *Iohn*, who ſometime led a very poore and auſtere life in the monaſterie of the vigilant Monkes, during whoſe time the Church continewed at one ſtay, without chaunge or alteration.

Cap. xvii.

Of the earthquake at Antioche, in the raigne of Tiberius.

Anno Dom. 580.

IN the third yeare of *Tiberius Cæſars* raigne, there roſe about noone day ſo great an earthquake at Antioche and Daphne adioyning therunto, that all Daphne, with the force & violence thereof fell to the ground, and many both publique and priuate buildings within the Citie of Antioch, were vnioynted and broken aſunder, yet not ſo much that they fell to the ground, there happened both at Antioch and at Conſtantinople, other calamities which require a long diſcourſe, and vexed out of meaſure either of the Cities with great tumultes and ſedition, yet as they roſe vpon a godly zeale, ſo ended they very ſtraungely. But of them afterwardes.

Cap. xviii.

Of the tumultes at Antioch and at Conſtantinople, about wicked Anatolius.

ANatolius, one ſometime that was but a light and a commen felow, yet afterwardes crept through wiles, I wot not how, to be a Magiſtrate and to beare office in the commen weale. He liued at Antioch, where with great diligence he went about ſuch affaires as he had in hand, there he grew into great familiaritie with *Gregorie* Biſhop of that citie, and had oft recourſe vnto him, partly to conferre about his buſines, and partly by frequenting thither, to purchaſe vnto him

him ſelfe greater authoritie and eſtimation. It fell out that this *Anatolius* was found to haue ſacrificed to Idolles, and being examined, he was manifeſtly proued a wicked man, an Enchaunter and entangled with diuers other enormities. Yet this magiſtrate together with his companions (for he had others that helde with him, and conuinced of Idolatricall ſacrifice) had almoſt eſcaped without puniſhment, had not the people made an inſurrection, and ſette all on tumultes, that the hearing and examination of their impietie would by that meanes haue bene quite omitted. Moreouer, they exclamed at *Gregorie* the Biſhop, and ſaid openly that he was altogether of *Anatolius* counſaile. for the curſed deuil, diſquieter of mankind, perſwaded many of the citezens to accōpany *Anatolius* in his abhominable ſacrifice. Hereupon it roſe that *Gregorie* was in great ſuſpition, that the people were ſo earneſtly bent againſt him, and hereupon he was ſo vehemently ſuſpected, that the Emperour *Tiberius* him ſelfe laboured to ſift out the truth of *Anatolius* owne mouth. Wherfore he gaue out his cōmaundement, that both *Anatolius* and his companie ſhould wͭ all ſpeede be brought to Cōſtantinople.***Anatolius* hearing of this, rāne vnto the picture of *Marie* the mother of God that hong a loft in the priſon by a cord, ſet his hands behind him, made ſupplication & prayd vnto it. the image deteſted him as a wicked perſon and one ẏ God abhorred, and turned it ſelf from him, a ſpectacle very ſtraunge, & worthy of euerlaſting memorie. the gailer and keepers wͭ the ſoldiers of the garriſon ſaw it and reported it to others. The holy virgin appeared vnto diuers of the faithfull, and ſet them againſt wicked *Anatolius*, ſaying that he had reuiled her ſonne. *Anatolius* being brought to Conſtantinople, and there chaſticed very extremely, he could not charge ẏ biſhop with any thing, but together with his companie, was an occaſion ẏ the citie was on far greater ſedition & vprore. for when ſome of theſe idolatrical ſacrificers were cōdemned not to die, but to perpetual baniſhment: the people of a godly zeale boyled with anger, and would not ſuffer them to be baniſhed, but tooke them in a fiſherbote where they were ſet, and with vniforme conſent of all the people they were burned quicke. they cried out alſo againſt the Emperour and *Eutychius* their biſhop, as traitors to the faith. for without doubt they had diſpatched both *Eutychius* & ſuch as were in commiſſion to arraine *Anatolius* with his company (they ſought them out in euery place, and beſet them on euery ſide) had not the prouidence of God which preſerueth his people, taken them out of their enemies clawes, and appeaſed by a litle and a litle, the rage of ſo furious a multitude. So it came to paſſe that they committed no horrible acte: that *Anatolius* was firſt throwne to the rauenous beaſtes in compaſſe of ẏ theatre, of thē to be torne in peeces, next hanged on the gallowes. neither ended he his life with thoſe puniſhmentes, but the wolues came, pulled his carkaſſe to the earth (which was neuer ſeene before) and cruelly rent it in quarters with great rauening. there was a Chriſtian that ſayd before theſe things came to paſſe, that in his ſleepe he ſawe the people pronounce the ſentence againſt *Anatolius*. And againe, a noble man preſident of the Emperours pallace, one that made great frends for *Anatolius*, ſaid he ſawe *Marie* the mother of God, and that ſhe ſpake vnto him in this ſort: how long doſt thou take part with *Anatolius*, who dealt contumeliouſly, not onely with me but with my ſonne alſo? but this much of theſe things in this ſort.

Anatolius an Ethnicke.

*In this ſtorie concerning the picture & appearance of the virgin Marie, Euagrius ſhevveth him ſelfe to be much addicted to ſuperſtition.

Here you may ſee that Anatolius an inchaunter and ſacrificer to Idols, prayed to pictures which God deteſted.

The execution of Anatolius, that ſacrificed to Idols.

Here vve may ſee hovve ſuperſtition crept in about Euagrius time and ſo by litle and litle encreaſed vnto this day.

Cap. xix.

Of Mauricius the valiaunt Captaine, and his vertues.

Tiberius being cladde with the Emperiall robe, after the deceaſe of *Iuſtinus*, depoſed *Iuſtinianus* of his dignitie, becauſe his later enterpriſes againſt the Barbarians, tooke not ſuch proſperous ſucceſſe as afore time, and appoynted *Mauricius* Captaine of the Eaſterne power, who by birth and by name was of olde Rome, yet becauſe of his aunceſtors and parents, he tooke Arabiſſus a Citie of Cappadocia for hys countrey. He was a politicke and a wiſe man, very diligent and carefull in all his affaires, of a firme and a conſtant minde, of good gouernment in life and conuerſation, and well diſpoſed. He ſo brideled fleſhly deſires, and feeding of the panche, that he abſtained not only from neceſſaries and ſuch things as might eaſily be gotten, but alſo frō other things whatſoeuer prouoked to intemperate luſt and ſenſualitie. He would not geue the cōmon ſort of mē the hearing, neither harkned he to euery mans tale. for he knew ẏ the one bred contempt, & the other brought nothing but flatterie. He would very ſeldome graunt his preſence vnto any, yea and ẏ toe, whē he were earneſtly beſought vnto, he ſtopped his eares from hearing of idle talke, not wͭ waxe (as the Poet coūſaileth) but wͭ wiſdom and reaſon, which was vnto him in ſteede of a key, both to open and to ſhutte them as time and occaſion did require. Ignorance the mother

The vertues of Mauriciꝰ.

of boldnes (for none is more bolde then blind bayard) and faint courage her next neighbour, he ſo baniſhed from him, that he thought verily in raſhnes there was perill, and in pawſing great ſecuritie. for wiſedom and fortitude which were reſiant in his breſt, ſo ruled his affaires as time and occaſion required, wythout geuing appetites the bridle, that meaſure and moderation both ſette them vp, and pulled them downe. but of this more at large heereafter. Rule and gouernement doe moſt commonly declare how excellent a man is, his nature and condition, Magiſtracie openeth what man is: for when life hath libertie and power to doe what her liſt, then reuealeth ſhe the ſecret cloſſets of her minde, and ſettes them wide open to the face of the whole world. This *Mauricius* waging battaile in foraine countreys, tooke both cities and caſtels that lay moſt commodious for the Perſians, and caried thence ſo great a pray, that he filled with the captiues he had brought with him, Iſles, townes and countreys, that lay of a long time deſolate and not inhabited: the land alſo that was vnmanured, he cauſed to be tilled and made arable ſoyle: of theſe men he had to ſerue his tourne great armies, which both valiantly and couragiouſly fought againſt other nations, and laſt of all he ſtored euery familie of ſeruauntes, for then there were captiues great ſtore, and cheape inough.

A man in office is ſone eſpied.

Cap. xx.

Mauricius foiled both Choſroes and Adaarmanes, which led the Perſian armies.

Furthermore, the ſame *Mauricius* waged battaile with the head and chiefeſt of all Perſia, namely, *Tamochoſroes* and *Adaarmanes*, which ledde great armies to the field. but after what ſort, when, and how proſperouſly his enterpriſes went forwardes, either we geue other men leaue to commit them to letters, or peraduenture we our ſelues (ſeeing that in this preſent volume we haue promiſed to diſcourſe of other matters) will entreat of them in an other ſeuerall worke. yet thus much will I now ſay, that *Tamochoſroes* was ouerthrowne in the front of the hoſt, not with the fortitude of the Romaine armie, but with the onely pietie of the Captaine, and his faith in God: that *Adaarmanes* was foyled with plaine force of armes, and after great loſſe of his power put to flight, yea and that not onely when *Alamundarus* captaine of the Barbarian nation, called *Scenetæ*, betrayed *Mauricius*, in that he would not come ouer the riuer Euphrates, and ayde him againſt *Scenetæ*, which fought againſt him (theſe *Scenetæ* are ſo ſwifte on horſebacke, that they can hardly be taken, yea though their paſſage be ſtopt, but when it ſtandes them vpon, they farre outrunne the ennemie) but alſo when *Theodorichus* Captaine of the Scythians durſt not tarye within their reache, but ſhewed them immediatly a faire paire of heeles together with his ſouldiers.

Cap. xxi.

Of the ſignes prognoſticating the raigne of Mauricius.

There were ſignes which went before, and foreſhewed that *Mauricius* ſhould be crowned Emperour. As he offered frankencenſe very late in the night, within the chauncell of *S. Maries* Church, which the people of Antioche doe call the temple of *Iuſtinian*, the curteine or canapie was all ſette on fire, and therewith he fell into ſuch a dumpe, that he feared the viſion exceedingly. *Gregorie* Biſhop of that Citie ſtanding by, ſayd that without all peraduenture the viſion was ſent from aboue, and foreſhewed the brightneſſe of glory, and the great renowne that was to befall him. Chriſt moreouer appeared towardes the Eaſt, ſeeking vengeaunce on the ennemies. In that viſion alſo was the raigne of *Mauricius* plainely prognoſticated. for of whom (I pray you) ſought he that, vnleſſe it were of the Emperour, and of ſuch a man as ſerued him in holineſſe? As I ſearched out the truth and certainetie of theſe things, his parentes tolde me other things worthie of memorie and the knowledge of the poſteritie in time to come. His father remembred that what time *Mauricius* was conceaued, he ſawe in his ſleepe a mightie Vine to burgeine out of his chamber, and that there hunge thereon infinite cluſters of ripe grapes. Hys mother tolde, that when ſhee was deliuered, the earth breathed vppe of her ſelfe a redolent ſauour, that was ſtraunge, and varied it ſelfe by turnes. Alſo that a grieſly ghoſt, commonly called a Goblin or a Hegge, tombled the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symeon* likewiſe that dwelt in a pillour not farre from Antioche, a man

The dreame of Mauricius father.

ἔμπουσα, that is, a Goblin.

man of great wiſedome and experience, ſufficiently adorned with all diuine giftes, gaue forth many tokens both in worde and deede, which plainely declared that *Mauricius* would be crowned Emperour, concerning which *Symeon*, if ought ſeeme expedient to be wrytten, the next booke ſhall performe it.

Cap. xxii.
The coronation of Mauricius and Auguſta.

When *Tiberius* was redy to yelde vp the ghoſt, and now come vnto deathes doore, he gaue vnto *Mauricius*, who then was proclaimed Emperour, his daughter *Auguſta* in mariage, & the Empire for dowrie: who for all that his life during the terme of his raigne was prolonged but for a ſhort ſpace, yet becauſe of his noble actes (which conueniently may not preſently be committed to wryting) he left vnto the common weale both an immortall memorie of his name, and a paſſing inheritaunce, to witte, *Mauricius* whom he proclaimed Emperour, neither only this, but he gaue them alſo his owne title, for he called *Mauricius*, *Tiberius*, and *Auguſta*, *Conſtantina*. but what famous acts they did, the next booke God willing ſhal declare.

Mauricius was crowned Emperour, Anno Dom. 583.

Cap. xxiii.
A ſupputation of the times, from Iuſtinus the ſecond Emperour of that name, vnto Mauricius.

To the ende we may diligently note the ſucceſſion of the times, we haue to learne that *Iuſtinus* the yonger raigned by him ſelfe alone twelue yeres, tenne moneths and odde dayes: together with *Tiberius*, three yeres and eleuen monethes, ſo that his whole raigne comes to ſixteene yeres, nine moneths and odde dayes. *Tiberius* was Emperour by him ſelfe alone foure yeres, with *Iuſtinus* three yeres and eleuen moneths, ſo that if we number the yeres from *Romulus* vnto the raigne of *Mauricius*, they will appeare iuſt according vnto the ſupputation which went before, and this preſent rehearſall.

Frõ the buildig of Rome and the kingdom of Romulus, vnto the raigne of Mauricius, there are 1148. yeres. Euagr. lib. 3. cap. 29.

Cap. xxiiii.
A recitall of ſuch as continewed their hiſtories one after an other from the beginning vnto his time.

As touching the order and continewance of times agreeable vnto the Eccleſiaſticall hiſtorie, it is come to paſſe by the goodneſſe of God, that we haue it at this day compendiouſly deliuered vnto vs by the workes of ſuch famous hiſtoriographers as haue wrytten the ſayd hiſtorie vnto the poſteritie following. for *Euſebius Pamphilus* hath wrytten from the birthe of Chriſt vnto the raigne of *Conſtantinus Magnus*: *Socrates*, *Theodoret*, and *Sozomenus* haue continewed the times from *Conſtantine* vnto *Theodoſius Iunior*, of which Emperours doings, this worke alſo of oures hath ſomewhat diſcourſed. As for the diuine and prophane hiſtories from the beginning of the world vnto this day, they are orderly continewed by painfull wryters. And firſt of all *Moiſes* beganne to wryte (as it is declared of them which compiled theſe things together) of the things that were done from the creation of the world, euen as he had truely learned of God in mount Sina. Againe others folowed him, ſhewed the redy way to attaine vnto our religion, and committed to wryting, the actes done ſince his time. Moreouer *Ioſephus* wrote a very large ſtorie, full of euery kinde of good matter. What fabulous things ſo euer are reported to haue bene done either by the Grecians or Barbarians of olde time, who either were at ciuill warres within them ſelues, or waged battaile with foraine enemies, or if any other thing can be remembred ſince the firſt molde of man was caſt, all I ſay beſides ſundry other wryters is laid downe by *Characes*, *Theopompus* and *Ephorus*. As for the Romaine hiſtorie, compriſing in maner the actes of the whole world, or if any other thing fell out by reaſon of their ciuill diſcord, or of quarelles riſen betweene them and foraine nations, it is exquiſitely handled by *Dionyſius Halicarnaſſæus*, who began hys ſtory from the time of the people called Aborigines, and continewed it vnto the raigne of *Pyrrhus* king of Epirus. from thẽce vnto the ouerthrow of Carthage, *Polybius Megapolitanus* hath excellently diſcourſed, all which treatiſes though occaſioned at diuers and ſundry times, *Appianus*

Euſebius. Socrates. Theodoret. Sozomenus. Euagrius. Moiſes. Eſdras and the Prophets. Ioſephus. Characes. Theopompus. Ephorus. Dionyſius Halicarnaſſæus. Polybius. Appianus.

with graue iudgement hath contriued into order and compacted together, adding therunto of his owne, ſuch things as were worthy of memorie after their dayes unto his time. *Diodorus Siculus* wrote unto the time of *Iulius Cæſar*, *Dion Caſſius* likewiſe contineweд his ſtorie unto the raigne of *Antoninus* of Emeſa, the like matter and order hath *Herodian* in maner folowed, ending with the death of *Maximus*. *Nicoſtratus* alſo a Rhetorician of Trapezus, began with the raigne of *Philip*, the ſucceſſor of *Gordianus*, and wrote unto *Odænatus* of Palmyra, and the ignominious expedition of *Valerianus* againſt the Perſians. Of the ſame things entreated *Dexippus* at large, beginning with the raigne of the Macedonians, and ending with the Imperie of *Claudius*, the ſucceſſor of *Galienus*, the ſaid author laid downe the warres of the Carpians, and of other Barbarians in Hellada, Thracia and Ionia. *Euſebius* contineweд his ſtorie from *Octauianus* the Emperours raigne, unto the time of *Traian*, *Marcus*, and the death of *Carus*. *Arianus* and *Aſinius Quadratus*, wrote ſomewhat alſo of thoſe times. The times folowing, reaching unto the raigne of *Arcadius* and *Honorius* the Emperours, *Zoſimus* hath proſecuted, and of the things which happened ſince their times, *Priſcus Rhetor* with others hath diſcourſed. All which hyſtories *Euſtathius* of Epiphania, hath briefly runne ouer, but very excellently, and deuided the whole into two volumes: The firſt containeth the Actes from the beginning of the world unto the deſtruction of Troie, and the Pallace of *Priamus*, the ſecond continewеth the ſtory from that time unto the twelfe yeare of *Anaſtaſius* the Emperours raigne. There beganne *Procopius Rhetor*, and ended with the dayes of *Iuſtinian*. What happened ſince unto theſe our dayes, although *Agathius Rhetor*, and *Iohn* both my felow Citezen and kinſman, haue orderly wrytten of, unto the time when *Choſroes* the yonger both fledde unto the Romaines, and alſo was reſtored unto his kingdom by *Mauricius*, (who went not therein faintly to worke, but courageouſly as it became an Emperour, and brought *Choſroes* into his kingdom with great treaſure and armed ſouldiers) yet haue they not as yet publiſhed their hyſtories. Of whom hereafter by the grace of God we minde to ſpeake as occaſion ſhall ſerue.

Diodorus Siculus. Dion Caſſi⁹. Herodian. Nicoſtratus. Dexippus. Euſebius. Arianus. Aſinius. Zoſimus. Priſcus Rhetor. Euſtathius Epiph. Procopius Rhetor. Agathius. Iohn.

The ende of the fift booke of Euagrius Scholaſticus.

THE SIXT BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIVS SCHOLASTICVS.

Cap. I.

The ſolemne mariage of Mauricius and Auguſta.

Mauricius being crowned Emperour, firſt of all made preparation for the ſolemnitie of his mariage: next celebrated ſuch rites as became the Emperiall ſcepter, and coupled unto him in mariage *Auguſta*, otherwiſe called *Conſtantina*, with great pompe and royaltie: laſt of all made ſumptuous feaſts & coſtly bankets, with great glory and renowne. *Theoſebia* and ẏ Empreſſe came to this ſolemne mariage with a portly traine and rich preſents. The one brought with her not only the father and the mother of *Mauricius* (which was neuer ſeene to haue happened to any Emperour before) for to honor the mariage with their comely horeneſſe and reuerend wrincles, but alſo his brethern of goodly ſtature & proportion to ſet forth that royall ſolemnitie: the other preſented a garment all cloth of gold, garniſhed with purple and pearles of India, ſhe brought alſo crownes couered wyth gold and precious ſtones of diuers ſorts and ſundry colours, together wͭ all the nobilitie, as well ſuch as were renowmed for Martiall proweſſe, as they that were made of, for their honourable

Sophia the wife of Tiberius.

order

order of the haule and pallace.all they bare in their handes burninge torches, ſtoode verye maieſtically in the ſight of all men,vpholding the glory of that gorgeous ſpectacle, ſo that there was neuer ſene among men a more excellent,& a more roial ſhew.*Plutarchus Chæroneus* (ſaith *Damophilus* a Romaine hiſtoriographer) ſaid very well, that the puiſance & proſperous ſucceſſe, the fauor & fortune of Rome ioined hands together,but I had rather ſay,that true piety & felicity ſo met together in *Mauricius* alone,that true piety forced felicity to be preſent, & would in no wiſe ſuffer her to be foyled & ouerthrowen.These things being finiſhed, *Mauricius* couered not onely his head with the crowne, & clad not onely his body in purple, but alſo his minde with precious ornamēts. for in maner he alone of all the Emperours fell a gouerning of his owne perſon, and ſo became an Emperour in deede: firſt he droue from his minde the popular ſtate of affections, next placinge the order of his peeres and nobilitie in the ſeate of reaſon,he made him ſelfe a liuely paterne of vertue for his ſubiects to immitate and followe after. Neither doe I report this of him to thende I might ſooth him with faire words and flattery (to what purpoſe I beſeech you ſhould I doe ſo,ſeeing he knoweth not of the things which I doe write) but becauſe the gifts which God hath ſo boūtifully beſtowed vpon him, and the affaires which at ſundrye times enioyed ſuche proſperous ſucceſſes,doe manifeſtly proue it to be moſt true.All which will we,nill we, we muſt confeſſe and acknowledge to be the goodneſſe of God.

Cap. II.

Of Alamundarus the Saracen and his ſonne Naamanes.

This Emperour beſides all other men,was carefull ouer ſuche as had bene attainted of high treaſon, that none of them ſhould be executed, and therefore he beheaded not *Alamundarus* captaine of the Scenetæ in Arabia,who (as I mentioned before) had betrayed him,but was driuen out of one onely Iſle with his wife and certen children, and baniſhed for puniſhment into Sicilia. And moreouer *Naamanes* his ſonne, who wrought infinite miſchiefs againſt the common weale,who had deſtroyed the two Phœnicias and *Palæſtina*, who laſt of all ſubdued the ſame regions with the helpe of the Barbarians rounde about him, yea at what time his father *Alamundarus* was taken,when all men craued his heade: he kept him onely in free ward, and enioyned him no other puniſhment.the like clemencie he ſhewed to infinit other perſons,the which ſeuerally ſhal be ſpoken of when fit occaſion is miniſtred.

Cap. III.

Of Iohn and Philippicus Romaine captaynes,and their doinges.

Iohn a Thracian borne,was ſent by *Mauricius* to guyde the Eaſterne armie, who preuaillinge but ill fauoredly in ſome battails,in ſome others againe patching that which was a diſcredit vnto him before,did as trueth is,nothing that deſerued any great commendation. Next after him *Philippicus*,one that was allied vnto ẏ emperour (for he maried one of the ſiſters) made a voyage into forаine countreis,deſtroied all that lay before him,took great ſpoile,and ſlew many of the nobles and peeres of Niſibis, and of others on this ſide of the riuer Tigris.he fought hand to hand with the Perſians,and geuing them a wonderfull ſore battail, he ouerthrew many that were of the chiefeſt of Perſia and tooke many aliue: a band alſo of ſpeare men which fled into an hill,lying very commodious for them,he took not,but let them go vntouched,which promiſed him they would ſend to their king with all ſpeede to perſwade him to peace. Other noble acts did he while he led the Romaine power,he brought the ſoldiers from riot and pleaſure, & acquainted them with temperancie and diligent ſeruice,All which circumſtances, we geue other men leaue (if them pleaſe) that either haue written, or are about to write, ſo farre to wade in them, as they haue learned by hereſay,or conceaued by ſelfe opinion: who moſt commonly by reaſon of ignorance are deceaued and ſo halt, or through toe muche partialitie,or negligent, or by occaſion of ſpite and hatred are ſo blinded that they can not vtter the trueth.

Cap. IIII.

Of captaine Priſcus and the inſurrection of the ſoldiers againſt him.

PRiſcus ſucceeded *Philippicus* in the rowme of a captaine, and was ſo ſtately that none coulde ſpeake with him, vnleſſe it were about weightie and great matters. For he was of the opinion, that if he vſed litle familiaritie, he might doe what him ſelfe liſted, and that his ſoldiers vnderneath him woulde ſtand in awe of him, and the ſooner obey his commaundement. But comming on a certaine time vnto his armie with high lookes, and hauty diſdaine, with his whole body ſet vpon toe arrogant geſtures, he made them an oration of ſoldiers patience in perill of warres, of fine and picked harneſſe, and laſt of all, of the rewardes they were to reape of the common weale for their trauell and ſeruice: they knowinge of theſe thinges as well as he, beganne openly to reueale their wrath, and conceaued diſpleaſure againſte him, and ruſhinge in thither, where he had pitched his tent, as if they had bene Barbarians, They ſpoyled him of all his ſumptuous ſtore and precious treaſure: not onely this, but without doubt they had alſo diſpatched him, had not he with al ſpeede taken horſe, and fled vnto Edeſſa. Yet they beſieged this citie, and commaunded that *Priſcus* ſhould be deliuered them.

Cap. v.

Of Germanus whom the ſoldiers made Emperour againſt his will.

VVHen the citizens of Edeſſa woulde not reſtore *Priſcus*, the ſoldiers left him, and by force tooke *Germanus* captaine of the warefaringe ſoldiers in Phœnicia of *Libaneſia*, and proclaimed him their captaine and Emperour. While he refuſed the office, and they vrged it vpon him, there roſe great contention of either ſide, for he would not be conſtrained, and they would needs compell him, they threatned to execute him, vnleſſe he would willingly accept of the dignitie, he of the contrary proteſted openly he was neither affraide, neither woulde yelde one iote. At length they went about to laſh him with whips, & to maime the members of his body: which torments they perſwaded them ſelues verily he would not endure, that there was not in him more hardneſſe to beare away ſtripes, then nature and yeares gaue them to vnderſtande. they tooke him in hand, & knowing well inough what he was able to ſuffer, dealt very circumſpectly, leſt they wounded him ſore, vntil in thend they forced him to condeſcend, and with an oth to promiſe them his faith and fidelitie. Wherfore thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, and whom they led captiue to become their captaine. furthermore they diſplaced all other officers, as captaines, tribuns, centurions, decurions, and placed in their rowmes whom pleaſed them beſt, & reuiled the empire wtih railing ſpeaches. And though they bore them ſelues towards ſuch as were tributary milder then the common vſe and maner is of Barbarians: yet were they altogether alienated from their companions, & members with them of one common weale. For they tooke not their wayfaring vittailes by weight and meaſure, neither were they pleaſed with ſuche lodginge as was appointed for them, but tooke their owne luſt for lawes, and pleaſure for preſcribed order.

Cap. vi.

The Emperour ſent Philippicus againe among the ſoldiers, but the armie refuſed him.

WHen the Emperour ſent *Philippicus* to redreſſe the aforeſaide enormities, the ſoldiers not onely reiected him, but menaced and conſpired the deaths of ſuche as ſeemed to take his part.

Cap. vii.

Of Gregorie byſhop of Antioch, how he proued the report that was raiſed of him to be a meare ſclaunder.

THe affaires of the common weale lying at this poynt, *Gregorie* byſhop of Antioch returned from Conſtantinople, after the ending of a bitter conflict the which I am now about to declare. when *Aſterius* was lieuetenant of the eaſt, & contention riſen betweene him & *Gregory*, firſt, all the head citizens tooke part with *Aſterius*, next the artificers ſtuck vnto him, ſayinge that *Gregory* had iniuried them euery one, laſt of al it was permitted for the common people al to reuile *Gregory*,

Gregory. both high and low conſpired together, and ceaſſed not either in the ſtreat or on the theatre to raile very contumeliouſly at byſhop *Gregory*, neither was their ſcaffold and enterludes without ſkoffs. Therefore *Aſterius* was depoſed of his Lieuetenantſhip, and *Iohn* elected to ſucceede him, whom the Emperour charged diligently to examine the circumſtances of that ſeditious controuerſie. This *Iohn* was a man vnfit for the hearing of trifling cauſes, much more for the examining of ſo weighty a matter, & the executing of ſo worthy a function. wherefore when he had ſet the whole city on tumults, & publiſhed an edict, where it was lawful for him that could ſay any thing to come forth & accuſe the byſhop: a certen exchaunger preſented him þ he had companied with his owne ſiſter whom he maried vnto an other. Againe others of þ kinde of people charged him that he had diſturbed the quiet and good eſtate of the citie, and that not once but very oft. But *Gregory* purged him ſelfe of that ſclaunder, and appealed vnto the Emperour, and to a councell for the hearinge of the other matters. I was my ſelf in his company, and preſent when he purged him of theſe crimes at Conſtantinople. And when as al þ patriarchs either by them ſelues, or by their ſubſtitutes were at the hearing of *Gregories* purgation, and the cauſe heard of the holy Senate and of many holy biſhops, after great ſturre and much adoe the ſentence went with *Gregory*, that his accuſer ſhould be racked, carted about the citie, and baniſhed the countrey. After all this *Gregory* returned vnto his byſhopricke againe, & in the meane while the ſoldiers ceaſſed not from raiſing of ſedition, for *Philippicus* the captaine made then his abode about Berœa and the citie of Chalcis.

Gregorie B. of Antioch is falſly accuſed of inceſt.

The puniſhment of one that accuſed Gregorie b. of Antioch of inceſt.

Cap. VIII.

Howe Theopolis otherwiſe called Antioch, was againe toſſed with earthquakes.

FOure moneths after the returne of *Gregorie* from Conſtantinople in the ſixe hundred thirtie and ſeuenth yeare after Antioch was ſo called, and the threeſcore and firſte yeare after the earthquake whiche went next before, when as I my ſelfe the laſt day of September had taken to my wyfe a virgine of tender yeares, and the citye therefore kept holiday, and flocked wyth great pompe and ſolemnitie to my weddingchamber & feaſting houſe, about the third houre of the night, there roſe ſuch an earthquake that with the violence thereof it ſhooke together the whole citie. It ſo toſſed the fundations that all the buildinges about the moſt holy Churche were turned downe to the ground, except onely the hemiſpherical rouf that *Euphræmius* had made of baye trees which alſo was ſore hurt of the earthquake in the time of *Iuſtinus*, and ſo toſſed alſo by other earthquakes, after that againe, that it leaned very muche into the North, and thruſt out of their place the mightie wodden beames whiche fell with a marueilous great crackinge, and immediatly the hemiſphericall roufe ſhrinked to his owne place, and ſtood perpendicular wiſe as it did before, without bowing to either ſide. Manye peeces of Oſtracina and Pſephium (mentioned before) all the places called Briſia, and moreouer the buildings of *S. Maries* Church were quite ouerthrowen, ſaue one middle porche that was marueilouſly ſaued. All the turrets that ſtoode on the playne grounde came tumblinge downe, when as the reſt of the buildinge (the battlements of the wall excepted) ſtoode ſtill. yet the ſtones of the battlements were driuen backe and notthrowen downe. Other Temples moreouer, and both the publique baths that were vſed at ſeuerall times were alſo partakers of that calamitie and came to ruine. The people periſhed confuſely one with an other (as it was cõiectured by the bread which was ſpent in that citie) about a threeſcore thouſand perſons. But the byſhop eſcaped very ſtraungely when the whole lodginge he ſate in came to ruine, & al that were about him were only ſaued, otherwiſe none, for they lifted him vp with all ſpede, when the earthquake the ſeconde time ſhooke the place, and as it were opened the lodginge, ſo that they let him downe by a rope, and deliuered him out of daunger. It fared very well with the citye, notwithſtandinge all that infortunate ſucceſſe. For it came to paſſe by the goodneſſe of our mercifull God, mittigatinge his furie, and correctinge with the rodde of pitye and mercies, the ſinnes of his people that no fyre followed after, When as great flames flaſhed vp out of herthes, and lightes both publyque and priuate, out of kitchens, baths, and infinite other ſuche lyke places in compaſſe of the whole citie. There dyed in this earthquake manye noble and famous perſonages, and ſo did *Aſterius*: but the Emperour repaired with money this lamentable ruine of the citie.

60000. perſons were ſlaine with the ruine of buyldinges in the earthquake at Antioch.

Cap. ix.

The Barbarians ſeeing the Romaine armie falling to rebellion ſet vp them ſelues, but they were foyled by Germanus.

As toutching the armie ſpoken of before, it ſtood in maner at the ſame ſtay, that the Barbarians perſwaded them ſelues verily, none would withſtande them, but that after their wonted maner they might deſtroye and inuade the Romaine dominions. But *Germanus* met them with his power, and ſo foyled them by force of armes, that there was not one left to bring the Perſians tidings of their ſlaughter.

Cap. x.

The Emperours clemencie towardes the ſoldiers which rebelled and forſooke their captaine.

The Emperour gaue moneye vnto the armie, but *Germanus* and others he arrained, and although they were all condemned to dye, yet woulde not he haue them executed, neyther otherwiſe puniſhed, but gaue them rewardes. When theſe thinges went in this ſort the people Abari came twiſe, as farre as the Longe wall, inuaded the countrey before them, ſubdued Singedon, Anchialus, al Hellada, with other cities and caſtels, deſtroyed all with fire and ſworde, yea for all the Romaines had a great armie in the Eaſt. Wherefore the Emperour ſent *Andreas* captaine of his garde for to perſwade the armie to take againe ſuch officers and captaines as they had ouer them before.

Cap. xi.

Gregorie byſhop of Antioch is ſent to reconcile the armie that refuſed their captaine, and of the oration he made vnto them.

When the ſoldiers woulde not geue eare vnto *Andreas* exhortation, the commiſſion was directed vnto *Gregory*, not onely becauſe he was the man that could bring weighty matters about, but alſo that the armie of right and duety owed him great honor, for he had liberally beſtowed vpon diuers of the ſoldiers great ſummes of money, vpon others apparell, relieued others, ſome with food when they were admitted by him, and matriculated in the catalogue of ſoldiers. wherefore he ſent poſts into euery place, & warned all the chiefe of the armye to meete him at Litarbis, out of Antioch about three hundred furlongs: when he came vnto thē downe he fel vpon his knees, & made them this oration. I had determined with my ſelf now a good while ago (O ye valiant *R*omains which worthely deſerue this name) to make a voiage vnto you, partly to confer of preſēt affaires, & partly alſo to cōſult together with you, bringing you in remēbrance (that you neede not ſuſpect my dealing) how of mine owne free accorde, & harty good will the which I am ſure you are fully perſwaded of, I founde you commodious reliefe & neceſſary prouiſiō, when you fought by ſea, & were driuē by tempeſt here & there to ſhift for your ſelues. But hitherto my cōming hath bene diferred, peraduenture by the prouidēce of God which permitted me no licence, that both the Perſians may haue ſufficient triall of the *R*omaine power and fortitude which foiled thē, yea without a captaine & guide, & your ſincere & faithfull mind alſo borne vnto the cōmon weale, may in time be throughly knowen, by your deeds be approued & confirmed in all reſpectes. For you haue made manifeſt this one thing vnto the whole worlde, though you were offēded & cōceaued high diſpleaſure againſt your captains, yet eſteemed you nothing more thē the good eſtate of the cōmō weale. & ſeing it goeth ſo happely with vs, let vs now cōſider what it ſtands vs vpō to do. The emperour greets you wel, & gladly would ſee your reconciliation, he promiſeth to forget all that is amiſſe and nowe paſt, he thinketh the good will you owe vnto your countrey, the valiaunt courage and noble mindes ye haue in waginge of battaile to be ſpokeſmē good inough for your pardon. & all theſe ſure & certaine tokens laieth he wide open before you that ye may aſſure your ſelues of forgeuenes at his hands, & of his lawfull fauour. He ſaith againe, I wil vſe his owne words: If God eſtemed ſo highly of the loue you bear vnto the empire of Rome, & therfore brought to paſſe that after the remitting of your falts there raigned in you no leſſe fortitude and courage then was ſene in times paſt (which verily is an euidēt argumēt that all old iniury is forgottē) how can we poſſibly chuſe but yeeld vnto that which

The oration of Gregorie b. of Antioch vnto the ſoldiers which rebelled and ſhooke of their captain and Emperour.

which the holy ſpirite leadeth vs vnto. VVherefore (O ye Romaines) condeſcend with all ſpeed vnto my friendelye aduiſe, let vs not looſe the preſente occaſion that is offered vnto vs, let not this opportunitye throughe our negligence ſlip out of our handes. For when she paſſeth by, she deteſteth delay, & being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. VVherefore ſuccede your fathers & aunceſtors in obedience, take poſſeſſion of the loyall patrimony they bequeathed vnto you, let me (your poore Bishop) obtaine this at your handes, as your are valiant and shewe your ſelues in all reſpects no leſſe then Romaynes in deede, that no backebiter may haue occaſion to blemish your fame & renowne, ſayinge you are baſtardes and a broode that degenerateth from theyr noble linage. For your fathers and aunceſtors beinge gouerned by Conſuls and Emperours haue through obedience and noble proweſſe, brought the wholl vvorlde ſubiecte vnto them. VVhat shoulde I bringe you in remembrance of *Manlius Torquatus* who executed his owne ſonne (although he had done many feates and noble actes) for diſobedience and rebellion? For notable and worthy deedes are moſt commonly wrought by the vviſe counſaill of politicke captaines, and willinge obedience of ſouldiers. But when either of theſe two fayleth, the counſaill halteth, the enterpriſe falleth vnto the ground & hath ilfauored ſucceſſe: and no maruell at all, ſpecially when two thinges which shoulde be linked together are looſed and parted aſunder. Let there be no delay in you (I craue it vpon my knees) yeld vnto me foorthwith, let a Bishop this once pleade & preuaile betwene the Emperour and his armie, let all the worlde vnderſtande that in you there is no ſigne of rebellion, but that you had good cauſe for a time to be diſpleaſed with your captaines which offended you. If it ſo fall out that ye embrace not in time this wholſome counſail, yet will I take vpon me the perſon of loue owed vnto the Empire of Rome and of friendeship and harty good wil borne vnto you, and marke well what I haue to ſaye vnto you. Doe ye ſee what endes tyrantes and rebells moſte commonly haue? Ponder I pray you with your ſelues howe ye can compaſſe ſuche thinges as ye goe about, ſeeinge (in my opinion) it is vnpoſſible, for you to continewe all together. For howe can either the foules of the aer, or fishe vvith other foode whiche the ſeae bringeth to land be tranſported vnto you vnleſſe ye will shed the bloode of Chriſtians in battaill and your ſelues be ſlaine to, which is both a great shame and reproche? And what I pray ye will become of you? Verily you will be ſcattered here and there and conſtrayned to leade miſerable liues, Immediatly after, vengeance will enſue, ſo that ye shall neuer be pardoned. VVherefore geue me your handes and let vs louingly conſult together what shall be expedient for vs our ſelues & for the profit of the commō weale, ſpecially ſeeing we haue the feaſte of our Sauiours paſſion and of Chriſts moſt holy reſurrection as it were in maner aſſiſting and alluringe vs to reconciliation.

Occaſion a ſlippery thig.

Manlius Torquatus.

Cap. XII.

The ſouldiers after the oration of Gregorie Biſhop of Antioch chaunged their mind and tooke againe Philippicus to their generall captaine.

When *Gregorie* had pronoūced his oration & ſhed infinit tears, all their minds vpon a ſuddaine were turned by diuine power & inſpiration, in ſo muche they craued licence to depart out of the aſſembly ſeuerally for to deliberate with them ſelues what was beſt for thē to do. This being done not long after they come againe, ſaying they would yeeld vnto the Biſhops ſute and requeſte. And when *Gregorie* nominated *Philippicus*, whome he was deſirous they ſhould craue to their captaine, theyr anſwere was, that both they and the wholl army had ſolemnly made an oth, they would neuer doe that. Then ſayd he immediatly the Prieſte hath power and authority to bind and to looſe in heauen and in earth and rehearſed vnto them the ſayinge of *Chriſt* in the Goſpell. When they replied that herein alſo they woulde yelde vnto him, he fell a pacifienge of God with prayers and ſupplications. He diſtributed vnto them the immaculate body of *Chriſt*, it was vpon maundy thirſday, the number of them was about a two thouſand, he entertayned them all that night, made them couches in the greene graſſe, returned home the next daye after, and decreed they ſhoulde aſſemble together where it pleaſed them. Wherfore he ſent for *Philippicus* who then abode at Tarſus in Cilicia, that with all ſpeede he ſhould repaire to Conſtantinople. He made the Emperour alſo priuey vnto theſe circumſtances, and layde downe in his letters the requeſtes and demaundes of the armye as concerninge *Philippicus*. When *Philippicus* ſhortly after came to

Math. 16. 18. Iohn. 20.

Antioch the ſouldiers mette him, they entreated the Chriſtians to be a meane unto him for them and they fell at *Philippicus* feete. He gaue them the righte hande, tolde them all olde iniurye was forgotten, and immediatly they followe him to warefare. Thus was that broyle taken up.

Cap. xiii.
The winninge of Martyropolis.

Sittas one of the Decurions of Martyropolis, bearinge ſpite and hatred unto one of the captaynes, betrayed the citye, and tooke opportunitye to worke this feate, when the gariſon was abſente. Wherefore under colour of the Romaynes the Perſians were broughte in, and tooke the citye, which lay wonderfull commodious for the Romaynes: many women that were in the prime of theyr flouriſhing yeares they kepte within the citie, all others (a fewe ſeruantes onely excepted) they droue out. Immediatly upon this, *Philippicus* came thither and beſieged the city. And although he wanted neceſſaries for the ſiege, yet he encountered with them, with ſuch thinges as he had. He caſt up certaine ditches and ouerthrewe one of theyr turrets, yet coulde not he take the citye, becauſe the Perſians watched all nighte and repayred againe ſuche thinges as were battered to the grounde. When the Romaynes made many an aſſaulte and had the repulſe (for the dartes were ſore diſcharged at them from highe turrettes, and they them ſelues without had more harme, then they coulde worke unto the enemye within) they rayſed theyr ſiege, remoued a litle of and there pitched theyr campe, takinge diligente heede onelye to this, that no other Perſians ioyned with them that were in the city. *Gregorie* by the commaundemente of *Mauricius* the Emperour wente to the campe and perſwaded with them to returne to beſiege the citye. But they coulde not preuaile, becauſe they wanted engines of warre for the winninge of cityes. Therefore the armye was ſente abroade to winter, leauinge manye garriſons in the caſtells about, leaſt the Perſians came on a ſodayne and ſtepte into the city. The next ſommer followinge there was greate power gathered together, and a ſore battaill foughte with the Perſians about Martyropolis. And althoughe *Philippicus* had the upper hande in that fielde and many of the Perſians together with one of theyr captaines ouerthrowen, yet there eſcaped to many of them into Martyropolis, for that was one of theyr principall driftes to be ſure of takinge that citye upon them. From that tyme the Romaynes deſpayred of winninge the citye by ſiege (it was poſſible that mighte woulde ouercome it) they wente a ſeauen furlonges of and buylt an other citye ouer againſte it upon the toppe of an hill well fortified of it ſelfe, there to inuente engines and to aſſaulte Martyropolis. This they did in ſommer, but in winter they diſſolued the armie.

Cap. xiiii.
Of captaine Comentiolus and the winninge of Ocbas.

Comentiolus borne in Thracia was ſente into the Eaſte to be captaine of the armye in the rowme of *Philippicus*: who thoughe he had proſperous ſucceſſe agaynſte the Perſians, yet had he bene ouerthrowen horſe and all, had not one of his garde gotte up on a packehorſe and caried him awaye out of the fielde. The Perſians which were left aliue, hauinge loſte all their captaines ranne away and tooke Niſibis upon them. And becauſe they feared to returne unto their king (for he had told them they ſhould looſe their heades unleſſe they broughte theyr captaynes ſafe and ſounde agayne) they fell a conſpiringe againſte *Hormiſda*: *Barames* allſo a Perſian captayne who was newly come with his army from the warre againſt the Turckes, perſwaded them to doe no leſſe. In the meane while *Comentiolus* beſieginge Martyropolis lefte there the greater parte of his power and wente him ſelfe with certaine choſen ſouldiers to take Ocbas, a ſtrong caſtell upon the further banke ouer againſte Martyropolis lienge upon a ſteepe rocke, where he might viewe the wholl citye of Martyropolis. The which caſtell he beſieged, lefte nothinge unattempted that might ſeeme auailable for the winninge of it, battered downe certaine peeces of the walls with Catapeltes or brakes, entred in that way and tooke it by force. Whereupon the Perſians deſpaired thenceforth of keepinge Martyropolis any longer.

Cap.

Cap. xv.
The murtheringe of Hormiſda kinge of Perſia.

While the aforeſayde ſturre was in handelinge the Perſians tooke *Hormiſda* the moſte wicked and vniuſte kinge, and ſlewe him becauſe he had plagued his ſubiectes not onely with extortion, but alſo with ſundry kindes of death.

Cap. xvi.
The flighte of Choſroes the yonger vnto the Empire of Rome.

After the death of *Hormiſda* the Perſians crowned *Choſroes* his ſonne to raygne ouer them, againſte whome *Barames* tooke armour with his wholle power. *Choſroes* wente forthe to meete him with no great army, & perceauing that his ſouldiers left him & droped away he fled, ſtraight way (as he reported him ſelfe after he had called vpon the God of the Chriſtians that his horſe woulde beare him where he purpoſed to goe) vnto Circeſium. When he came thither together with his wife, two yonge children and certaine of the Nobles of Perſia whiche accompanied him of their owne accorde: he ſente Emballadours vnto *Mauricius* the Emperour. He after deliberation and aduiſemente taken in that matter, pondering with him ſelfe the mutable race and variable courſe of mans life, the ſodayne chaunge and alteration not onely of his ſtate, but of other thinges in like ſorte, accepted of his ſute and Embaſſie, and made *Choſroes* in ſteede of a baniſhed man his geſt, in ſteede of a ſorowefull fugitiue his louinge ſonne, and gaue him royall preſentes for to allure him to roote his loue in his breſte. Neither did *Mauricius* only ſend him ſuch bountifull giftes, but the Empreſſe alſo vnto the wiues of *Choſroes*, and the ſonnes of *Mauricius* ſhewed the like humanity vnto his ſonnes.

Cap. xvii.
The Emperour ſent Gregorie and Domitianus to meete Choſroes and to geue him entertainment.

Furthermore *Mauricius* ſent all his garde and the wholl hoaſte of the Romaynes with a captaine to meete *Choſroes* and to conducte him whitherſoeuer it pleaſed him to goe. And to the ende he might doe him the more honor, he ſent alſo *Domitianus* his kinſman that was Byſhop of Melitina, a man that excelled for wiſedome and pollicy, very fit both in worde & in deede to handle graue matters and to heare weighty cauſes. He ſent againe *Gregory* which made *Choſroes* to haue him in admiration for the wiſe conference he had with him toutching all other matters for his bountifull preſents, and the graue counſaile he gaue him concerning his trouble and moleſtation.

Cap. xviii.
Choſroes recouered againe the kingedome of Perſia by the meanes of the Empire of Rome.

Choſroes comminge to Hierapolis the heade citie of Euphrateſia returned homewardes. *Mauricius* vnderſtandinge thereof, weyinge more the furtherance of *Choſroes* then his owne fame & renowne, holpe him to a great ſumme of money which was not ſeene before: made him an armye of Perſians vpon his owne coſts & charges, furniſhed *Choſroes* both with Romaynes & with Perſians, & ſafeconduited him out of the Romayne dominiõs as farre as Martyropolis. And firſt of all, *Sittas* the traitor was deliuered vnto him, next ẏ people of Martyropolis ſtoned him & laſt of all they hanged him on the gallowes. The citye of Daras was alſo geuen vp vnto him, after that the Perſians had priuely ſtolen away, and after that the Romaines alone had foiled *Barames* in one battaill and he fled awaye alone with greate ignominye, *Choſroes* was reſtored vnto his kingedome.

Cap. xix.
The holy martyr Golanduch liued about this time.

About this time liued *Golauduch* amonge vs whiche ſuffered greate tormente and was piteouſlye handeled by the Magicians of Perſia, at the laſte crowned with Martyrdome after ſhe had wrought many miracles. *Stephan* the firſt of that name Biſhop of Hieropolis wrote her life.

Cap. xx.

The preſentes which Choſroes kinge of Perſia beinge an heathen ſente vnto Sergius the Martyr.

The wordes which Choſroes an heathen king of Perſia ingraued in a cros and ſent vnto Sergius, the Martyrs temple. If ought ſauor of Idolatrye remember that a pagan hath written thẽ. He hath not in theſe lines not as much as one worde of God, yet by the teſtimony of his owne mouth he had many wiues.

* εἰς ῥωμανίαν.

* καβαλλαρίους.

Happie is he that hath his name written in the booke of life but it is inoughe for a pagã to haue his name written in a platter.

This king was fouly deceaued in the martyr for it is not with the Chriſtians as with the Magicians in Perſia which at their night ſacrifice coulde make his wife quickelye to conceaue.

Statêr is a coyne valuinge 4. grots.

CHoſroes beinge nowe reſtored vnto his kingedome ſente vnto *Gregorie* a croſſe curiouſlye wrought of gold and precious ſtone, wherewith he would haue the honor of *Sergius* the renowmed martyr ſet forth & extolled. *Theodora* the wife of *Iuſtinian* had firſte dedicated this croſſe vnto him, after that, *Choſroes* the elder had taken it thence away (as I haue remembred before) together with ſundry other monuments. He ſent an other croſſe where he cauſed theſe words to be ingrauen in Greeke letters. I *Choſroes* king of kinges, the ſonne of *Hormiſda* haue ſente this croſſe. For when we were cõſtrayned to flie vnto the* dominions of the Empire of Rome, through the deuelish procurement and falſe treachery of the moſt infortunate *Barames* and his * Cabballarij, and by reaſon of *Zadeſpram* the traitor his comming with an army to Niſibis, for to pull backe the Caballarij which tooke parte with the citizens of Niſibis: we ſente *Caballarij* with a captaine as farre as Charchas for to withſtande *Zadeſpram* & to abate his courage, truſting in holy *Sergius*, the moſt honorable and renowmed martyr, for we hearde in the firſt yeare of our raigne that he was wont to graunte ſuch petitions as were made vnto him. The ſeauenth day of *Ianuary* we cried vnto him for helpe and made a vowe that if our *Caballarij* either ſlue *Zadeſpram* or tooke him captiue, we woulde ſende vnto his temple a golden croſſe garnished with pearles for to ſet forth his reuerend name, and to be short, about the beginning of February next following the head of *Zadeſpram* was broughte vnto vs. VVherefore hauinge obtayned our requeſt (that no man neede to doubt of the circumſtance) we haue ſent to holy *Sergius* tẽple for to honor his reuerende name this croſſe, which we made our ſelues, together with the croſſe which *Iuſtinian* Emperour of Rome, had ſent to the ſame temple, yet was takẽ away & brought hither by *Choſroes*, kinge of kinges, the ſonne of *Cabades* our great graundfather, at what tyme the Romaynes and Perſians were at greate variance. VVe founde this in our treaſory and ſente it to holy *Sergius* temple. *Gregorie* receauinge theſe croſſes with the conſente of *Mauricius* the Emperour, caried them with greate ſolemnity into the Martyrs temple and there laid them vp. Shortely after *Choſroes* ſent other giftes vnto this holy temple, namelye amongeſt others a diſhe made of Gold, wherein theſe wordes were wrytten. I *Choſroes* kinge of kinges the ſonne of *Hormiſda* cauſed theſe thinges to be wrytten in this dishe not for men to gaze at, neyther that the worthines of thy reuerende name shoulde be knowen by my wordes: but partely for the trueth therein contained, and partly for the manifold benefites and liberality I receaued at thy handes. For I thinke my ſelfe happy that my name is ingrauen in thy holy veſſels. At my beinge in Beramias I made humble ſute vnto thee holye *Sergius* that thou wouldeſt come and helpe me and that *Sira* my wife mighte conceaue. And thoughe *Sira* were a chriſtian and I a pagan and our lawe forbade vs to take a chriſtian to our wife, yet for the ſingular loue I bare vnto thee, the law in this woman tooke no place, and I haue not ceaſſed neyther doe I ceaſſe day & nighte to loue her entierelye amonge the reſte of my wiues. VVherefore O holye *Sergius* I thoughte good to beſeeche thy goodnes that she might be with child. And moreouer I made thee a vowe & promiſed if *Sira* did conceaue, I woulde ſende the croſſe which she weareth vnto thy moſte holye temple. Therefore I verily and *Sira* pondering this with our ſelues and purpoſing to keepe this croſſe for a memoriall of thy name, O holy *Sergius*, haue thought good in ſteede of the croſſe to ſend the price thereof, and becauſe it exceedeth not foure thouſande and foure hundred ſtatêrs, we haue augmented it and made it vppe fiue thouſande. And from the time we made this petition and determined this with our ſelues, vnto our comminge to Rhoſon Choſron, there were not expired paſt fourteene dayes: at vvhat time O holy *Sergius*, not that I my ſelfe was worthy, but of thine owne goodnes, thou dideſt appeare vnto me in my ſleepe and toldeſt me the thirde time that *Sira* had conceaued. And I alſo in the ſame viſion anſwered thee plainely the thirde time that whiche was conuenient and became my perſon. VVherefore becauſe thou graunteſt

teſt ſuch petitions as are made vnto thee, from that daye forthe *Sira* felt not the common diſeaſe of women. I of myne owne parte althoughe I caſte doubtes with my ſelfe whether I were beſt to credit thy wordes or no, for all thou arte a graunter of requeſtes: yet ſeeing that *Sira* had not the womens diſeaſe, then was I ſure of the viſion and that thy wordes were true. VVherefore without any more adoe I ſente this croſſe together with the price thereof vnto thy moſte holy temple, and commaunded that with the price, one dishe and one cup should be prouided for the celebration of the diuine myſteries: that againe there should a croſſe be made & a cēſar both of golde to ſerue the holy table, and an vnicon open of either ſide and gilded ouer: laſt of all that the reſt of the ſumme which remayned shoulde be put vp to miniſter neceſſaries for thy holy houſe, that thou O holy *Sergius* wilt helpe both me and *Sira* not onely in other things, but ſpecially in this requeſt, and that that which happened vnto vs through thy interceſſion, by thy mercy & goodnes may take proſperous ſucceſſe and fall both vnto me & to *Sira* as we wish for. To the end both I and *Sira* and all others throughout the world may * put theyr truſt in thy power and beleue in thee. Theſe preſentes of *Choſroes* ſeeme to vtter ſuch things as are agreable with the prophecie of *Balaam*, whiche no doubt came to paſſe by the prouidence of God that pagans ſhoulde pronounce godly ſentences.

They that like of this doctrine let them note that Euagrius calleth the author there of Balaam, and for company take Caiphas he was alſo ſuch a prophete.

Cap. xxi.
Of Naamanes the Saracen.

About that time *Naamanes* tribune of the people Scenetæ, ſo wicked a perſon that he ſlewe men with his owne handes for ſacrifice to Deuells, came to be baptiſed, cauſed the golden picture of *Venus* to be melted with fire and turned to the vſe of the poore, he became ſo zelous that he perſwaded as manye as belonged vnto him to embrace the Chriſtian faith. *Gregorie* after the croſſes were giuen by *Choſroes*, was commaunded of the Emperour to viſite all the Monaſteries called Limeta throughout the wildernes, but ſpecially where the wicked doctrine of *Seuerus* raygned: ſo that he expounded vnto them the ſyncere & true faith, & conuerted many townes villages, Monaſteries and wholl nations vnto the Church of God.

Cap. xxii.
The death of holy Symeon that dwelled in a pillour.

IN the meane ſpace when moſte holye *Symeon* was ſo daungerouſlye ſicke that there remayned for him no hope of longer life: *Gregorie* beinge by me certified thereof, made all the ſpeede he coulde to be preſente when *Symeon* gaue vppe the Ghoſte. But he had not his deſire. This *Symeon* for his rare giftes and excellente vertues paſſed all the men of his time: he led in a pillour a ſeuere life euen from his tender youth, in ſo muche that he chaunged his teeth in that manſion. He was perſwaded to liue in a pillour vpon ſuche an occaſion as followeth. Beinge of tender yeares, playinge, leapinge and ſkippinge to and fro about the toppes of hilles and greenes as the maner is of children, he lighted by chaunce vpon a Lybard, tooke his girdle and tyed him about the necke, led the beaſte whiche nowe had put of his fierce nature by the girdle as if it had bene a bridle, and broughte him home to his Monaſtery. His mayſter who ledde his life in a pillour ſeeinge this, enquired of him what he had in his girdle, the boye anſwered it was a catte. His mayſter gatheringe hereby, that he woulde proue hereafter a worthye man trayned him vppe to leade his life in a pillour. In whiche pillour together with an other alſo ſtandinge vpon the toppe of an hill he liued threeſcore and eyghte yeares, repleniſhed with all graces from aboue: He caſte out Deuells, he cured euerye diſeaſe and infirmitye, he ſawe thinges to come as if they had beene preſente. He foretolde *Gregorie* that he ſhoulde not be preſente at his deathe and that he knewe full litle of the thinges which were like to enſue after his death. And when as I alſo muzed with my ſelfe after the loſſe of my children and examined what the cauſe was, whye the Gentiles whiche had children at will were not viſited in like ſorte: *Symeon* althoughe I vttered my ſecrettes to no man, wrote vnto me that I ſhoulde refrayne from ſuche cogitations, that they were ſuche as offended God. Furthermore when the wife of my Scribe hadde her milke after ſhee was deliuered ſo ſtoppe in her breaſtes that there woulde not a droppe come forthe and therefore the infante was like to dye,

Symeon tooke her huſ bande by the hande, bad him goe and laye it on his wiues breſt. This beinge done, immediatly the milke came runninge out as if it had bene a ſtreame and wet all the womans garmente. Unto theſe that wente before we may adde this alſo, howe certaine trauelers in whoſe company *Symeon* was, lefte behinde them a childe about midnighte: a Lion came and tooke vp the childe on his backe and brought him to *Symeons* Monaſtery. *Symeon* bad the ſeruaunts go forth and take in the childe which the Lion had caried thither. He did many other notable actes, which haue neede of an eloquente tongue, leaſure conuenient, and a peculiar volume, all which are well knowen and riſe in euery mans mouth. There reſorted vnto him of all nations not only Romains but alſo Barbarians and obtayned there ſutes. This *Symeon* in ſteede of meate and drinke fedde vpon certaine bowes of ſhrubbes that grewe in the mountaine harde by him.

Cap. xxiii.

The death of Gregorie Biſhop of Antioch.

Shortly after *Gregorie* Biſhop of Antioch being ſore pained with the gowte tooke a certaine medicen made of Hermodactylus (for ſo was it called) the which a certaine phiſicion miniſtred vnto him, and after the drinkinge thereof died immediatlye. He departed this worlde when *Gregorie* the ſucceſſor of *Pelagius* was Biſhop of Olde Rome, *Iohn* of Conſtantinople, *Eulogius* of Alexandria, & *Anaſtaſius* of Theopolis who after twenty and three yeares was reſtored vnto his Biſhopricke, and alſo when *Iohn* was Biſhop of Ieruſalem which died ſhortely after and as yet there is none choſen in his rowme. Here doe I minde to cut of and make an end of wryting, to wit, the twelfe yeare of the raygne of *Mauricius Tiberius* Emperour of Rome, leauing ſuch things as followe after for them that are diſpoſed to penne them for the poſterity in time to come. If I haue omitted ought through negligence or lightly runne ouer any matter, let no man blame me therefore: remẽbringe with him ſelfe that I gathered and collected together a ſcattered and diſperſed hiſtorie, to the end I might profitt the reader, for whoſe ſake I tooke in hande ſo greate and ſo weryſome a labour. I haue finiſhed an other worke, compriſinge relations, Epiſtles, decrees, orations, diſputations with ſundry other matters. The relations therein contayned are for the moſt parte in the perſon of *Gregorie* Biſhop of Antioch. For the which I was preferred vnto two honorable offices. *Tiberius Conſtantinus* made me Quæſtor, *Mauricius Tiberius* preferred me to be maiſter of the Rolles, where the Liuetenants and Magiſtrats were regiſtred. The relations I compiled duringe his raygne at what tyme he broughte *Theodoſius* to lighte, who was bothe vnto him and to the common weale a preamble or entrance to all kinde of felicity.

Euagrius endeth his hiſtory Anno Dom. 595.

The ende of the ſixt booke of the Eccleſiaſticall hiſtorie of Euagrius Scholaſticus.

THE LIVES, THE ENDS, AND THE MARTYR-DOMES OF THE PROPHETES, APOSTLES, AND SEVENTYE DISCI-PLES OF OVR SAVIOVR, WRITTEN IN GREEKE

by Dorotheus Biſhop of Tyrus aboue a thouſand yeares agoe, and nowe tranſlated by
M. H.

Imprinted at London by Thomas Vautroullier dwelling
in the Blackefriers.
1577.

THE LIFE OF DOROTHEVS GATHERED by the Tranſlator.

DOrotheus vvas a rare and ſingular man, vvell ſeene in the Latine, Greeke and Hebrevv tongues. He flouriſhed in the time of Diocletian, Conſtantinus Magnus, Conſtātius & Iulian the Apoſtata. Euſebius Pamphilus one that knevve him very vvell & heard his gift of vtterance, vvryteth thus of him: Dorotheus miniſter of the Church of Antioch vvas a very eloquent and ſingular man. He applied holye Scripture diligentlye, he ſtudied the Hebrevve tongue ſo that he reade vvith great skill the holy Scriptures in Hebrevve. This man came of a noble race. He vvas expert in the chiefe diſcipline of the Grecians, by nature an Eunuche, ſo diſpoſed from his natiuitye. For vvhich cauſe the Emperour for rareneſſe thereof appropriated him, placing and preferringe him to be magiſtrate in the citie of Tyrus, and to ouerſee the dieing of purple. VVe heard him our ſelues expounding holy Scripture vvith greate commendation in the Church of God. So farre Euſebius. Antonius Demochares ſaith of him, that he vvas exiled in the perſecution vnder Diocletian, and that he returned from baniſhment after the death of Diocletian and Licinius, and recouered his Biſhopricke againe, vvhere he continevved vnto the raygne of Iulian, about the yeare of our Lord 365. And becauſe Iulian perſecuted not the Chriſtians openly him ſelfe, but ſecretly by his gouernours and Magiſtrates, Dorotheus vvas faine againe to flie vnto the city of Odiſſus, vvhere (as Petrus de Natalibus vvriteth) the officers of Iulian apprehended him and tormented him to death for his teſtimony of Chriſt Ieſus. There he died and vvas crovvned Martyr being a hundred and ſeuen yere old. An. Dom. 366. Of his vvorkes there is none extant ſaue this treatiſe contayning the liues and endes of the Prophetes, Apoſtles, and ſeuenty Diſciples of our ſauiour mentioned in the Goſpell after Luke, the vvhich he entitled Σύνοψις, by tranſlation a compendium or briefe tract.

Euſeb. eccleſ. hiſt. li. 7. ca. 31

Democh. Inſtit. Chriſt. religi.

Petrus de natalibus lib. 6. de Sanctis.

THE TRANSLATOR VNTO THE READER TOVTCHING DOROTHEVS AND THE LIVES HE WROTE OF.

BY this ſhort treatiſe of DOROTHEVS (Chriſtian reader) we may take occaſion to beholde the prouidence of God ouer his Churche, ſcattered farre and nigh ouer the face of the earth, and to praiſe him therefore: in ſo much that of his great care and entire loue, the inheritors of the kingdome of heauen, his choſen people, the Saínctes of God whoſe names were written in the booke of life, were neuer left
deſolate without guides and teachers. *Adam* in Paradiſe hearde the voyce of God *Geneſ.3.*
himſelf, there followed him ſuch as called vpõ the name of God, erected diuine wor-
ſhip, and taught their poſteritie the ſame, namely, *Abel, Seth, Enos, Cainan, Mala-* *Geneſ.4.5.*
lael, Iared, Enoch, Mathuſalem, Lamech, and *Noe*, whome *Peter* calleth the eight per- *2.Pet.2.*
ſon after *Seth* the ſonne of *Adam*, and a preacher of righteouſnes. When as the olde
worlde and the firſt age numbred from *Adam* to *Noe*, I meane as many as liued in his *Geneſ.7.*
time were drowned for the ſinnes & iniquities of the whole world, yet ſaued he eight
perſons, to reueale his will vnto all nations, to vphold his Church to multiply and to *1.Pet.3.*
encreaſe the world. In the ſecõd age of the world, after *Noe* there liued *Sem, Arphax-*
ad, Sale, Heber, Phaleg, Reu, Saruch, Nachor, Thare, & *Abraham*, vnto whom God rekoned *Geneſ.11.*
faith (as *S.Paule* ſaith) for righteouſnes. In the third age of the world after *Abraham* li- *Rom.4.*
ued *Iſaac, Iacob*, otherwiſe called *Iſrael*, with the twelue patriarchs, *Ruben, Simeon, Leui,* *Geneſ. 21.*
Iuda, Zabulon, Iſſachar, Dan, Gad, Aſer, Nepthali, Ioſeph, & *Beniamin*. Threeſcore and fiue *25,35.47.*
yeares after the death of *Ioſeph, Moſes* was borne. He gouerned Iſrael, he guided the *Exod.4.*
people, God gaue him three ſignes from heauen to confirme his doctrine, & to aſſure *Exod. 20.*
him of his vocation. he receaued the ten cõmaundements, & the law of God in moũt *Iudic. 3. 8.*
Sina & deliuered it vnto the people. him ſucceeded *Ioſue*, after *Ioſue* captains & Iudg- *9.10,12.*
es, namely *Othoniel, Aod, Debora,* & *Barach, Gedeon, Abimelech, Thola, Iair, Iepthe, Abeſan,* *16.*
AElon, Abdon, Samſon, Heli the prieſt, & *Samuel* the prophet iudged Iſrael. After theſe *Act.13.*
came in the kings good & bad, *Saule, Dauid*, &c. In the fourth age of the worlde there *3.Reg.2.*
raigned after kinge *Dauid, Solomon* ouer Iſrael, ouer Iuda *Roboam, Abia, Aſa, Io-* *11. 6. 14.*
ſaphat, Ioram, Ochozias, Athalia, Ioas, Amaſias, Azarias, Ioathan, Achaz, Eze- *12.20.*
chias, Manaſſes, Amon, Ioſias, Ioachaz, Ioacim, Iechonias, Sedechias, vnder whome the *4.Reg.8.*
captiuitie befell, both citie and temple were deſtroyed, & the people led into Babylõ. *11.12.14.*
Yet during the ſeuenty yeres of their captiuity, there wanted not ſuch as taught them, *15.16.18.*
ſuch as prophecied vnto them of their deliuerance,* & comforted them in their mi- *21.22.23.* *24.*
ſery. In the fift age of the worlde after the captiuitye the Iſraelites were gouerned by **1.Eſdr.5.* *1.Eſdr. 2.*
Zorobabel, Reſa, Ioanna, Iudas, Ioſephus, Abner, Semei, Mattathias, Aſer, Maath, Nagid Arphaxad, Agar, Heli, Maſbot, Naum, Amos, Sirach, Mattathias, Siloa, Ioſeph, Arſes, Ianneus, Hircanus, Iudas Machabæus, Ionathas, Simon, Ionathas, Iohannes Hircanus, Ariſtobulus, Alexander, Hircanus, Antigonus, Ariſtobulus, and *Herode* the Aliene, in whoſe time Chriſte Ieſus was borne in the fleſhe. Theſe are the ſucceſſions of Magiſtrates and Gouernours of all ſortes, as well of the vvicked to

chaſtiſe,as of the godly to cheriſhe,whom God appointed to gouerne his people,to
vpholde the trueth, to extoll vertue,to roote out vice, and to praiſe his holye name.
From *Aaron* vnto the byrth of Chriſt there were prieſts ordained to offer ſacrifice vn-
to God,to pray for the ſinnes of the people,and to preach the word of trueth. Whoſe
Nicephor. Eccl.hiſt. lib.1. names as I reade in the Eccleſiaſticall hiſtory of *Nicephorus* are theſe. *Aaron*, *Eleazer*,
phinees,Eliezer,Bochchi,Ozi,Heli,Achitob,Abimelech,Abiathar,Sadoc,Achimaas,Azari-
as,Ioram,Iodas,Axioran,Sadæus, Phadæus,Iculus,Ioathā,Vrias,Neri,Ioas,Selam,Helchias,
Sareas,Ioſedech,Ieſus,Ioachim,Eliaſib,Ioachaz,Ioannes,Iaddæus,Onias,Simō,Eleazar, Ma-
naſſes,Onias,Simon,Onias,Ieſus,Onias,Alcimus,Onias,the ſonne of *Onias*,*Iudas Macha-*
bæus, *Ionathas* his brother, *Simon* his brother,*Iohannes Hircanus*,*Ariſtobulus*,*Iannæas*,
Alexander,*Hircanus*,*Antigonus*,*Anaelus*,*Ariſtobulus*,*Anaelus*,*Ieſus*, and *Simon*, in
whoſe time Chriſte *Ieſus* was borne. From the byrth of Chriſte (as it is to be ſeene in
the Chronographie following) vntill the deſtruction of Ieruſalem vnder *Titus*,there
were theſe high prieſts: *Matthias*, *Ioſephus*, *Ioazarus*, *Eleazar*, *Ieſus ſea*, *Ananus*, o-
therwiſe *Annas*, *Iſmael*, *Eleazar*, *Simon*, *Caiphas*, *Ionathas*, *Theophilus*, *Simon*, *Iona-*
thas, *Matthias*, *Elioneus*, *Ioſeph*, *Ananias*, *Ionathas*, *Iſmael*, *Ioſephus*, *Ananus*, *Ieſus*
Dannæus, *Ieſus* the ſonne of *Gamaliel*, *Matthias*, and *Phanes*,in whoſe time the citie of
Ieruſalem was taken, the temple ſet on fire,and the high prieſts ceaſſed. There were
alſo from the beginning of the worlde vnto the birth of Chriſt, prophets, foreſhew-
ing(as *Dorotheus* writeth)the promiſes of God made vnto the fathers,wherin he pro-
miſed to bleſſe all nations in the ſeede of *Abraham*, through the ſaluation that was to
Ioſeph.ant. Iud.lib.1. cap.4. come by our Sauiour Ieſus Chriſt. *Ioſephus* in his Iudaicall Antiquities, writeth that
Adam prophecied and foretolde his ſonnes, the worlde ſhoulde be twiſe deſtroyed:
firſt by water,afterwardes with fire. *Iude* in his Epiſtle ſpeaketh of *Enoch*, the ſeuenth
Iude Epiſt. from *Adam*,that he prophecied,ſayinge: "beholde the Lorde ſhall come with thou-
" ſands of Sainctes,to geue iudgement againſt all men, and to rebuke all that are vngod-
" ly among them,of all their vngodly deedes which they haue lewdly committed, and
" of all their cruell ſpeakinges whiche vngodly ſinners haue ſpoken againſte him. *Iacob*
Gen.48.49 prophecied that his poſteritie ſhoulde be deliuered out of Ægypt: of the comminge
of Chriſt,that the ſcepter ſhould not depart from *Iuda*,and a lawgeuer from betweene
his feete vntill *Siloh*,that is, the *Meſſias* came. *Ioſeph* foretolde likewiſe the children of
Gen.50. Iſraell of their deliuerance out of Ægypt,ſayinge: I die,and God will ſurely viſit you,
and bring you out of this land,vnto the lande which he ſware vnto *Abraham*, *Iſaac*,
and *Iacob*. God will not faile but viſite you, and ye ſhall carie my bones hence. *Moſes*
the great worſhipper of the high God,prophecied of the creation of the worlde,and
of ſuche thinges as were done vnto his time, the ſpace of two thouſande yeares be-
fore he was borne, againe of Chriſte he ſayde (as *Peter* hath alleadged him in the
Act.3. Actes of the Apoſtles) A Prophete ſhall the Lorde your God rayſe vp vnto you of
your brethren lyke vnto me,him ſhall ye heare in all thinges, whatſoeuer he ſhall ſaye
vnto you. *Samuel* was both a iudge ouer Iſrael,a prieſt and a prophet. *Dauid & Solo-*
mon alſo is ſayde to haue bene endued with the ſpirite of prophecie,though *Dorothe-*
us be of the contrary opinion. Both olde and late writers doe thinke no leſſe then that
Anton. Chronic. part.1.tit. 3,cap.4. he was a prophet. *Antoninus* hath a tracte intitled, *De prophetijs Dauid & Solomonis*,
of the prophecies of *Dauid* and *Solomon*. There prophecied moreouer as we finde in
holy ſcripture. *Nathan*, *Gad*, *Ahias*, *Aſaph*, *Idithum*, *Addo*, *Semeia*, *Ioath*, *Oded*, *A-*
zarias, *Hanani*, *Iehu*, *Iehaziel*, *Eliezer*, *Elias*, *Zacharias*, *Eliſſæus*, *Oſee*, *Abdias*, *Mi-*
chæas, *Amos*, *Eſaias*, *Ioel*, *Ionas*, *Sophonias*, *Ieremie*, *Hulda*, *Naum*, *Abacuk*, *Ezechiel*,
Daniel, *Baruch*, *Vrias*, *Aggæus*, *Zacharias*, *Malachias*, and *Iohn* the Baptiſt. Whoſe
liues

liues this autor hath briefely runne ouer. Theſe prophets in ſome places of holy ſcripture are termed Seers, in ſome other places the men of God, againe in other places the ſeruāts of the moſt high God. In the time of King *Acab, Obadias* the gouernour of his houſe, one that feared God, hid an hundred prophets in caues, yet their names are not knowen. of al the prophets generally, *Peter* the Apoſtle writeth in this ſort: It is of the ſaluatiō of your ſoules that the prophets haue enquired and ſearched, which prophecied of the grace that ſhould come vnto you: ſearching when or at what time the ſpirit of Chriſte which was in them ſhoulde ſignifie, whiche ſpirit teſtified before the paſſions that ſhoulde happen vnto Chriſte and the glorie that ſhoulde followe after. vnto which prophets, it was alſo declared that not vnto them ſelues but vnto vs, they ſhoulde miniſter the thinges which are now ſhewed vnto you of them. Such was the goodneſſe of God towardes mankinde, that in times paſt (as *S. Paule* ſaith) he ſpake at ſundry times, and in diuers ſorts vnto the fathers by prophets, alſo by the miniſtery of Angells ſent forth for their ſakes which ſhalbe heires of ſaluation. In theſe later dayes being the ſixt age of the worlde beginning at Chriſt, and continewinge vnto the day of iudgement, that is vnto the ſeuenth age, and the Sabaoth of reſt, we haue had the twelue Apoſtles, *Peter, Andrevve, Iames, Iohn, Philip, Bartholomevve, Mathevve, Thomas, Iames*, the ſonne of *Alphæus, Iude, Simon*, & *Matthias*, which was choſen in the rowme of *Iudas* the traitor. *Paule* is alſo termed an Apoſtle, and called to the function by our ſauiour him ſelfe, cryinge vnto him from heauen after his aſcention. VVe haue alſo the foure Euangeliſts, *Mathevve, Marke, Luke*, and *Iohn*. VVe haue moreouer here layde downe by *Dorotheus*, the catalogue of the ſeuentie diſciples which our Sauiour ordained in the *Goſpell*, and appointed to goe by two and two into euerye citie and place where he him ſelfe ſhoulde come. The firſt after *Dorotheus*, is *Iames* the brother of the Lorde called *Iuſtus*, and the firſt Biſhop of Ieruſalem: yet *Petrus de natalibus, Volaterran*, and *Demochares*, all which three wrote the catalogue of theſe diſciples doe name no ſuch one. *Euſebius, Clemens Alexandrinus*, and *Paule* himſelfe doe call him an Apoſtle, and no diſciple. The 2. is *Timothee*, whome the three aforeſayde writers doe not number. The 3. *Titus*. The 4. *Barnabas*, ſo doth *Clemens Alexandrinus*, and *Euſebius* call him: this is that *Barnabas* which in the Actes of the Apoſtles (as *Antoninus* writeth) was otherwiſe called *Ioſes*, and hauinge land, ſolde it, and layde the price downe at the Apoſtles feete. The 5. *Ananias*. The 6. *Stephan*. The 7. *Philip*, Biſhop of Tralleis in Aſia. *Volaterran* ſayth he was Biſhop in Thracia, *Demochares Petrus de natalibus*, doe ſay he was Biſhop in Thracia, afterwardes in Scythia. *Antoninus* ſaith he dyed at Cæſarea. The 8. *Prochorus*, whom *Volaterran* calleth *Proculus*. The 9. *Nicanor*. The 10. *Simon* Biſhop of Boſtra in Arabia, *Demochares, Volaterran, & Petrus de natalibus*, doe ſaye he was Biſhop of Tyre and Sidon. The 11. *Nicolas*, Biſhop of Sapria, yet ſay the aforeſayd three autors it was Samaria. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Siluanus*. The 16. *Creſcens*, biſhop of Chalcedonia in Fraūce *Volaterran* calleth him *Criſces*, Biſhop of Chalcedonia. *Demochares, & Petrus de natalibus*, doe call him *Chryſches*, Biſhop of Chalcedonia. *S. Paule* ſayth he ſent this *Creſcens* into Galatia, *Euſebius* ſayth the Apoſtle ſent him into Fraunce, whereby it appeareth by ſome mens coniectures, that the Epiſtle vnto the Galatians was writtē by *S. Paule* vnto the French men. The 17. *Epænetus*, yet *Volaterran* hath none ſuche. The 18. *Andronicus*. The 19. *Amplias*, Biſhop of Odiſſa. *Demochares & Petrus de natalibus*, doe call him *Ampliatus*, and Biſhop of Ediſſa, *Volaterran* ſaith of Edeſſa. The 20. *Vrbanus*. The 21. *Stachys*, the aforeſaide autors doe call him *Stateus*. The 22. *Apelles*,

3. Reg. 18. *1. Pet. 1.* *Heb. 1.* *Mat. 10.* *Act. 1.* *Act. 9.* *Euſeb. eccl. hiſt. lib. 2. cap. 1.* *Anton. chro. par. 1. tit. 5. cap. 18. Part. 1. tit. 6. cap. 11.* *Euſeb. lib. 3. cap. 4.*

Biſhop of Smyrna. *Volaterran* ſaith of Heraclea, *Demochares & Petrus de natalibus* doe ſay it was of Eradia. The 23. *Ariſtobulus* Biſhop of Brettania, *Volaterran* ſaith Betania, *Demochares & Petrus de natalibus* doe ſaye it vvas Bethania. The 24. *Narciſſus*, Byſhop of Patræ, *Demochares & Petrus de natalibus* doe call him *Tarciſſus* Byſhop of Athens, and *Volaterran* ſayth he was Byſhop of Athens. The 25. *Herodion*, *Volaterran* hath none ſuche. The 26. *Rufus*. The 27. *Aſyncritus*. The 28. *Plegon*. The 29. *Hermes*, Byſhop of Dalmatia, *Volaterran Demochares, & Petrus de natalibus* doe ſaye he was Byſhop of Philipolis. The 30. *Hermas*, but the other writers haue none ſuche. The 31. *Patrobas*, Byſhop of Nepotiopolis, *Demochares & Petrus de natalibus* doe ſaye of the nation Peli. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius*, Byſhope of Epheſus after *Timothee*, yet *Origen* ſayth he was Byſhop of Theſſalonica. The 35. *Philologus*. The 36. *Olympas*, the aforeſayde three autors haue none ſuche. *Ambroſe* taketh this *Olympas* for the ſiſter of *Nereus*, but *Origen* doth not ſo. The 37. *Rodion*, the other writers remember none of that name. The 38. *Iaſon*. The 39. *Soſipater* biſhop of Iconium, *Origen* taketh him to be that *Sopater* of Berrœa, mẽtioned in the Acts of the Apoſtles. The 40. *Lucius* whom *Origẽ* taketh to be *Luke*. The 41. *Tertius* biſhop of Iconium, yet *Demochares & Petrus de natalibus* doe ſay he was b. of Meiadum, *Volaterran* hath none ſuch. The 42. *Eraſtus* biſhop of Paneas, whom *Volaterran* calleth *Eraſtes*, b. of Meiadum, but *Demochares & Petrus de natalibus*, haue none ſuch. The 43. *Phigellus* whom *Volaterran* calleth *Philetus* & *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos*, b. of Cæſarea, yet *Petrus de natalibus* ſaith it was of Connia. The 48. *Cephas*, who as *Dorotheus* geſſeth was he whom *Paule* reprehended at Antioch, but it is a fable as it is to be ſene in the cenſure laid downe in *Euſebius pag.* 15.16. the aforeſaid latine writers haue none ſuch among the diſciples. The 49. *Soſthenes*. The 50. *Epaphroditus* b. of Adriana, as *Demochares* ſaith of Andriaca. The 51. *Cæſar*. The 52. *Marcus* the coſin of *Barnabas*. The 53. *Ioſeph*. The 54. *Artemas* whom *Volaterran* calleth *Antomas*. The 55. *Clemens*. The 56. *Oneſiphorus*, or *Oneſimus*, yet by the words of *Paule* they ſhould not be one. The 57. *Tychicus* b. of Chalcedõ in Bithynia or as the former autors doe write, of Colophonia. The 58. *Carpus* Biſhop of Berhœa, *Petrus de natalibus* ſaith of Beronia, and *Volaterran* ſaith of Cheronea. The 59. *Euodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforeſayde Latine writers doe remember none ſuche. The 63. *Priſcas*, whome the Latines doe call *Priſcus*. The 64. *Iunias*, *Origen* and *Ambroſe* doe call him *Iulias*. The 65. *Marcus* otherwiſe called *Iohn*. The 66. *Ariſtarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Marke* the Euangeliſte, and the 70. *Luke* the Euangeliſte. Beſides theſe 70. I finde others alſo in holye Scripture vvorthye the notinge, namelye, *Symeon Niger*. *Manahen*, *Iude*, othervviſe called *Barſabas*, *Criſpus*, *Alexander*, one that behaued him ſelfe verye ſtoutlye at Epheſus, *Secundus*, *Mnaſon* of *Cyprus* an olde Diſciple, *Mercurius*, *Nereus*, *Fortunatus*, *Achaicus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus*, the Eunuche Baptized of *Philippe* in the Actes vvhome *Euſebius* calleth a Diſciple, vvyth others. Other vvryters as *Vincentius*, and *Antoninus* haue founde out more: namelye *Sauinianus*, *Potentianus*, *Altinus*, *Cis*, *Maximinus*, *Iohannes Senior*, *Ariſtion*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrſinus*, *Iulianus*, and no maruayle, for Saynɫte *Paule* vvitneſſeth that Chriſte vvas ſeene after his reſurrection of moe then fiue hundred brethren. Theſe be they whom God raiſed vp to plant the principles of his Goſpell, and the ſounde of

Ambroſe in Epiſt. ad Rom.
Origen in Epiſt. ad Rom.
Act. 13. 15. 18. 19. 20. 21.
1. Cor. 16.
Philip. 4.
Coloſſ. 1. 4.
1. Tim. 1.
2. Tim. 4.
Epiſt. ad philem.
1. Cor. 15.

of their ſeete was heard throughout the world. theſe be they which ſedde with Angelles, and became themſelues foode for wilde beaſtes, they ſpared not their liues vnto the death, they quenched the heate of fire, they turned the edge of the ſworde, they ſtopped the mouthes of furious beaſtes, they confounded the tyrants, and foyledde the ennemies of the truthe. I may ſay of them, as *Cyprian* ſpeaketh of the true Chriſtians and Martyrs, *occidi poterant, ſed vinci non poterant.* Well they might be ſlaine, but it was vnpoſſible to ouercome them. And yet when the ennemie triumpheth, that at leſt wiſe he ſeemeth to haue brought his purpoſe about, we may comfort our ſelues with this ſaying: *Sanguis martyrum, ſemen Eccleſiæ,* the bloude of the Martyrs is the ſeede of the Churche. Chriſt him ſelfe foretolde that whoſoeuer woulde be his diſciple, muſt take vppe his croſſe and followe him. Theſe Prophets and theſe Apoſtles, and theſe Diſciples haue done no leſſe. *Abel* was murthered by *Cain.* The children of Iſrael were oppreſſed vnder *Pharao.* *Elias* was perſecuted by *Iezabel.* The Prophet *Ioath* was threatned by *Ieroboam,* and ſlaine of a Lion. *Zacharie* the ſonne of *Iehoida* was ſtoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was ſmitten with a clubbe on the temples of the heade, and ſo brained. *Eſaias* was ſawed aſunder in two partes with a wodden ſawe. *Ionas* was in the whales bellie, yet hauing eſcaped that daunger, was he not without miſerie. *Ieremie* was perſecuted oftentimes, impriſoned very ſore, throwne into the deepe dungeon where he ſtoode in mire vnto the eares, at length ſtoned to death in AEgypt. *Ezechiel* was ſlaine at Babylon by the Duke of the people. *Daniel* was throwne among the hungrie Lions, yet God preſerued him. The three children were throwne into the firie fornace, but the fire did them no harme. *Baruch* was faine to flie away to ſaue his life from king *Ioachas* handes. The Prophet *Vrias* was ſlaine with the ſworde by king *Ioacim.* *Iohn* the *Baptiſt* was beheaded of *Herode* the Tetrarche. *Steuen* was ſtoned to death. *Iames* was beheaded by *Herode Agrippa.* *Peter* was crucified at Rome vnder *Nero,* with his heade downewardes. *Paule* was likewiſe beheaded at Rome vnder *Nero.* *Andrevv* was crucified by *AEgeas* king of Edeſſa, at Pataras a Citie in Achaia. *Iames Alphæus,* that was Biſhop of Ieruſalem, was throwne downe from an high, and brained with a fullers clubbe. *Thomas* was ſlaine at Calamina, a Citie in India: the Painims ranne him through with a dart, the which ſome doe call a ſpeare or iauelin. *Philip* was crucified at Hierapolis in Aſia. *Bartolomevv* was ſlaine aliue in India: his ſkinne pulled ouer his eares, and after all, beheaded. *Mathevv* vvas runne through vvith a naked ſworde in AEthiopia. *Simon* was crucified. *Iude* vvas ſlaine. *Iohn* was ſcurged, and often perſecuted, it is ſaide that *Domitian* the Emperour cauſed him to be throwne into a tunne of hotte ſkalding oyle, yet tooke no harme. *Matthias* was knockt on the heade with an axe, and immediatly beheaded. *Marke* the Euangeliſt had a rope tied about his necke, and by that dravvne throughe the ſtrete of Alexandria, that his fleſh vvas rent in peces, the ſtones coloured with blud, and in the ende he vvas burned to aſhes. *Barnabas* had a rope about his necke, and therevvith pulled to the ſtake and burned. This is to beare the croſſe of our Sauiour, this is to drinke of one cuppe vvith Chriſt, this is it which *S. Paule* ſayth: Whoſoeuer liueth godly in Chriſt Ieſu, ſhall ſuffer perſecution. for through many tribulations vve haue to enter into the kingdome of heauen. This preſent treatiſe of *Dorotheus* hath moued me thus to vvryte, and the matter it ſelfe is ſo copious, that I can hardly holde my penne, yet I hope the reading of theſe briefe ſtories vvil not ſeeme tedious vnto any. As for the liues following, I would haue thee (gentle reader) to know that where *Dorotheus* ſeemed vnperfect, and to haue ouerſkipped certen liues worthie

the noting and the knowledge of the poſteritie, I haue either borowed the ſame of ſome other auncient vvryter, or gathered it my ſelfe out of holy ſcripture. This is the marke to diſcerne the one from the other. Where any one life is altogether of Romaine letters, the ſame is none of *Dorotheus*. If thou thinkeſt I haue done vvell, geue the praiſe to God, if in thine opinion it ſeeme othervviſe, ſuſpende thy ſentence, and be not ſinguler in reprehending that, vvhich peraduenture after aduiſement taken, may frendly be interpreted.

Farevvell.

DOROTHEVS, OF THE PROPHETS, APOSTLES AND SEVENTIE DISCIPLES.

Samuell.

SAMVEL was both a Prophet, a Prieſt, and a iudge ouer *Iſrael*. He liued in the dayes of *Heli*, *Saule* and *Dauid*. His father was called *Elkana*, his mother *Henna*. she was of a long time barren, and praying vnto God, made a vowe that if she bare a man childe, she woulde dedicate him to the Lord all the dayes of his life. She conceaued, bare a ſonne, and called his name *Samuel*, who being a childe was girded with a linnen Ephod, and miniſtred vnto the Lord. All *Iſrael* knew him for the true Prophet of God, he rebuked the ſinnes of the people, he exhorted them to turne vnto the Lord, he tolde *Heli* the high Prieſt, that God would plague his houſe. VVhen the people cried vnto him for a king, he vſed all meanes to perſwade them to the contrary, and ſeeing they would not be anſwered, he tooke *Saul*, and anoynted him king to raigne ouer them. This *Saul* was a wicked king, and becauſe of his impietie the Lord ſent *Samuel* vnto him, for to tell him that his raigne should not laſt long, but *Samuel* was ſorowfull, and mourned ſo long ouer *Saul*, vntill the Lord was angrie with him for it. Afterwardes God ſent him to anoynt *Dauid* king ouer *Iſrael*. In the ende this *Samuel* waxed olde, and died in the time of *Dauid* king of *Iſrael*, and was buried at *Rama*.

Samuel liued about the yere of the vvorld. 2940. afore Chriſt was borne 1030. yeres.
1.Reg.1.2.3. 7.8.9.10.13. 15.16.25.

Nathan.

N*Athan* was of Gabaon, in the time of king *Dauids* raigne. He inſtructed this king in the law of the Lord, and foreſaw that Dauid would offend with Beerſabea. when he made ſpeede to admoniſh the king, *Belial* ſtaid him. for as he went, he found by the way a dead korſe all bare, and becauſe of that, continewed there a while. This *Nathan* died, and was buried in *Gabaon* his owne land.

Epiphanius Biſhop of *Cyprus*, who liued *Anno Dom.40 1.wryteth thus of Nathan.*

THe Prophet *Nathan*, of the houſe of *Thock*, born in *Gabath* a Citie of *Galilee*, liued in the time of *Dauid*, and taught him the lawe of the Lord. he foreſaw that *Dauid* was too farre in loue with *Berſabea*, and therfore immediatly left *Gabath*, and gotte him towardes *Ieruſalem*, for to ſtaie the king from committing ſo hainous an offence. And beholde *Beliar* ſtopt him. for when he found him dead, and lying all bare on the high way, he ſtayed as long as he was a buryinge of him, leſte the carkaſſe of man shoulde vnreuerently be torne in peeces of brute beaſts and rauenouſly deuoured. In the ſame night vnderſtoode *Nathan* that *Dauid* had committed that horrible offence, wherefore he mourned out of meaſure, and went backe againe to *Gabath* with great lamentation. VVhen *Vrias*, the husbād of *Berſabea*, was ſlaine by the procurement of *Dauid*, the Lord ſent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembring him ſelfe, was aſtonied and trembled for feare of the Lord, becauſe he perceaued plainly that the Lorde was highly diſpleaſed with him for his adulterie. *Dauid* knew moreouer that the Prophet Nathan was inſpired with the holy Ghoſt, he honoured the man and reuerenced his perſon as the true meſſenger of God. This *Nathan* became olde, and died, and was buried at *Gabath* his owne land.

He liued Anno mundi 3009. afore Chriſt was borne 960. yeres.
2.Reg.7.12. 3.Reg.1. 1.Paral.17. Eccleſ.47.

Gad.

THe Prophet *Gad* liued in the dayes of king *Dauid*, and told him what he should doe when he fledde from the face of *Saul*. After *Dauid* had numbred the people, he brought a meſ-

1.Reg.22. 2.Reg.24. 1.Paral.21.

ſage vnto him from the Lord, and badde him chuſe of three plagues. VVhether he would haue ſeuen yeres hunger, or flee before the ennemie three moneths, or endure three dayes peſtilence.

Abias. / *Epiphanius wryteth thus of Abias.*

3.Reg.11.14. This *Abias* was of Silon, where the tabernacle out of the Citie of *Heli* was. He died, was buried nighe the Oke in Silon. He is called alſo *Adonias.*

AHias the Selonite, born in *Selom*, of the tribe of *Iuda*, where the old tabernacle of the Arke, out of *Armathen*, the towne of *Heli* the Prieſt was to be ſeene. This is that Prophet which prophecied of *Salomon* the ſonne of *Dauid*, that he woulde fall from the Lord. He rebuked *Ieroboam*, ſaying, that when he came to be king, he woulde deale vnfaithfully with the Lord. He ſawe in a viſion a yoke of oxen deſtroying the people, and aſſaulting the prieſtes. He prophecied vnto *Solomon*, that women woulde withdrawe his minde from the Lord. This *Abias* became ſo olde that his ſight was dimme, he died not farre from the Oke in *Silo*, and there was buried.

Aſaph.

1.Par.16. 2.Par.29.35. ASaph was a ſear, that is a Prophet in the time of *Dauid.* He appoynted him chiefe of thoſe that praiſed the Lorde in Pſalmes.

Idithum.

1.Par.25. 2.Par.35. IDithum was one of king *Dauids* Prophets, and appoynted by him to prophecie with harpes, pſalteries and cymbals.

Addo.

2.Par.9.12.13 He liued in the yere of the worlde. 3069. he died afore Chriſt about 900. yeres. ADdo, of ſome called *Iddo*, was a prophet in the time of *Solomon*, *Roboam*, and his ſonne *Abia.* The doings of *Solomon* are ſaid to be wrytten in his viſions. he is ſayde to haue wrytten the genealogie of *Roboam*. The maners and ſayings of *Abia* the ſonne of *Roboam*, are ſayde to be wrytten in the ſtorie of the prophet *Iddo*, which is not extant.

Semeia.

3.Reg.12. 2.Par.11.12. SEmeia prophecied in the dayes of *Roboam* king of *Iuda.* and whẽ *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semeia*, ſaying: ſpeake vnto *Roboam* the ſonne of *Solomon*, king of *Iuda*, and vnto all the houſe of *Iuda* and *Beniamin*, and to the remnaunt of the people, ye ſhall not fight againſt your brethern. &c. VVhen *Roboam* forſooke the lawe of the Lord, *Semeia* was ſent vnto him with this meſſage: Thus ſayeth the Lord, ye haue left me, and therefore haue I alſo left you in the handes of *Seſac* king of *Ægypt.*

Ioath. / *Epiphanius wryteth thus of Ioath, whom he calleth Ioam.*

3.Reg.13. This *Ioath* was of ÿ land of Samaria. A Lion ſmote him ÿ he died, and was buried in Bethel, nighe ÿ falſe prophet which deceaued him.

THe Prophet *Ioam* was of *Samaria*, a Lion mette him by the way, and ſlewe him. This is he that reprehended *Ieroboam* for the goldẽ calues he erected, that tooke away alſo that wicked oblation and ſacrifice. VVhen *Ieroboam* ſtretched forth his hand againſt him, his hand was withered. Immediatly after, an olde prophet deceaued this *Ioam:* for when he had conſtrained him to eate breade, and to drinke water otherwiſe then the Lord had commaunded *Ioam*, a Lion met him and killed him, without any harme done to his aſſe. He was buried in *Bether*, harde by this olde falſe prophet. VVhen that ſhortly after this falſe prophet died, he requeſted of the prieſts he might be buried where *Ioam* was laide, becauſe he had deceaued him, and that either of them was to receaue at the reſurrection, according vnto their doings. VVherefore they were both laide in one ſepulchre.

Oded.

2.Par.15. ODed the prophet, and father of *Azarias* the prophet, liued very long vnto the time of *Achas* king of *Iuda.* his abiding was in *Samaria*. when the hoſt of the king of *Iſrael* had taken great ſpoile, and made great ſlaughter of the tribe of *Iuda*, *Oded* the prophet went forth before
2.Par.28. the hoſt that came to *Samaria*, and ſayd vnto them. Beholde, becauſe the Lord God of your fathers is wroth with *Iuda*, he hath deliuered them into your hand, and ye haue ſlaine them with crueltie that reacheth vp to heauen. And nowe ye purpoſe to keepe vnder the children of *Iuda* and *Ieruſalem*, and to make them bondmen and bondwomen: and doe ye not lade your ſelues with ſinne in the ſight of the Lord your God? now heare me therefore, and deliuer the captiues againe, which ye haue taken of your brethren, for els ſhall the great wrath of God be vpon you.

Azarias.

This *Azarias* was of Synatha & put away frõ Iſrael the captiuity of Iuda. he died & was buried in his owne countrie.

Epiphanius writeth thus of Azarias.

AZarias the prophet was of the houſe & linage of *Sympha-ta*. this is he that took away by his prayers the captiuitie that was threatned in Ieruſalẽ to light vpon Iuda. he propheсied ſomewhat of the comming of the Lord. he reſted in the Lord in his owne countrey, where he was alſo buried.

He liued in the time of Aſa king of Iuda. 2. paralip. 15.

Hanani.

THe prophet *Hanani* prophecied in the daies of *Aſa*, king of Iuda. when *Aſa* for fear of *Baaſa* king of Iſrael ioyned in league with *Benhadab* king of Syria, *Hanani* the prophet came to *Aſa* and ſaid vnto him. becauſe thou haſt truſted in the king of Syria, & not rather put thy truſt in the Lord thy God. therfore is the hoſt of the king of Syria eſcaped out of thine hand, had not the Æthiopians & *Lubin* an exceeding great hoſt with many chariots & horſemen? and yet becauſe thou dideſt truſt in the Lord, he deliuered them into thine hand. for the eies of the Lord behold all the earth, to ſtrengthen them that are of perfect heart toward him: herein thou haſt done foliſhly, & therefore from henceforth thou ſhalt haue war. & ſo *Aſa* was wroth with the prophet, and clapt him in priſon, for he was diſpleaſed with him becauſe of his prophecie. 2. Paralip. 16.

Iehu.

IEhu the ſon of *Hanani* the prophet, liued in the daies of *Ioſaphat* king of Iuda. he prophecied againſt *Baaſa* king of Iſrael, that god wold root him out with al his poſterity, for murthering of *Nadab* the ſonne of *Ieroboam*. when *Ioſaphat* tooke part with *Achab* king of Iſrael againſt the king of Syria. *Iehu* went forth to meete him & ſaide vnto him. wouldeſt thou helpe the vngodly & loue them that hate the Lord? therfore is wrath come downe vpon thee frõ before the Lord. neuertheles there are ſome good acts founde in thee, in that thou haſt hewen downe the groues out of the land, & haſt prepared thine heart to ſeek God. this *Iehu* is ſaid to haue noted the acts of *Ioſaphat* in the book of the kings of Iuda.

3. Reg. 16. 2. Paralip. 19 20. He liued Anno mundi. 3134. afore Chriſt about 840. yeres.

Iehaziel.

IEhaziel prophecied in the daies of *Ioſaphat* king of Iuda. when all Iuda ſtood in great feare of the hoſt & multitude of enemies that came againſt them, the ſpirit of the Lord came vpon *Iehaziel* in the mids of the congregation, & he ſaid: hearken al Iuda & ye inhabitors of Ieruſalem, & thou king *Ioſaphat*, thus ſaith the Lord vnto you. be not affraid, nor faint hearted by reaſon of this great multitude: for the battel is not yours but Gods. to morow go ye downe againſt them, behold they come vp by the clift of Ziz, and ye ſhall finde them at the end of the brooke before the wildernes of Ieruel, ye ſhal not neede to fight in this battel, but ſtep forth & ſtande, and behold the helpe of the Lord which is with you. feare not, nor let your hearts faile you, O ye of Iuda and of Ieruſalem, to morow go out againſt them for the Lorde will be with you. when they came to the enemies they found them all dead karkaſſes. 2. Paralip. 20

Eliezer.

ELiezer prophecied vnder *Ioſaphat* king of Iuda. After that *Ioſaphat* ioyned him ſelfe with *Ahazia* king of Iſrael, whoſe minde was to doe wickedly and together with him to prouide a Nauie to ſaile into Tarſis: *Eliezer* prophecied againſt *Ioſaphat* ſaying, becauſe thou haſt ioyned thy ſelfe with *Ahazia*, the Lord hath broken thy workes. And the ſhippes were broken, that they were not able to go to Tarſis. 2. Paralip. 20.

Elias.

This *Elias* was the firſt man ÿ ſhewed men the way to heauen, he was the firſt man ÿ ſhewed the way to be one for men & angels. He dwelling ſomtimes vpõ earth entred alſo into the heauens, being mortal. herein the world had his conuerſatiõ with immortal creatures, he which walked vpon earth, liueth now like a ſpirit with the angels in heauen: this is he ÿ gaue his ſpirit to reſt duble vpon his diſciple *Eliſſeus*, this is he though he continue a man, yet wareth he not old, this is he that is reſerued for a captaine of war againſt Antichriſt, this is he that will withſtand him and rebuke his pride & falſhood, this is he that in the end of the world wil turne al men from his lying & deceit vnto God. this is he ÿ receaued the gift of God to be the forerunner of the ſecond & glorious comming of the Lord. although his ſeruice was among the baſeſt ſort, yet is he now in company with the angels. he was a Theſbit of Arrhabia, of the tribe of *Aaron*, his dwelling was in Galaad. for *Theſbis* was an habitation dedicated vnto prieſts. afore his mother was deliuered of him, his father ſaw in a viſion the angels ſaluting of him all in white, wrapping him with flames of fire as

Elias liued Anno mundi 3130. and was tranſlated afore Chriſt about 850. yeres.

it were ſwathing bandes, and nouriſhing him with fire, as it had bene vſuall foode or pappe. To Jeruſalem he went and tolde his viſion, aunſwer was made he ſhould not feare his dreame at all, for it would come to paſſe that, the childe his wife was great of, ſhould dwell in great light, that what ſo euer he ſayd ſhould be of great force, and that he ſhould iudge Iſrael with ſword and fire.

Zacharie the ſonne of Iehoida.

2.Paral.24. ZAcharie the ſonne of *Iehoida*, Prophecied in the time of *Ioas* king of Iuda. when the tribe of Iuda ſerued groues and Idolles, the wrathe of God came vpon them for their treſpaſſes. He ſent Prophets vnto them to bring them againe vnto the Lord, but they would not heare. The ſpirite of God came vpon *Zacharia*, the ſonne of *Iehoida* the Prieſt, and he ſayde vnto them. Thus ſayeth God, why tranſgreſſe ye the commaundemēts of the Lord, that ye can not proſper? becauſe ye haue forſaken the Lord, he hath alſo forſaken you. and they conſpired againſt him, and ſtoned him with ſtones at the commaundement of the king, euen in the court of the houſe of the Lord.

Eliſſæus.

Eliſſæus died about.750. yeres afore Chriſt was borne. ELiſſæus was of Abelbuel, the lande of Rubim. And becauſe of him there came a ſtraunge thing to paſſe. What time he was borne in Gargalis, the golden cowe in Selom bellowed ſo lowd y ſhe was heard at Ieruſalē. Hereupon a certen Prophet ſaid: there is borne in Ieruſalem a prophet, which ſhall ouerthrow their carued Images & molten Idols. He died and was buried in Samaria.

Oſee.

He liued Anno mundi 3286.& died before Chriſt about.630. yeres. Oſee.cap.6. 1.Cor.15. OSee the Prophet, ſpake by diuine inſpiration of our Lord Chriſt in this ſort. In theyr aduerſitie they ſhall early ſeeke me, ſaying. Come, let vs turne againe vnto the Lorde, for he hathe ſmitten vs, and he ſhall heale vs, he hath wounded vs, and he ſhall binde vs vp againe. After two dayes ſhall he quicken vs in the thirde day, he ſhall raiſe vs vp, and then ſhall we haue vnderſtanding, &c. It was by occaſion of this Prophecie that *S. Paule* ſayd to the Corinthians. I haue deliuered vnto you firſt of all that which I receaued, howe that Chriſt died for our ſinnes agreeing to the ſcriptures. and that he was buried, and that he roſe againe according vnto the Scriptures. For this it is that the Prophet ſayth here, and the third day he ſhall raiſe vs vp. there can no more be founde in any other place of the thirde day throughout the olde Teſtament. Againe this Prophet wryteth that which may be applied vnto our Lord Chriſt, my fleſh is of thē.

Oſee.11. Againe. Ephraim compaſſed me about with lies, and the houſe of *Iſrael* with deceite, but *Iuda* yet ruleth with God, and is faithfull with the ſainctes. Becauſe the Lord Chriſt is ſayde to haue come of this tribe, therefore ſayeth he that this tribe of Iuda is faithfull with the ſainctes.

Oſee.13. 1.Cor.15. Againe in the ſame Prophet. I will redeme them from the power of the graue, and deliuer them from death. ô death where is thy victorie, ô hell where is thy ſting. *S. Paul* reaſoning of the reſurrection, alleaged this Prophecie. This *Oſee* was of Belemoth, of the tribe of *Iſachar*, and was buried in peace in his owne countrey.

Abdias.

THe grace of God gaue vnto this Prophet power and knowledge to ſpeake of the myſterie of *Chriſt*. for thus he ſayeth. The day of the Lord is neere vpon all the Heathen. This Prophecie ſeemeth as if it had bene ſpoken againſt the Scythians, that is, againſt *Gog* and *Magog*, yet is it more certen and more properly applied to the Lord Chriſt. a litle after he ſayeth. Vpon mount *Sion* there ſhalbe deliueraunce. This *Abdias* was of Sychem, and the towne Bethacharam, he was the diſciple of *Elias*, and hauing endured great vexation for his ſake, yet was he preſerued. He was the thirde of the fiftie ſonnes of the prophets whom *Elias* pardoned. He went vnto *Ochozias*, and afterwardes left his kings ſeruice, and gaue him ſelfe to the gift of Prophecie. He dyed and was buried with his fathers.

Micheas.

Mich.cap.5. MIcheas was alſo endued from aboue, that he Prophecied of the coming of our Lord Chriſt in this ſorte. And thou *Bethlem Ephrata*, art not the leſt among the thouſandes of *Iuda*. Out of thee ſhall he come forth vnto me which ſhalbe the gouernour in *Iſrael*, whoſe outgoing hathe ben from the beginning, and from euerlaſting. This was the Prophecie which the high prieſts & ſcribes of the Iewes brought forth, when as after *Herode* had demaunded of them where Chriſt ſhould be borne, they ſaid: In *Bethlehem*. Hereupon *Herode* ſent the wiſe men into *Bethlehem*. Againe ſayth the Prophet. He ſhall turne againe and be mercifull vnto vs, he ſhall put downe our wickedneſſes, & caſt all our ſinnes into the bottom of the ſea. He wil perform to *Iacob* the truth, and mercy to *Abraham*, as he ſwore vnto our fathers in old time. This *Micheas* was of Marathi,

Math.2. Mich.7.

of the tribe of Ephraim, and after he had much ado with *Achab, Ioram* his ſonne threw him downe for to breake his necke, becauſe he had rebuked him for the ſinnes of his fathers. He was buried in his owne land, in the common buriall in *Ephraim.*

Amos.

A*Mos* was the father of the prophet *Eſay*, God gaue him of his ſpirite to prophecie of *Chriſtes* comming in this ſort. For beholde I frame the thunder, and create the winde, reuealing my Chriſt among men. Again, In that day wil I raiſe vp the tabernacle of *Dauid* that is falne down, and cloſe vp the breaches therof, and I will raiſe vp his ruines, and I wil build it as in the dayes of old. that they may ſeeke the Lord which are the remnant of men, & all the heathen vpon whom my name is called, ſayth the Lord which doth this. *Iames* made mention of this Prophecie in the Acts of the *Apoſtles*. This *Amos* was of Thecna. *Armaſias* king of Iuda perſecuted him very oft chaſtized him many times, at length the ſonne of *Amaſias* tooke him with a clubbe on the temples of the head, and killed him. while as yet he drew breath after his wound, they brought him to his owne countrey, and within two dayes after he died, and was there alſo buried.

Amos.4. Cap.9.
Act.15.

Eſaias.

THis great Prophet *Eſay*, the ſonne of *Amos* foreſaw in a figure the myſterie of Chriſt when he ſawe the Lord ſitting vpon an high and glorious ſeate, where (ſayeth he) the Seraphines ſtoode about him, whereof one hadde ſixe wings, and an other hadde ſixe wings, wherewith they couered their faces, and cried one to the other in this maner. Holy, holy, holy is the Lorde of hoſtes, the whole earth is full of his glory. Then was there one of the Seraphins ſent, which tooke of the altar an hotte cole with the tongs, and touched his lips, ſaying: this taketh away thine vnrighteouſnes. He was ſo fully inſtructed by the viſion he ſawe, and perſwaded of the type and figure, that he foreſhewed the myſterie of Chriſt. Againe, he was ſo endued with grace from aboue, that he prophecied of the myſterie of *Chriſtes* paſſion in this ſort. He was ledde as a ſheepe to be ſlaine, yet was he as ſtill as a Lambe before the sherer, and opened not his mouth. The Eunuche of Ethiopia, reading this Prophecie, requeſted *Philip* to expound it vnto him, who immediatly declared that the Prophet had ſaid this moſt truely of *Chriſt* our Lord. againe he ſaith. He is ſuche a man as hath good experience of ſorowes and infirmities. And againe. He did none euil, neither was there guile found in his mouth, yet the Lord will clenſe him of his wound, and shewe light vnto him. Againe. Thus ſayth the Lord: Behold I lay in *Sion* for a foundation a ſtone, euen a tried ſtone, a precious corner ſtone, a ſure foundation. and who ſo beleeueth on him shall not be confounded. Againe. The ſpirite of the Lord is vpon me, therefore hath he anoynted me. &c. When the Lord readd this in the ſynagogue on the Sabaoth, he ſayd. Verely I ſay vnto you, this day is this ſcripture fulfilled in your eares. This *Eſay* was of Ieruſalem. He died at Ieruſalem vnder king *Manaſſes*, being ſawed a ſunder in two partes, and was buried vnder the Oke, nighe the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed vp. It was by this Prophet that God wrought the monument, and memoriall of the place called *Siloam*. for when breath failed him before death came, he called for a litle water to drinke, which was immediatly ſent vnto him out of this brooke, & therfore the place is called *Siloam*, which is by interpretatiō as much to ſay as ſent. In ẏ time of *Ezechias* before this lake or pond was made, there came out a litle water at ẏ prayer of *Eſay*. for the people were then in the plaine cōtreys of ẏ Moabites, who were aliens. and leſt ẏ citie periſhed through want of water (for the enemies enquired where they might drinke, the Citie being beſet, they beſieged alſo the brooke Siloam which was drie vnto them) there came forth water when the Iewes prayed together with *Eſay*. Therefore it runneth continewally after a ſecret ſort vnto this day for to reueale this great myracle. And becauſe this was done by *Eſay*, the Iewes for memorial therof, buried him with great care and honor nigh Siloam, that by his holy prayers they might in like ſort enioy the benefite of this water after his departure out of this world. for he had an aunſwere from aboue to doe as he did. His ſepulchre is nighe where the kings are buried, behinde the buriall of the Iewes, towardes the Southe. *Solomon* builded the tumbe of *Dauid* vnto the Eaſt of mount Sina, hauing an entraunce to goe in from the way which cometh out of Gabaon, out of the Citie about a twentie furlongs. He made it ſo crooked and ſo awrie, that it can hardly be perceaued, ſo that many Prieſtes, and in maner the whole nation of the Iewes coulde not vnto this day finde the way that goeth in. King *Solomon* had laide vp there, golde that came out of Æthiopia and ſpice. And becauſe *Ezechias* ſhewed and diſhonored the bones of his fathers, therefore God badde him aſſure him ſelfe it woulde come to paſſe that

Eſay was before the incarnation of Chriſt about 600. yeres.
Eſay.6.
Eſay.53.
Act.8.
Eſay.28.
1.Pet.2.
Eſay.61.
Luke.4.
The martyrdom of Eſay.
VVhen the Iewes came for water, it ranne, when their ennemies were a thirſt, and ſought it, it woulde not runne.
The prayers of Eſay while he liued, wer auaileable before and after his death.

his ſeede ſhould ſerue his ennemies, and he made him baren and fruteleſſe from that day forth.

Ioel.

Ioel.2.

GOd gaue of his ſpirite vnto the Prophet *Ioel*, that he foreſhewed the myſterie of Chriſt. For he ſayeth. And it ſhall be in the laſt dayes ſayth the Lorde. Of my ſpirite I will poure out vpon all fleſh: your ſonnes & your daughters ſhall prophecie: your yong men ſhall ſee viſions, and your old men ſhall dreame dreames. On my ſeruauntes & on my handmaidẽs I vvill poure out of my ſpirit in thoſe dayes, and they ſhal prophecie. I wil ſhew wonders in heauen aboue, & tokens in the earth beneath, bloud & fire, and the vapour of ſmoke: the ſunne ſhalbe turned into darknes, and the Moone into bloud, before that great & notable day of the Lord come. And it ſhall come to paſſe, that whoſoeuer ſhal cal vpon the name of the Lord ſhalbe ſaued. *S. Peter*

Act.2.

rehearſed this Prophecie in the Acts of the *Apoſtles*, that it was euen then fulfilled whẽ as the holy Ghoſt came downe from heauen and reſted vpon the *Apoſtles* on the day of Pentecoſt. This *Ioel* was a neighbour vnto the citie Bethomeron in Rubim, where he died, & was alſo buried in peace.

Ionas.

IOnas hath not barely in word, but truely in deede foreſhewed the myſterie of our ſauiours reſurrection. For *Chriſt* ſayth in the goſpell: Euen as *Ionas* was three dayes and three nightes in the bellie of the whale, ſo ſhall the ſonne of man be three dayes and three nights in the bowelles of the earth. Euen as the whale caſt vp *Ionas* vncorrupt, ſo hathe the ſepulchre reſtored the Lorde to the better life. This *Ionas* was of *Cariathmaus*, nigh Azotus, a Citie lying on the ſea coaſte towardes the Gentiles. After he came out of the whales bellie, and taken his way to the Citie of *Niniue*, he taried not in that lande, but tooke his mother, and ſoiorned in Aſſur a foraine ſoyle. He thought with him ſelfe, by this meanes I ſhall take away the infamie which I haue purchaſed vnto my ſelfe by prophecying falſely againſt the Citie of Niniue. *Elias* hauing prophecied in thoſe dayes againſt the houſe of *Achaab*, and called for famine to light vpon the earth, fledd away, and being come to a widowe which had a childe, he taried there (for he coulde not abide among the vncircumcized) & bleſſed her. When *Ionas* died, God raiſed him to lif by *Elias*, for he would haue him then know that he coulde not flie from the hand and power of God. After the famine was ended, *Ionas* left that countrey, and gotte him to the land of Iuda, and when his mother died by the way, he buried her by mount Libanus. He died alſo him ſelf in Saar, and was buried in the caue of Cenzeum, who had bene made iudge ouer one tribe in his countrey, what time the lande wanted a Prince. This Prophet gaue ſtraunge tokens vnto Ieruſalem and the whole land. to witte, a ſtone crying very lamentably that the end was at hande. that when Ieruſalem were troden and frequented of all nations, then the Citie ſhould be deſtroyed.

The widowe of Sarepta was the mother of Ionas and he him ſelfe was the childe that Elias raiſed from death to life, ſo ſayth Epiphanius.

Sophonias.

Sophon.2.

SOphonie was alſo thought worthy to prophecie of ỷ Lord *Ieſus Chriſt*. For thus he ſaith: the lord ſhalbe terrible vnto them, & deſtroy all the gods in the land, & al the iſles of the heathen ſhal

Sophon.3.

worſhip him euery man in his place. And again. I wil clenſe the lips of the people that they may euery one cal vpon the name of the Lord, & ſerue him vnder one yoke. from beyõd the riuers of *Æthiopia* will I take my diſperſed, and they ſhall bring me an offering. And againe. Reioyce O daughter *Sion*, be ioyful o *Iſrael*, reioyce and be glad from thy whole heart o daughter *Ieruſalem*, for the Lord hath wiped away thy vnrighteouſnes, he hath redemed thee from the hand of thine enemies, the Lord him ſelfe wil raigne in the middeſt of thee, ſo that thou ſhalt no more ſee any miſchiefe befall vnto thee. Theſe things do properly appertaine vnto the Lord *Ieſus Chriſt*. This *Sophonias* was of the tribe of *Simeon*, and the lande Sabarthatha. He prophecied of the Citie, the ende of *Iſrael*, and confuſion of the wicked. He died and was buried in his owne land.

Ieremie.

Ieremie was before the incarnation about. 510. yeres.

IEremie receaued grace from aboue, to prophecie of the myſterie of Chriſt. For he ſayeth. And they tooke thirtie peeces of ſiluer, the price of him that was valewed, whom they bought of the children of *Iſrael*, and gaue them for the potters fielde as the Lorde appoynted me. *Mathew*

Math.27.

remembred this prophecie in the goſpell, as then fulfilled in the paſſion of *Chriſt*. Againe ſayeth the ſame prophet. Behold, the dayes will come ſaith the Lord, and I will make a new couenaunt with the houſe of *Iſrael*, & the houſe of *Iuda*, not ſuch a couenant as I made with their fathers, what time I brought them with a mightye arme out of *Ægypt*. For they kept not my couenant, and therfore I haue deſpiſed thẽ ſaith the Lord, but this is the couenant which I will make with the houſe of *Iſrael*. After thoſe dayes ſayeth the Lorde, I will ſet my lawes in their mindes, and

I wil

I will write them in their hearts, and I wil be their God, and they shall be my people neither shal euery one then teach his brother, or his neighbour ſaying: knowe the Lord. for euery one shall know him from the loweſt to the higheſt. becauſe I will haue mercie on their iniquities & their ſinnes will I remēber no more. *S. Paule* writing to the Romains put them in remembrance of this prophecie. This *Ieremy* was of Anathoth, the people ſtoned him at Taphnis in Ægypt, and ſo he dyed and lyeth buried there where *Pharaos* pallace ſtoode. The Ægyptians beinge greatlye benefited by him, did him that honor. For he had prayed for them when certayne Adders and beaſtes that were bred in the water moleſted them ſore, ſuch as the Ægyptians called Menephoth, and the Grecians, Crocodils. And at this day alſo the faithful thereabouts do praye in that place, & take vp duſte from thence for to cure ſuche as are hurte of thoſe beaſtes. Manye of them alſo doe vſe therewyth to chaſe away theſe venemous creatures into other waters. We our ſelues haue learned of ſome that were of the line of *Antigonus* and *Ptolomæus*, auncient and elderlye men, that *Alexander* king of *Macedonia*, comming vnto that place where the Prophet was buried, and hearing of the miſteries therof, tranſlated his tumbe & reliques into *Alexandria*, placed them there with great pompe & glory on euery ſide, & ſo that kinde of ſerpent was baniſhed that land alſo, and that water in like ſort. thus were the ſerpents whom they call *Argolai*, that is Liſards put away, being brought out of *Peloponneſus*, ſo that the people there are called *Argolai*, that is laſy loubers. their ſpeach is nice & fine, but altogether infortunate. This *Ieremy* gaue the prieſts in Ægypt, warning that their Idols muſt be broken and throwen to the grounde by a ſauiour, that was a babe that ſhoulde be borne of a virgine and layde in a Manger. And therefore at this day they ſette a virgine in bed, and an infant in a Manger, and adore them. And when as of old, king *Ptolomæus* demaunded of them why they did ſo, their aunſwere was that their aunceſtors had deliuered them that myſtery, and receaued it of the holy prophet. before the temple was taken this prophet tooke out the *Arke of couenant* & all that was laid vp therin, and hid it in a certen rocke, ſaying vnto ſuch as were preſent. The Lord from Sinai is gone vp into heauen, & againe the lawgeuer ſhall come out of Sion with great power, and the ſigne of his comming ſhalbe vnto you when all nations ſhal honor a tree. he ſaid moreouer, no man ſhall take away that Arke except *Aaron*, and no man ſhall ſee the tables laide vp therein, be he prieſt or be he Prophet, except *Moſes* the choſen of God. And at the reſurrection the Arke ſhall firſte riſe and come forth out of the rocke, and it ſhall be layde on mount Sina, and thither vnto it will all the Saincts aſſemble together lookinge for the Lord, and flying from the enemy which would haue deſtroyed them comming vnto this rocke. he ſealed vp this Arke with his finger writing thereon the name of God, the forme of it was like the ingrauing of iron, and a light cloud ouerſhadowed and couered the name of God, neither knew any man this place, neither could any man reade the ſealinge vnto this day, neither ſhall vnto the end. This rock is in the deſert where ẏ Arke was made at the firſt, betwene two mountains where *Moſes* & *Aaron* lie buried. And in the night time a cloude muche like fire couereth this place euen as it did of olde. The glory of God can neuer be awaye from the name of God. Therefore God gaue vnto *Ieremy* the grace that he ſhould finiſh his myſtery, & become companion with *Moſes* & *Aaron* who are ioyned together vnto this day. For *Ieremy* came of the line of the prieſts.

The martyrdome of Ieremy, he was very oft perſecuted by Ioachas the ſonne of Ioſias, and imprisoned by Sedechias before his going into Ægypt. Ierem. 36. 37 38.

Dorotheus talked with ſome of the poſteritie of Antigonus.

A prophecie of the birth of Chriſt, & the ouer-[illegible] throw of all Idols.

A cuſtome in AEgypt to worſhip a virgine and an infant.

This Arke was a coffer made by Moſes in the deſert. 5. cubits in length & 3. in breadth: therein were put the tables of the law, the rod of Moſes & part of Manna.

Hulda.

HVLDA a propheteſſe, the wife of *Sallum* dwelled in Ieruſalem in the time of *Ioſias*. The king ſent *Helkia* the prieſt with many others vnto her for to vnderſtand what the will of the Lord was toutchinge their doings. she aunſwered in this ſort. Thus ſaith the Lord God of Iſrael, tell ye the man that ſent you vnto me. Euen thus ſaith the Lorde, beholde I will bringe euell vpon this place and vpon the inhabiters thereof, euen all the curſes that are written in the booke which they haue read before the king of Iuda: becauſe they haue forſaken me and haue offered vnto other gods to anger me with, all manner workes of their hands: therefore is my wrath ſet on fire againſt this place and shal not be quēched. And as for the king of Iuda which ſent you to enquire of the Lord, ſo shall ye ſay vnto him. thus ſaith the Lorde God of Iſrael, concerning the words which thou haſt heard, becauſe thine heart did melt, and thou didſt humble thy ſelfe before God whē thou heardeſt his words againſt this place, & againſt the inhabiters, & humbledſt thy ſelf before me, & caried?t thy clothes & didſt weep before me: I haue heard it alſo ſaith the lord. behold I wil take thee to thy fathers, & thou shalt be put in thy graue in peace, & thine eies shall not ſee all the miſchiefe that I will bringe vpon this place, and vpon the inhabiters of the ſame.

2. Paralip. [illegible] 4. Reg. 22.

Jeremias hydeth the Ark

Naum.

GOd endued *Naum* with his ſpirit that he prophecied of the reſurrection of our Lorde Chriſt. Keepe thy feſtiuall dayes O Iuda, pay thy vowes vnto the Lord, for the wicked shal paſſe nō more through thee, the wicked is vtterly cut of, he that rid thee out of trouble, riſeth vp, breathing in thy face. This *Naum* was of *Elteſis*, ouer *Bethabara* and of the tribe of *Symeon*. After *Ionas* he prophecied ſtraungely of Niniue, that they ſhoulde all be deſtroyed by ſweete waters and fire vnder grounde, whiche came ſo to paſſe. for the meare or lake which compaſſeth the citie, at a certen earthquake, drowned and deſtroyed all, and fire that came out of the deſert conſumed the vpper part of the citie. This *Naum* died in peace, and was buried in his owne land.

Niniuė ouerthrowen.

Abacuk.

Abacuk.1. Act.13. An Angel tooke Abacuk by the heare of the head as he had meate & pottage in his hand, and caried him into Babylon where Daniel the prophet was in the dungeon among Lyons: after he had fed and relieued Daniel, the Angell caried him home the ſame day. Dan.14.

THe ſpirit of God came vpon *Abacuk* that he prophecied of the reſurrection of *Chriſte*, his wordes are theſe. Beholde ye deſpiſers, and wonder, and periſhe ye, for I doe a worke in your dayes, a worke whiche ye shall not believe though a man declare it you. *S. Paule* applyed this prophecy very well at Antioch in Piſidia, to haue bene ſpoken of the reſurrection of our Lord *Ieſus Chriſt*. This *Abacuk* was of the tribe of *Simeon*, and the land Bithicuchar. he foreſaw the taking of Ieruſalem before the captiuity, and therefore lamented greatly. And when *Nabuchodonoſor* came vp againſt Ieruſalem, he fled into Oſtracina, and dwelled in ẏ land of the Iſmaelites. whē as ſuch captiues as were in Chaldæa returned againe, & ſuch as were left in Ieruſalē went downe to Ægypt, he dwelled in his owne land. And when on a certen time he miniſtred foode vnto ẏ reapers of his land, & took pottage, he prophecied vnto his ſeruants ſaying: I will go into a far countrey but I will returne quickly againe. if ye ſee ẏ I tary to long, geue you vnto ẏ reapers their meat. when he had bene in Babylon & geuen ẏ prophet *Daniel* his dinner, immediatly he was by the reapers as they ſate at meat, neither made he them priuie to any thing ẏ was done. he knew ẏ the people would ſhortly returne out of Babylon, & two yeares before their returne he dyed & was buryed in his owne land. he prophecied alſo of the deſtruction of the temple, that a nation ſhould come out of the weſt & deſtroy it. then (ſaith he) the Cipres ſilke robe of the inner temple ſhalbe ſet abrode & the pinacles of the two pillours ſhalbe taken away, & no man ſhall know where they ſhalbe laide. they ſhalbe caried by an Angell into the deſert, where the Arke of couenant went at the firſt. And about the end the Lord ſhalbe knowen in them, and he will lighten them that ſit in darkenes, and ſuffred perſecution of the ſerpent as he did from the beginning.

Ezechiel.

Ezechiel was afore the incarnation about 500. yeres.

THis *Ezechiel* prophecied in Babylon & was endued with grace from aboue, to prophecie of the myſtery of Chriſt. for he ſaith. I will deliuer them out of all their trouble and iniquities. and I will clenſe them, and they shalbe my people and I will be their God. As for my ſeruant *Dauid* he shalbe a prince in the middeſt of them, and there shalbe one sheperde ouer them all. for they will walke in my commaundements. And againe. Theſe waters flowe out into the ſea, towards the eaſt, and runne downe into Arabia, and come into the ſea comming thither, the water shalbe wholſome, yea it will come to paſſe that all which liue and moue where this riuer commeth shalbe preſerued. This *Ezechiel* was of the countrey Satira & the line of prieſts. he dyed in Chaldæa in the time of the captiuity, after he had prophecied very muche vnto the inhabitants of Iudæa, the Duke of the people of Iſrael ſlewe him at Babylon, becauſe he reproued him of Idolatrye, and the people buried him in the fielde Maur, in the ſepulchre of *Sem* and *Arphaxad*, the progenitors of *Abraham*. that monument is a duble caue. for *Abraham* built in Chebron a ſepulchre vnto *Sara* after that faſhion. It is called duble, becauſe it is made of turninges and windinges, ſtandinge vpon the playne grounde, yet hanginge in a certaine rocke. He gaue the people a ſtraunge token, that they ſhould note when ẏ riuer Chobar dried vp, then perſwade thēſelues that the hook or ſieth of deſtruction was at hand, euen to the bounds of the earth, againe when it ouerflowed the city of Ieruſalem, ẏ their returne was at hand. for the holy Prophet dwelled at that riuer, and thither it was that many reſorted vnto him. It fell out that when there was a great multitude of people about him, ẏ Chaldæans ſtood in great feare of ẏ Hebrews leſt they moleſted thē, & when they ſet vpon them for to ſlay thē, the prophet cauſed the water of ẏ riuer to deuide it ſelf, & to geue them paſſage to flie vnto the further banke, & that as many of the Chaldæans as purſued after them ẏ fled ſhould be drowned. The ſame prophet praied vnto God in the time of ſcarſity and dearth, & in ſo doing procured vnto the people great ſtore of fiſh, & againe when many of them died he entreated the Lord for them, that they were reſtored to life. when the people was in maner deſtroyed, he wrought ſuch wonderfull miracles ẏ he diſcouraged their enemies, and that God ſmote

Ezech.47.

The martyrdome of Ezechiel.

them from aboue. when the people ſaide vnto him, we periſhe, there remaineth no hope for vs, he perſwaded them by prophecying of dead bones that there was comfort inough left for Iſrael, both for the preſent, and for the time to come. This Prophet Iudged Iſrael, and ſhewed what ſhoulde become both of Ieruſalem and the Temple. He was taken from Babylon that he came to Ieruſalem the ſame houre to rebuke ſuche as beleeued not in God. This Prophet ſawe euen as *Moſes* did before him, the fygure of the Temple, the Wall, and what was thereabout, and the gate through the whiche the Lorde was to enter in, and toe goe out, and that it woulde come to paſſe that the ſame gate woulde be ſhut, and that all nations ſhoulde put their truſt in the Lorde. In Babylon he iudged the tribe of *Dan*, and of *Gad*, becauſe they wrought wickednes in the ſight of the Lord, in perſecuting them that kept the lawe, and he gaue them a terrible token, for Adders deſtroyed their children, and all their cattell for their ſinne and iniquitye. He prophecyed alſo that for their ſakes the people ſhoulde not returne vnto their owne countrey, but ſhoulde remayne in Media vntill they had repented them. One of theſe was he that ſlewe this Prophet.

Ezech. 38.

He was caried to Ieruſalem in a viſion.

Daniel.

The prophet *Daniel* prophecied in Babylon, and was accepted of, as one that was fit to prophecy of *Chriſt*. Know therefore & vnderſtand (ſaith he) that frō the going forth of the cōmaundement to bring againe the people, and to build Ieruſalem vnto *Meſſias* the prince, there ſhalbe ſeuen weeks and threeſcore & two weekes &c. Againe in an other place. There vvas a ſtone cut vvithout hands, & the ſtone ſmote the image, it became alſo a great mountaine and filled the vvhol earth. Againe. And behold, there came one in the clouds of heauen like the ſonne of man vvhich vvent vnto the auncient of dayes, & vnto him there vvas geuen honor & povver, wyth other things that ther are laide downe. This *Daniel* was of the tribe of *Iudah*, a noble man borne, being a yong childe he was led into captiuity out of Iudæa, into the land of the Chaldees: he was in the vpper Betheron, & ſo chaſt a man that the Ievves thought he had bene gelded. he bewayled verye muche both the people and the holye citie Ieruſalem. He brought him ſelfe verye lowe, and weake by faſtinge and abſtayninge from delicate foode, feedynge vpon the fruite of the earth. In forme of bodye he was drye and leane, but in the fauour of God he was moyſte and of good likinge. At the requeſt of *Balthaſar* the kings ſonne, this prophet prayed very much for king *Nabuchodonoſor*, who was tranſformed into the figure of a monſtrous beaſt, that his father ſhould not be caſt away. In the fore partes, and the heade he was like an Oxe, the hinder partes with the feete reſembled the Lyon, his heares were as Egles feathers, and his nayles lyke byrdes clawes. It was reuealed vnto this holye man that the Kinge for his brutiſhe ſenſualitye and ſtifneckedneſſe ſhoulde be transformed into a beaſte. That is to ſaye, he ſhoulde be made ſubiecte vnto *Belial* lyke an Oxe vnder yoke, and reſemble a Lyon for his raueninge, tyrannye and crueltye. Theſe are the propertyes of Potentates in their youth, vntill at length they are become brute beaſts, rauening, ſlaying, practiſing tyranny and all kinde of impiety, and in the end they receaue of the iuſt iudgment of God, the reward of their wickednes. The ſpirit of God gaue this holy man to vnderſtand that like an Oxe he woulde feede vpon hay which was his food. Wherefore *Nabuchodonoſor* after he had digeſted this meate, he recouered the ſenſe and vnderſtandinge of man, he wept, he made ſupplication vnto the Lord day & night, he prayed vnto ẏ Lord forty times. And being come vnto him ſelf, yet forgate he that he had bene made a man. The vſe of his tongue was taken away that he could not ſpeak, and vnderſtanding of that, immediatly he fel a mourning. His eyes by reaſon of his continuall lamentation gaue forth a dead look. Many went out of ẏ citie to ſee him, yet only *Daniel* would not go. for al ẏ while he was ſo transformed *Daniel* ceaſſed not to pray for him. his ſaying was, he wil become a man again, & thē wil I ſee him, but they gaue no credit vnto his words. *Daniel* by praying vnto ẏ moſt higheſt brought to paſſe ẏ the ſeuen years whō he called ſeuen times, were turned into ſeuen moneths, & that ẏ myſtery of ẏ ſeuen times ſhould in thē be finiſhed. within ẏ ſpace of ſeuen moneths he was reſtored vnto him ſelfe, ẏ ſixe yeares ẏ were behind, & the fiue moneths he proſtrated him ſelf before the Lord, confeſſing his ſinnes, & iniquity. And when he had obtained remiſſion of ſinne, he gaue his kingdome vnto ẏ prophet, he eat neither bread neither fleſh, nor dronk wine, but cōfeſſed his ſinnes vnto ẏ lord. for *Daniel* had cōmaunded him to feed vpō pulſe & herbs, & ſo to pleaſe ẏ Lord. wherfore he called *Daniel Balthaſar* & would haue made him cohere wͭ his ſonnes. but as toutching the kingdome, the holy prophet would none of it, his aunſwere was, be fauourable vnto me O Lorde, that I forſake not the inheritance of my fathers, and become heire vnto the vncircumciſed. He wrought many ſtraunge wonders in the

Daniel liued afore the incarnation of Chriſt about 500. yeres.
Daniel. 9.

Daniel. 5.

Epiphanius writeth of this prophecie without any great differẽce betweene Dorotheus and him.

preſence of the other kings of Perſia whiche are not written. *Daniel* dyed in Chaldæa, and was honorably buried alone in a princely ſepulchre.he gaue a terrible token as toutchinge the mountaines ouer Babylon ſaying. When ye ſee them ſmoke of the North ſide, the deſtruction of Babylon is at hand. When ye ſee them burne, then the whole worlde is nigh to an ende. If out of theſe mountaines in time of calamitie, there ſhall flowe out water, then the people ſhall returne into their owne lande, if blood doe runne out, there will be greate ſlaughter throughout the worlde. After all, this holy man of God reſted in peace.

Baruch.

Ierem. 36. 45. Baruch. 1.

B*Aruch* liued in the time of the prophet *Ieremy*, he was his ſcribe.he wrote out of *Ieremies* mouth & read it before *Ioachas* the ſonne of *Ioſias* king of Iuda, & after he had read it he was faine to flye awaye and hide him ſelfe together wyth *Ieremy*, for the booke was burned. It appeareth after this flight he was verye timorous, God ſent *Ieremye* to reproue him for it. Beinge ledde captiue into Babylon, when *Ieremye* went downe to Ægypt he wrote that booke which beareth his name, the which was ſent from thence to Ieruſalem to be read in the temple vpon high dayes.

Urias.

Ierem. 26.

V*Rias* was of Cariath-iarim, the ſonne of *Semei*, he prophecied againſt the citie of Ieruſalem, and the whole lande of Iudæa euen as *Ieremye* did. *Ioacim* the ſonne of *Ioſias* kinge of Iuda ſought to kill him therefore. *Urias* hearing of it was very much affraide, fled away, and got him into Ægypt. but king *Ioacim* ſent mẽ after *Urias* which brought him out of Ægypt, ſo that in the end king *Ioacim* ſmote *Vrias* with the ſworde and killed him and threwe his carkaſſe where the common ſort of people were buried.

Ioh. 6.

Aggæus.

Epiphanius ſayth, he firſt at that time ſonge Aleluia & Amen. the which was afterwardes retained in the church beinge the hymne of Aggæus & Zacharie.

A*Ggæus* was endued with grace from aboue to prophecy of the Lord *Chriſt*, & vnder the perſon of *Zorobabel* he ſpake that which agreeth with the Lord *Chriſt*, that is to ſay: I wil make thee as a ſignet, for I haue choſen thee ſaith the Lord of hoſts. euen as *Iohn* the *Euangeliſt* ſpeaking of the ſonne of man ſaith: for him hath God ſealed. This *Aggæus* being a yong man came from Babylon to Ieruſalem, and prophecied very plainly of the returne of the people, and as toutching the temple, he ſaw with his eyes the buylding againe of it. he dyed and was buried nigh the ſepulchres of the prieſts, with the accuſtomed honor done at the buriall of prieſts.

Zacharias.

Zachar. 9. 13.

T He ſpirit of God came vpon *Zachary* ÿ he prophecied of the cõming of *Chriſt*. for he ſaith. Reioyce thou greatly O daughter Sion, be glad O daughter Ieruſalem, for lo, thy king cómeth vnto thee euen the righteous & ſauiour, lowly & ſimple is he, riding vpon an Aſſe, and vpon the foale of an Aſſe. Litterally he ſpake this prophecy of *Zorobabel* but ÿ trueth of it in the end tooke place in ÿ Lord *Ieſus Chriſt*. Againe he writeth. And I wil ſay vnto him, how came theſe wounds in thine hands? he ſhal aunſwere, thus was I wounded in the houſe of mine owne friends. And a litle after, I wil ſmite the sheperd & the ſhepe wil be ſcattered abrode. The Lord him ſelfe was mindfull of this prophecy about the time of his paſſion, alleaging it & applying it to him ſelf when he ſhould be betrayed. This *Zacharie* being very aged came out of Chaldæa, & there prophecied vnto ÿ people of many things, & for confirmation therof wrought ſtraunge things, he executed alſo at Ieruſalem the prieſtly function, he bleſſed *Salathiel*, & his ſonne, and called him *Zorobabel*. he gaue by his prayer & ſeruice which he made at Ieruſalem, vnto ÿ Perſians vnder *Cyrus*, the victorie, he prophecied of him & bleſſed him exceedingly. As toutching his propheticall viſions he ſaw thẽ at Ieruſalem. he entreated of the end of ÿ Gentils, of the temple, of idlenes, of prophets & prieſts, and of a double iudgement. he dyed being a very olde man, and was buried nigh Eleutheropolis, a forty furlongs of in the field Noeman. but in the time of *Ephidus* the biſhop he was reuealed to be that *Zacharie* the ſonne of *Barachie*, whom *Eſay* ſpake of, the land where he lyeth is called Betharia out of Ieruſalem a hundred and fifty furlongs.

Math. 26.

Malachias.

Malachie was before the incarnation of Chriſt about 412. yeares.

Malachie. 1. Malach. 3. Math. 11. Luc. 7.

M*Alachie* euen as the reſt haue done, prophecied of our Lord *Ieſus Chriſt*, for thus he ſaith. Frõ the riſing of the ſonne vnto the going down of the ſame, my name is great among the Gẽtiles, & in euery place incenſe ſhalbe offered to my name and a pure offringe. for my name is great among the very heathẽ ſaith the Lorde of hoſtes. And againe he ſaith. Behold I will ſend my meſſenger, & he ſhall prepare the way before thee. *Iohn Baptiſt* & our ſauiour alſo applied

this

this Prophecye vnto him ſelfe. Agayne ſayth the ſame Prophete. Vnto you that feare my name shall the ſonne of righteouſnes ariſe & health shalbe vnder his wings & ye shall goe forth like fatte calues. Ye shall treade downe the vngodlye for they shalbe duſte vnder the ſoles of your feete, in that day that I shall doe this ſayth the Lorde of hoſtes. And beholde I will ſend you *Elias* the Thesbite before the comminge of the greate and glorious daye of the Lorde. Euen as the Lord ſpake of *Iohn* vnto the Iewes. And if ye vvill receaue it, this is *Elias* vvhich was for to come. This *Malachie* was borne in Supha after the returne of the people out of Babylon. Beinge a very yonge man, he tooke wonderfull ſtraunge and diuine foode to nuriſhe him, he led a godly life. And becauſe all the people reuerenced him, as an holy man & Sainte of God, they called him *Malachias* whiche is by interpretation, an Angel. He was a well fauored and bewtifull yonge man. What ſo euer he prophecied of, the Angell of the Lord was ſeene then to inſtruct him. euen as it came to paſſe in the days of old when there was no Prince as it is wrytten in the booke of Iudges. He died in the prime of his floriſhing yeares and was laid to his fathers in his owne field.

Malach.4.

Matth.12.

Iohn Baptiſt out of Epiphanius.

IOhn *Baptiſt* the ſonne of *Zacharie* and *Elizabeth*, was of the tribe of *Leui*. This is he that ſhewed vs the lambe of God, the ſonne of the father whiche taketh away the ſinnes of the worlde, by poyntinge at him with the finger. This is he that ſhewed mortall men the waye and ſette the dores of the kingedome of heauen wide open. There was neuer any that was borne of a woman greater then *Iohn* the *Baptiſt*. He died beinge beheaded by *Herode* the tyrante for *Herodias* the wife of his brother *Philip*.

The cenſure Dorotheus geueth of the Prophetes and theyr workes.

AMonge theſe Prophetes ſome wrote, and ſome haue not wrytten, There are twelue of them called the leſſe, *Oſee, Amos, Micheas, Ioel, Abdias, Ionas, Naum, Abacuk, Sophonias, Aggeus, Zacharias* and *Malachias*. There are alſo foure called the greate Prophetes, *Eſay, Ieremie, Ezechiel*, and *Daniel*. All the Prophetes prophecyed vnto the Ievves, and admoniſhed them of the promiſes of God made vnto the fathers, wherein he promiſed to bleſſe all nations in the ſeede of *Abraham* through the ſaluation that was to come by our Lorde *Ieſus Chriſt*: agayne howe he with a mightie and out ſtretched arme broughte them out of theyr bondage in Ægypt and gaue them the land of promiſſe: Laſt of all howe they were led captiues into Babylon by *Nabuchodonozor* and thence broughte backe agayne with honor. Moreouer howe they were afflicted by *Antiochus* and the nations rounde aboute them, yet for all that, by the prouidence of God they proued conquerours in the end. And to ſhutte vppe the wholl in fewe wordes, howe he ſhoulde come accordinge vnto the promiſes whiche wente before of him, that was looked for and promiſed of the ſeede of *Abraham* to be the Sauiour of the wholl worlde. And this was the common drifte of all the Prophetes. Of whiche number ſome wrote bookes namelye *Dauid*, who compiled the booke of Pſalmes. And *Daniel* who was commaunded in the tyme of captiuitie, to wryte ſuch things as were reuealed vnto him by viſions, with certayne others alſo. As for the reſte they wrote not theyr owne Prophecyes, but the Scribes which were in the temple wrote euery Prophets ſayings, as it were with ſupputation of the dayes. And when ſo euer anye Prophete was ſente of God to entreate either of the captiuitie of Ieruſalem, or of Samaria, or of other places, either of theyr returne or of *Antiochus*, or of the borderinge nations, or elſe of *Chriſt* him ſelfe, looke what he prophecyed euerye daye the ſame was wrytten ſeuerallye as the Prophete vttered it. He preached of ſome certayne matter, and againe when as at an other tyme he prophecyed of an other thinge it was againe wrytten. And ſuche thinges as were ſpoken followed after the chapiters that went before and had theyr titles layd downe in the beginings, and thus the wholl and perfect booke was made of the diuerſe and ſundry ſermons of that Prophete. By this meanes it cometh to paſſe that we finde in the bookes of the Prophetes the chapiter noted and applied either vnto the captiuitie in Babylon or elſe vnto the returne thence, and anone agayne an other chapiter either touching *Chriſt*, or concerning ſome other matter, immediatly againe of an

Dorotheus

The booke of Pſalmes.

Daniel.

The Scribes as Baruch & ſuche others wrote the bookes of the Prophetes.

> A note for the readinge of the Prophetes.

other thinge and by and by afterwardes of the former matter. And to ſpeake the wholl in one worde, vnleſſe a man will reade them with good aduiſemente and graue iudgemente, he will thinke them confuſely placed and out of order. They wrote not onelye the Prophetes workes in this order by peeces in the temple, but alſo the bookes of the kinges. Namelye ſuch things as were from the dayes of *Saul* vnto his raygne, and in the tyme of *Dauid*, what happened vnder *Saul* vnto the raygne of *Dauid*, and thus they wrote the ſeuerall actes of euerye kinge at ſeuerall tymes, euen as the Chronicles are layde downe in the raygne of the kinges and ſo of the contrarye. *Moſes* wrote the fiue bookes called Pentateuchus, to witte the hiſtorie of the thinges that were done before his time from the beginninge of the worlde, what happened in his tyme, and what ſhoulde come to paſſe after his dayes. *Ieſus Naue* wrote his owne booke. The bookes of ye Iudges were wrytten in the temple that is to ſay in the tabernacle. Euen ſo was *Ruth*. *Solomon* him ſelfe wrote his owne Prouerbes the Canticle of Canticles and the booke of the preacher called Eccleſiaſtes. For when he had receaued of God the gifte of wiſedome, he exhorted all men to liue wiſely in this world.* He had not the gift of prophecy. We haue rehearſed before ſuch as were inſpired from aboue to prophecye of Chriſt.

> 4. bookes of the kinges.
> Pẽtateuchus
> Ioſue.
> Iudges.
> Ruth.
> Prouerbes.
> Canticles.
> Eccleſiaſtes.
> * An error.

Of the twelue Apoſtles and Euangeliſtes.

1. *Symon Peter.*

THe firſte is *Simon Peter* the chiefe of the Apoſtles. He as we are geuen to vnderſtande by his Epiſtles preached the Goſpell of our Lorde *Ieſus Chriſt* in Pontus, Galatia, Cappadocia, Bithynia and in the ende preached at Rome, where afterwardes he was crucified the thyrde Calends of Iuly vnder *Nero* the Emperour with his heade downewards (for that was his deſire) and there alſo buried.

> He that beheaded Iames is called Herod Agrippa. Act. 12.

2. *Andrewe.*

ANdrewe the brother of *Simon Peter* as our elders haue deliuered vnto vs, preached the Goſpell of our Lord *Ieſus Chriſt* vnto the Scythians, Sogdians, Sacians, and in the middle Sebaſtopolis inhabited of wilde Æthiopians. He was crucified by *Ægeas* kinge of the Edeſſæans & buried at Patris a citie in Achaia.

> Iohn beinge in Aſia wrot his reuelatiõ as it appeareth by the 1. cap.

3. *Iames the ſonne of Zebedæus.*

IAmes the ſonne of *Zebedie* a fiſherman preached the Goſpell of our Lorde *Ieſus Chriſt* vnto the twelue diſperſed tribes. He was ſlayne with the ſworde by *Herode* the tetrache of the Iewes in Iudæa, where he is alſo buried.

> So writeth Euſeb. lib. 3. cap. 16.

4. *Iohn.*

IOhn the brother of *Iames* who was alſo an Euangeliſte, whome the Lorde loued, preached the Goſpell of our Lorde *Ieſus Chriſt* in Aſia. The Emperour *Traian* exiled him into the Iſle Patmos for the worde of God, where he wrote alſo his Goſpell the which afterwardes he publiſhed at Epheſus by *Gaius* his hoaſte and Deacon of whome *Paul* the Apoſtle wryting to the Romaines hath teſtified ſaying: *Gaius* myne hoaſt and of the wholl Church ſaluteth you. After the death of *Traian* he returned out of the Iſle Patmos and remayned at Epheſus vntill he had liued a hundred & twenty yeres. Which being expired, he liuing as yet (ye Lord would ſo haue it) buried him ſelfe. There are ſome which wryte that he was not baniſhed into ye Iſle Patmos vnder *Traian*, but in the time of *Domitian* the ſonne of *Veſpaſian*.

5. *Philip.*

PHilip of the city Bethſaida preached the Goſpell in Phrygia, he was honorably buried at Hierapolis with his daughters.

6. *Bartholomewe.*

BArtholomewe preached the Goſpell of our Lorde *Ieſus Chriſt* vnto the Indians, and deliuered vnto them the Goſpell of *Mathewe*. He reſted and was buried in Albania a citie of Armenia the greate.

> Simon preached to the Moores. Where he preached is nowe called Barbarie.

7. *Thomas.*

THomas as it hath bene deliuered vnto vs, preached the Goſpell of our Sauiour *Chriſt Ieſus* vnto the Parthians, Medes and Perſians. He preached alſo vnto the Caramans, Hircans, Bactrians and Magicians. He reſted at Calamina a citie in India beinge ſlayne with a darte, which they

call a ſpeare or iauelin where he was alſo honorably buried.

8. *Mathewe.*

MAthewe the Euangeliſt wrote the Goſpell of our Lorde *Ieſus Chriſt* in the Hebrewe tongue and deliuered it vnto *Iames* the brother of the Lorde accordinge vnto the fleſh, who was Biſhop of Ieruſalem. He dyed at Hierapolis in Parthia where he was alſo honorably buried.

9. *Simon Zelotes.*

SImon *Zelotes* preached Chriſt throughout Mauritania & Aphricke the leſſe. At lengthe he was crucified at Brettania, ſlayne and buried. Simon preached to the Moores. Where he preached is nowe called Barbarie.

10. *Iude the brother of Iames.*

IUdas the brother of *Iames* called alſo *Thaddæus* and *Lebbæus* preached vnto the Edeſſæans and throughout all Meſopotamia. He was ſlayne in Berytus in the time of *Agbarus* king of Edeſſa and buried very honorably.

11. *Simon Iudas otherwiſe Iames the ſonne of Alphæus.*

SImon ſyrnamed *Iudas* who ſucceeded *Iames* in the Byſhopricke of Ieruſalem (I take him to be *Iames* the ſonne of *Alphæus*) was crucified vnder *Traian* and ſlaine in Oſtracina in Ægypt whē he had liued a hundred and two yeares. Here Dorotheus is deceaued: for this Apoſtle him ſelf was Iames Alphæus biſhop of Ieruſalem.

12. *Mathias.*

MAthias beinge one of the ſeuentye Diſciples was afterwardes numbered with the eleuen Apoſtles in ẏ rowme of *Iudas* the traitor. He preached the Goſpell in Æthiopia about ẏ hauen called Hyſſus and the riuer Phaſis vnto barbarous nations and rauenours of fleſhe. He died at Sebaſtopolis where he was alſo buried nigh the temple of *Sol.*

Paul.

PAul being called of the Lorde *Ieſus Chriſt* him ſelfe after his aſſumption and numbered in the Catalogue of the Apoſtles beganne to preache the Goſpell from Ieruſalem and wente on ſtill vnto Illyricum, Italy, & Spayne. His Epiſtles are extant at this day ful of all heauenly wiſedome. He was beheaded at Rome vnder *Nero* the third Calendes of Iuly, ſo died a Martyr & lieth there buried with *Peter* the Apoſtle.

Marke the Euangeliſt.

MArke the Euangeliſt & the firſt Biſhop of Alexandria, preached the Goſpell vnto the people of Alexandria & all the bordering regions frō Ægypt vnto Pentapolis. In the tyme of *Traiā* he had a cable rope tied about his necke at Alexandria by the which he was drawen frō the place called Bucolus vnto the place called Angels, where he was burned to aſhes by the furious Idolaters in the moneth of Aprill and buried at Bucolus.

Luke.

LVke the Euangeliſte of the citye of Antioch, by profeſſion a Phiſicion wrote the Goſpell as he hearde *Peter* the Apoſtle preach, and the actes of the Apoſtles as *Paul* deliuered vnto him. He accompanied the Apoſtles in theyr peregrination, but ſpecially *Paul*. *S. Paul* made mention of him wrytinge in a certaine place: Deare *Lucas* the Phiſicion ſaluteth you. He died at Epheſus where he was alſo buried and after many yeares together with *Andrewe* & *Timothee* he was trāſlated to Conſtantinople in the time of *Conſtantius* the ſonne of *Conſtantinus Magnus*. Coloſſ. 4.

Of the ſeuentie Diſciples.

Toutchinge theſe ſeuentie Diſciples I woulde haue thee vnderſtande Chriſtian reader that as Peter de Natalibus wryteth there were founde at Rome two olde copies, bothe wrytten by Dorotheus as he learned, the one in Greeke the other in Latine, his meaninge was to make bothe Romaynes and Grecians partakers of the fruites of his trauell, and as the drift of them was one, ſo the order diuerſe, for they vary very much. The editions came to my hands and as I founde them ſo I minde to publiſhe them, placinge the tranſlation out of the Greeke on the lefte hande and out of the Latine on the right hand.

After the Greeke edition. | After the Latine edition.

1. *Iames.*

Iames the brother of the Lorde after the fleſh, called alſo *Iuſtus*, was the firſt Biſhop of Ieruſalē, the Iewes ſtoned him there to death and buried him in the temple nigh the altar.

2. *Timothee.*

Act.16. *Timothee* was by *Sainct Paul* placed Byſhop of Epheſus. He preached the Goſpell of our Lord *Ieſus Chriſt* from Epheſus vnto Illyricum and throughout Hellas in Achaia where he dyed and was honorably buried.

3. *Titus.*

Titus was biſhop of Creta, he preached the goſpel of Chriſt there, and in all the countrey about, in the ende he dyed there, and was reuerently buried.

Titus was Biſhop in Crete, there he preached, & there he lieth buried.

4. *Barnabas.*

Act.4.13. *Barnabas* was a miniſter of the word together with *Paule*. he preached Chriſt firſt at Rome, afterwardes he was made biſhop of Millayne.

Barnabas.

5. *Ananias.*

Act.9.22. *Ananias* which baptized *Paule* in the Actes of the Apoſtles, was made biſhop of Damaſcus.

Ananias who baptized *Paule*, was after that Byſhop of Damaſcus.

6. *Stephan.*

Act.6.7. *Stephan* the firſte martyr, and one of the ſeuen Deacons, was ſtoned by the Ievves at Ieruſalem, as *Luke* teſtifieth in the Acts of the Apoſtles, and ſo dyed.

Stephan was the firſt martyr, and the firſte of the ſeuen Deacons.

7. *Philip.*

Act.8. *Philip* who was alſo one of the ſeuen Deacons, baptized *Simon Magus* and the *Eunuch*, and was made biſhop of Tralleis in Aſia.

Philip one of the 7. Deacons who baptized *Simō* & the *Eunuch*, was Biſhop in Thracia, afterwardes in Scythia.

8 *Prochorus.*

Act.6. *Prochorus* one of the ſeuen Deacons, was Biſhop of Nicomedia a citie in Bithynia.

Prochorus one of the 7. deacons was biſhop of Nicomedia in Bithynia.

9. *Nicanor.*

Act.6. *Nicanor* one of the ſeuen Deacons, was martyred in one day together with his fellowe Deacon, and firſt martyr *Stephan*, with two thouſande other faithfull Chriſtians.

Nicanor one of the 7. Deacons ſuffred the ſame day that *Stephan* the firſte martyr did, together with two others.

10. *Simon.*

Act.6. *Simon* one alſo of the ſeuen Deacons, was Byſhop of Boſtra in Arabia, and there by the heathen burned to aſhes.

Simon one alſo of the 7. Deacōs was biſhop of Tyre & Sidon.

11. *Nicolas.*

Apocalyp.2. *Nicolas* was one of the ſeuen Deacons, and beinge made Biſhop of Sapria, he followed after ſtraunge doctrine, and fel together with *Simon* from the faith.

Nicolas one of ẏ 7. deacons was b. of Samaria, but he fel & became an heretick. of him ſprāg the ſect of the Nicolaits, whom *Iohn* reprehended in the Reuelation.

12. *Parmenas.*

Act.6. *Parmenas* was one of the Deacons, as he miniſtred in the rowme of a Deacon, he dyed in the preſence of the Apoſtles.

Parmenas one of the 7. dyed at Niſibis.

13. *Cleopas.*

Luc 24. Euſeb. eccle. hiſt. lib 3. cap 11.19.29. *Cleopas* called alſo *Simon*, was the Lordes Coſingermaine. As he accompanied *Luke*, he ſaw the Lord after his reſurrection from the deade, and ſpake with him, as we reade in the Goſpell. At length he was the ſecond Biſhoppe of Ieruſalem.

Cleopas.

14. *Silas.*

Act.15.16.17 *Silas* was a miniſter of the worde with *Paule*. he was made Biſhop of Corinth.

Silas was biſhop of Corinth.

After the Greeke edition.

15. Siluanus.

Siluanus was alſo miniſter of the worde together with *Paule*. he was choſen Biſhop of Theſſalonica.

16. Creſcens.

Creſcens whom *Sainct Paule* remembred in his ſeconde Epiſtle vnto Timothie, was Biſhop of Chalcedona in Fraunce. he preached the Goſpell of Chriſt, and was there martyred in the time of Traian and buried.

17. Epænetus.

Epænetus of whom *S. Paule* made mention in his Epiſtle to the Romaines was Biſhop of Carthage.

18. Andronicus.

Andronicus whom *S. Paule* remembred in his Epiſtle to the Romaines was Biſhop of Pannonia.

19. Amplias.

Amplias whome *Paule* ſaluted in his Epiſtle to the Romaines was Biſhop of Odiſſa.

20. Vrbanus.

Vrbanus mentioned by *Paule*, writing to the Romains was Biſhop of Macedonia.

21. Stachys.

Stachys remembred of *Paule* writing to the Romains, the firſt Biſhop of Byzantium, was by *Andrewe* the Apoſtle made Biſhop of Argyropolis in Thracia.

22. Apelles.

Apelles mentioned of *Paule* in his Epiſtle to the Romaines, was Biſhop of Smyrna, before bleſſed *Polycarpus*.

23. Ariſtobulus.

Ariſtobulus whome *Paule* ſaluted writinge to the Romaines, was Biſhop of Brettania.

24. Narciſſus.

Narciſſus of whome *Paule* ſpake in his Epiſtle to the Romaines, was Biſhop of Patræ in Achaia.

25. Herodion.

Herodion named alſo by *S. Paule* in his Epiſtle to the Romaines was alſo Biſhop of Patræ.

26. Rufus.

Rufus one that is rekoned by the Apoſtle among others in the aforeſaide Epiſtle was Biſhop of Thebæ.

27. Aſyncritus.

Aſyncritus rehearſed by the Apoſtle in his Epiſtle to the Romains was Biſhop of Hircania.

28. Plegon.

Plegon whome *Paule* remembred when he wrote to the Romaines, was made Biſhop of Marathon.

29. Hermes.

Hermes of whom mention is made in the Epiſtle to the *R*omaines was Biſhop of Dalmatia.

30. Hermas.

Hermas whome *Paule* ſaluted in his Epiſtle to the Romaines, was Biſhop of Philippos.

31. Patrobas.

Patrobas of whom *Paule* made mention, was Biſhop of Nepoliolis.

After the Latine edition

Siluanus preached together with *Paule*, he was biſhop of Theſſalonica 2.Cor.1. 1.Theſ.1. 2.Theſ.1. 1.Pet.5.

Chryſches was Biſhop of Chalcedonia. 2.Tim.4.

Epænetus was biſhop of Carthage. Rom.16.

Andronicus Biſhop of Pannonia. Rom.16.

Ampliatus Biſhop of Ediſſa. Rom.16.

Vrbanus Biſhop of Macedonia. Rom.16.

Stateus (*Stachys*) was of Andrew the Apoſtle made biſhop in Argyropolis of Thracia. Rom. 16.

Apelles was Biſhop of Eradia. Rom.16.

Ampleius biſhop of Smyrna before *Polycarpus*.

Ariſtobulus was Biſhop of Bethania. Rom.16.

Tarciſſus (*Narciſſus*) was Biſhop of Athens. Rom.16.

Eradius (*Herodio*) was Biſhop of Patræ. Rom.16.

Rufus otherwiſe called *Ruferius*, was Biſhop of Thebæ. Rom.16.

Aſyncritus Biſhop of Hyrcania. Rom.16.

Phlegontius (*Phlegon*) was biſhop of Marathon. Rom.16.

Hermes was biſhop of Philipolis. Rom.16. Euſeb. lib.3. cap.3.

Rom.16.

Patrobas was biſhop of the nation Peli. Rom.16.

Yy.

After the Greeke edition.	After the Latine edition.
32. *Agabus.* Act.11.21. *Agabus* of whome mention is made in the Actes of the Apoſtles, was endued with the gift of prophecie.	*Agabus* who had the gifte of prophecie was one alſo of the 70 Diſciples.
33. *Linus.* 2.Tim.4. *Linus* is remembred of *Paule*, he was the firſt Biſhop of Rome after *Peter* the chiefe of the Apoſtles.	*Linus* was Biſhop of Rome after *Peter*.
34. *Gaius.* Rom.16. Act.19.20. 1.Cor.1. Ioh.epiſt.3. *S. Paule* made mention of *Gaius*, he was Biſhop of Epheſus after *Timothee*.	*Caius* was Biſhop of Epheſus.
35. *Philologus.* Rom.16. The Apoſtle made mention of *Philologus*. *Andrewe* the Apoſtle made him biſhop of Sinopa.	*Philologus* was by *Andrewe* made biſhop of Sinopis.
36. *Olympas.* Rom.16. *Paule* in a certaine place hath remembred *Olympas*. he was beheaded at Rome together with *Peter* the chiefe of the Apoſtles, and ſo dyed a martyr.	*Liphaſius* was bounde at Rome with *Paule*, and beheaded after his martyrdome.
37. *Rodion.* *S. Paule* ſome where made mention of this *Rodion*, he was alſo beheaded at Rome together with *Peter*.	
38. *Iaſon.* Act.17. Rom.16. *Iaſon* is remembred in the workes of the Apoſtle, he was biſhop of Tarſus.	*Iaſon* was biſhop of Tharſus.
39. *Soſipater.* Rom.16. *Soſipater* is remembred of the Apoſtle, he was biſhop of Iconium.	*Soſipater* as ſaith *Dorotheus* was biſhop of Iconium, but *Origen* in the firſte Gloſſa ſaith, he was biſhop of Theſſalonica.
40. *Lucius.* Act.13. Rom.16. *Lucius* is alſo remembred of *Paule*, he was biſhop of Laodicea in Syria.	*Lucius* was biſhop of Laodicea in Syria.
41. *Tertius.* Rom.16. This *Tertius* wrote the Epiſtle of *S. Paule* to the Romaines, he was the ſecond biſhop of Iconium.	*Tertius* who wrote the Epiſtle to the Romaines as *Paule* endited it, was Biſhop of Meiadum.
42. *Eraſtus.* Act 19. Rom.16. 2.Timoth.4. *S. Paule* made mention of *Eraſtus* in his Epiſtle to the Romaines. firſt he was ſtewarde of the Church of Ieruſalem, afterwardes he was made Biſhop of Paneas.	
43. *Phigellus.* 2.Tim.1.2. *S. Paule* remembred this *Phigellus* as if he had taught falſe doctrine, and followed after *Simon*. he was biſhop of Epheſus.	*Philetus* or *Phigellus* was biſhop of Epheſus.
44. *Hermogenes.* 2.Tim.1. The Apoſtle made mention of this *Hermogenes* as one that brought into the church of God falſe doctrine, he was biſhop of Megara.	*Hermogenes* was Biſhop of Megara.
45. *Demas.* Coloſſ.4. 2.Tim.4. Epiſt. ad philem. *Paule* wrote of this *Demas* that he fell from the faith. for of theſe three which went next before, he remembred in his ſecond Epiſtle to *Timothee*, that *Phigellus* and *Hermogenes* by ſowing of ſtraunge doctrine reſiſted his preaching: that *Demas* for loue of the preſent world forſook the trueth of the Goſpell. This *Demas* became afterwards an Idole prieſt of Theſſalonica. of theſe thinges alſo wrote *John* the Apoſtle. 1.Iohn.2. They went (ſaith he) out from vs, but they were not of vs.	*Demas* became an Apoſtata.

After the Greeke edition.

46. *Quartus.*

There is mention made of this *Quartus* in the Epiſtle to the Romaines. he was biſhop of Berytus.

47. *Apollos.*

S.Paule made mention of *Apollos* in his firſt Epiſtle to the Corinthians. he was biſhop of Cæſarea.

48. *Cephas.*

This was he whome *Paule* reprehended at Antioch, of one name with *Peter*. he was biſhop of Cannia.

49. *Soſthenes.*

S. Paule remembred this *Soſthenes*: he was biſhop of Colophonia. *1.Corinth.1. Act.18.*

50. *Epaphroditus.*

There is mention made in the works of *S. Paule* of *Epaphroditus*, he was biſhop of Adriana.

51. *Cæſar.*

Cæſar alſo is remembred of *Paule*. he was biſhop of Dyrrhachium.

52. *Marcus.*

S. Paule made mention of this *Marcus*. he was a Coſingermaine of *Barnabas*, and biſhop of Apollonias.

53. *Ioſeph.*

Ioſeph who alſo is called *Iuſtus*, and *Barſabas* of whome *Luke* wrote in the Acts of the Apoſtles, that he was in election with *Matthias*, was biſhop of Eleutheropolis.

54. *Artemas.*

Artemas whome *Paule* alſo remembred, was biſhop of Lyſtris.

55. *Clemens.*

Clemens of whom *S.Paule* ſaid: with *Clemens* and the reſt of my fellow labourers, was the firſte of the Gentils and Greeks that belieued in Chriſt. he was made biſhop of Sardice now called Triaditza.

56. *Oneſiphorus.*

S.Paule remembred *Oneſiphorus*. he was biſhop of Coronia.

57. *Tychicus.*

There is mention made by *S.Paule* of this *Tychicus*, he was the firſt biſhop of Chalcedon in Bithynia.

58. *Carpus.*

S.Paule made mention of this *Carpus*. he was biſhop of Berrhœa a citie in Thracia.

59. *Euodius.*

Euodius is remembred of *Paule*, he was the firſt biſhop of Antioch after *Peter* the Apoſtle.

60. *Philemon.*

S. Paule wrote an Epiſtle vnto this *Philemon*. he was biſhop of Gaza.

61. *Zenas.*

Zenas the Lawier of whom *Paule* made mention was biſhop of Dioſpolis.

62. *Aquila.*

The Apoſtle hath made mention of this *Aquila*, he was biſhop of Heraclea.

After the Latine edition.

Quartus was biſhop of Berythus. Rom.16.

Apollo was biſhop of Connia. 1.Corin. 1. 3. 4.16. Act.18.19. Tit.3.

It was Peter the Apoſtle and not Cephas, as we reade in the Epiſtle to the Galathians that was rebuked. It appeareth this copy was corrupted, for in the other coppie there is no ſuche thing.

Soſthenes was biſhop of Colophonia.

Epaphroditus was biſhop of Andriaca.

Cæſar was biſhop of Dyrrhachium.

Marcus the Coſingermaine of *Barnabas*, ſo called becauſe they came both of two ſiſters, as the Gloſſa ſaith. he was biſhop of Apollonias. Philip.2.4. Philip.4. Coloſſ.4.

Ioſeph called alſo *Ieſus*, was biſhop of Eleutheropolis. Act.1.18. Coloſſ.4.

Artemas was biſhop of Lyſtra. Titus.3.

Clemens the firſt that belieued of the Gentiles, was firſt biſhop of Sardice, afterwards of Rome. Philip.4.

Oneſimus, or *Oneſiphorus* was biſhop of Coronis. 2.Tim.1.4. Coloſſ.4. Epiſt.ad philem.

Ticicus (Tychicus) was biſhop of Colophonia. Act.20. Epheſ.6. Coloſſ.4. 2.Tim.4. Tit.3.

Carpus was biſhop of Beronia in Thracia. 2.Tim.4.

Euodius was biſhop of Antioch after *Peter*. Philip.4.

Philemon vnto whom *Paule* wrote a peculiar Epiſtle was biſhop of Gaza. Epiſt. ad philem.

Zenas was biſhop of Dioſpolis. Tit.3.

Act.18. 1.Cor.16. 2.Tim.4.

After the Greeke edition.

63. Priſcas.Priſcilla.

2.Tim.4. *S.Paule* remembred this *Priſcas*.he was biſhop of Colophona.

64. Iunias.

Rom.16. The Apoſtle remembred alſo this *Iunias*.he was biſhop of Apamia in *Syria*.

65, Marcus.

Act.13.15. 2.Tim.4. *Marke* who alſo was called *Iohn*, of whom *Luke* wrote in the Acts of the Apoſtles,was biſhop of Biblus.

66. Ariſtarchus.

Act.19.20.27 Coloſſ.4. *S.Paule* hath made often mention of this *Ariſtarchus*.

67. Pudas.Pudens.

Epiſt.ad philem. The Apoſtle remembred *Pudas* alſo.

68. Trophinus.Trophimus.

2.Tim.4. Act.20.21. 2.Tim.4. *S.Paule* likwiſe made mention of this *Trophimus*. theſe three laſt were partakers wͭ *Paule* in all his afflictions,& his dayly companions,laſt of all they were beheaded together with him at Rome under *Nero*,& crowned martyrs.

69. Marke the Euangeliſt.

70. Luke the Euangeliſt.

Theſe two alſo are numbred in the catalogue of the ſeuentie Diſciples, the *Eunuch* likwiſe of Candace Queene of the Æthiopians preached the Goſpell of our Lord *Ieſus Chriſt* in Arabia *Felix*,the Iſle Taprobana, and throughout all Erythra.It is reported alſo he was there gloriouſly martyred and buried. that his tumbe is an inuincible bulwerke for the faithfull,diſcomfeiting the wicked Barbarians,and curing diſeaſes unto this day.

After the Latine edition.

Priſcus.

Ariſtarchus biſhop of Apamia.

Marke called alſo *Iohn*, was biſhop of Biblus.

A seconde *Ariſtarchus* mentioned in the Epiſtle to *Philemon*.

Pudens.

Trophimus.

Theſe three were partakers of ẏ Apoſtles perſecutions,and beheaded at Rome after him.

Marke the Euangeliſt who receaued at the mouth of *Peter* the Goſpell as he preached at Rome.

The *Eunuch*.

The ende of DOROTHEVS.

Faultes eſcaped in the Printing.

Page 9. line 10.for maner,re ad man.
page 9.in the marge for 3963,read 3970.
page 10.liue 6.for conſepuently,read conſequently.
page 14.line 17.for Velerius,read Valerius.
page 14.line 53.for thy,read they.
page 17.line 34.for fortwith,read forthwith.
page 22.line 51.the parentheſis ſhould be after Chriſt)
page 23.line 2.for Olimpiades,read Olympiades.
page 31.line 17.for thirteeneth,read thirteene.
page 56.line 6.for they,read the.
page 94.line 41.for ah,read an.
page 103.line 46.for and other,read an other.
page 111.in the marge,for Nazianzẽ,read Neocæſarienſ.
page 122.line 26.for darned,read darkened.
page 131. in the marge for Gregorie Nazianzen, reade Neocæſarienſ.
papag.140.line 51.for depart read departed.
ge 139 in the marge for Gregorie Nazianzen, reade Neocæſarienſ.
page 150.line 11.for frendas,read friendes.
page 150.line 40.for the and,read and the.
page 159.line 35.for violent,read violently.
page 175.line 16.for permoited,read permitted.
page 187.line 53.for alloweded,read allowed.
page 189.line 2.for berewed,read bereaued.
page 189.line 15.for wih,read with.
page 202.line 2. for beloued God, read beloued of God.
page 213. line 18. for two hundreth eight and twentie, read three hundred and fift.
page 236.line 12.for cauſe,read clauſe.
page 240.line 16.for leage,read league.
page 242.line 51.for ſonne,read ſunne.
page 246.line 43.for Murſon,read Murſa.
page 248.line 40.for Iſchyas,read Iſchyras.
page 256.line 2.for Conſtantinus,read Conſtantius.
page 284.line 24.for our,read your.
page 303.line 37.for not,read to.
page 383.line 32.for Alexander,read Alexandria.
page 411.line 48.for neither,read either.
page 427.line 32. for cogeled,read congealed.

The reſt which thou findeſt (gentle reader) correct them thy ſelfe.

A CHRONOGRAPHIE CONTI-NEVVED FROM THE BIRTH OF CHRIST (VVHERE EVSEBIVS, SOCRATES, EVAGRIVS AND DO-ROTHEVS BEGINNE TO WRITE) VNTO THE TWELF YEARE OF THE

raygne of Mauricius the Emperour beinge the full time of ſix hundred wantinge onely fiue yeares after Chriſt, and the pureſt age:containing the Acts of Chriſt: the yeares of the incarnation : the famous men,with the martyrs and fauorers of the trueth in all thoſe times:the raygne of the Emperours:the kinges of Iudæa:the ſucceſſion of highprieſtes in Ieruſalem as longe as they laſted:after them, the ſucceſſion of Biſhops,ſpecially in the moſte famous Churches,as Ieruſalem, Antioch,Rome Alexandria with others: The Councells within this time ſummoned,and the heretickes condemned.

All vvhich are faithfully collected chiefly out of Euſebius,Socrates and Euagrius,and vvhere they ſeeme vnperfect out of other auncient vvryters,by.

M. H.

Imprinted at London by Thomas Vautroullier dwelling in the Blackefriers.
1576.

THE PREFACE OF THE AVTOR to the Reader toutching his Chronographie.

SEeing that hitherto (gentle Reader) in the tranſlation of theſe aun-
cient Hiſtoriographers, *Euſebius, Socrates, Euagrius,* and *Dorotheus,*
I haue imployed great labour and induſtrie, referring the paynes to
myne owne perſon, and the profit to the furtherance of thy ſtudie &
knowledge: I haue determined yet once agayne to gratifie thy lo-
uing minde with this Chronographie followinge, a worke which
with more eaſe thou mayeſt runne ouer and peruſe, and the ſooner
committe to memorie then the former, though my paynes herein were nothinge a-
ſlaked, but æquiualent with the other trauayle. I hope the treatiſe will be acceptable,
inſomuch the Engliſhe tongue hath not at this day extant any Eccleſiaſticall Chro-
nographie continewed from ſo long a tyme. Well we may haue catalogues of kings,
recitall of Biſhops, pedegrewes of our gentries, with other priuate & particular ſum-
maries ſeuerally handled by ſundry men: yet the generall Antiquitie, the ioynte con-
triuing, the relatiō to the foūtaine, the ſearching of the original out of farr & foraigne
countreyes (ſeeing the Goſpell vvas not firſt preached heere in England) I find not
extant in our mother tongue. Therefore orderly to proceede as the aforeſayd learned
vvriters haue layd dovvne their example I vvill beginne vvith the birth of Chriſt pē-
ning in the firſt colume ſuch vvorthy actes as the Euangeliſts haue recorded of him
during his abode here on earth, aftervvardes the yeares of his incarnation. The next
rovvme is an abridgement of the raygne of the Emperours. *Luke* the Euangeliſte *Luk. 2.3.*
thought good euen in the very entrance of his diſcourſe to laye dovvne the birth of
Chriſt in the raygne of *Auguſtus* the Emperour, and the preaching of *Iohn* the bap-
tiſt to haue begonne the fifteenth yeare of *Tiberius Cæſar. Socrates* in the fift booke of
his eccleſiaſtical hiſtory tooke the catalogue of the Emperours to be one of his prin- *Socrat. ec-*
cipall drifts, his reaſon vvas becauſe the eccleſiaſtical affayres ſeemed alvvayes to de- *cl.hiſt.lib.5*
pende very much of the Emperours and Princes. The thirde place contayneth the *proëm.*
famous men vvith the fauorers of the trueth, the Martyrs and Saynɛ̄ts of God. The
gladſome tidings of the glorious Goſpell vvas not firſt reuealed vnto Princes & Pre
ſidents, vnto the mighty & vviſe of this vvorld (for God needed not their ayd & po-
vver) but vnto the vveake, ſimple, ignorant, fooliſh and contemptible in the ſighte of
men, ſuch as were ſheperds, fiſhermen, tolegatherers and tentmakers. The fourth ri-
glet contineweth the raigne of the kings of Iudæa. *Mathevv* and *Luke* beganne their
Goſpells vvith the raigne of *Herode*. But they laſted not very long. In the dayes of *He-
rode* Chriſt vvas borne in the fleſh, after him came *Archelaus*, the third was *Herod* the
tetrach vvhich beheaded *Iohn* the baptiſt, the fourth vvas *Herode Agrippa* vvhich be-
headed *Iames* the brother of *Iohn* vvith the ſvvord and dyed miſerably him ſelfe. The
laſt vvas *Agrippa* minor before vvhome *Paul* pleaded in the Actes of the Apoſtles, in *Ioſeph. An-*
vvhoſe dayes Ieruſalem vvas deſtroyed. Anno Dom. 73. *Ioſephus* vvriteth that vvithin *tiq.lib.18.*
the compaſſe of one hundred yeares all the progeny of *Herode* vvas rooted out. The *cap.11.*
fift order is of highprieſts neither haue I omitted them ſeeing both the Euangeliſtes *Ioſeph. An-*
and the Hiſtoriographers mentioned ſuch as vvere in the time of Chriſt. They ende *tiq.lib. 20. cap.vlt.*

The nomber of the hie preists from Aaron to thair end 83.

likewiſe with the kings of Iudæa and the deſtruction of Ieruſalem. I remember *Ioſephus* wryteth that frō *Aaron* which was the firſt highprieſt vnto the laſt at the ouerthrowe & burning of the temple vnder *Titus* there were highprieſts to the number of foureſcore and three. The ſixt diuiſion is of councells, ſometimes of the wicked as of the Phariſes and heretickes, ſome other times of the godly as of the Apoſtles and Apoſtolick men. where it appeareth manifeſtly vnto the wholl world that the biſhop of Rome had as litle to doe therein as other biſhops, for Emperours, princes, & ſomtimes the biſhops of ſome prouince or other within thē ſelues, haue ſummoned coūcells, called biſhops together & decided ſuch matters as were called into controuerſie without the aduiſe of the biſhop of Rome. For ſaith *Socrates* the chiefeſt councels were ſummoned & are vnto this day called together by the commaundement & conſent of the Emperours. Beſides all the aforeſaide I haue laid downe the ſucceſſion of biſhops in the foure moſt famous churches, as Ieruſalē, Antioch, Rome, Alexādria. Though other writers addict them ſelues wholly vnto the Catalogue of the churche of Rome, omitting no not one, *Ioan* the ſhe Pope onely excepted. Some will maruell why I preferre Ieruſalem and Antioch before the ſeae of Rome, the reaſon is becauſe thoſe churches had their biſhops before the church of Rome. *Clemens Alexādrinus* wryteth that *Iames* called the brother of Chriſt was immediately after the aſſumption of our Sauiour choſen biſhop of Ieruſalem by *Peter*, *Iames* and *Iohn* the Apoſtles. Againe as *Luke* reporteth the Antiochians were firſt called chriſtians. *Paul* & *Barnabas* preached there one wholl yeare and if fame fayle vs not of the trueth *Peter* the Apoſtle was biſhop there ſeuen yeares and ſpente ſeuen other about Ieruſalem & the Eaſterne contreyes afore his comminge to Rome. He came to Rome the ſeconde yeare of *Claudius* the Emperour Anno Dom. 44, a great while after the ſeae of Ieruſalem and the biſhoprik of Antioch were ſetled. Let no man muze why I lay downe theſe foure ſeaes otherwiſe then all Chronographies in what language ſo euer vnto this day extant haue done, I doe it not of any ſingularitie for theſe auncient Hiſtoriographers *Euſebius*, *Socrates*, and *Euagrius* haue followed the ſame order though other Chronologers and Chronographers haue not imitated them. Laſt of all I haue placed the hereticks by themſelues ſo that the reader may eaſily ſee whē they liued, who they were, what they haue taught, by whome they were condēned & the end of moſt of them as farre forth as the lines might be contriued within the colume & the long tediouſnes auoyded. Nowe drawing towards the birth of Chriſt where the Chronographye beginneth I thinke beſt by way of preface not as my principall drifte, briefly to runne ouer the yeares of the world that thereby we may the ſooner learne when our Sauiour Chriſt Ieſus appeared in the fleſh and firſt we haue to beginne from Adam.

Socrat. lib. 5. eccl. hiſt. proem.

Euſeb. eccl. hiſt. lib. 2. cap. 1. Act. 11. Anton. Chron. part 1. tit. 6. cap. 4. ſ. 1. Euſeb. eccl. hiſt. lib. 3. cap. 1. 4. Ierom. Catalog. eccl. ſcript. Euſeb. eccleſ. hiſt. lib. 2. cap. 14. 16.

Geneſ. 1. 5.

The yeare of the world.

Adam was the firſt man & made of the mould of the earth being a hundred & thirty yeare old he begate *Seth*, he liued in all nyne hundred and thirty yeares. *Geneſ.* 5. he was aliue vntill the fiftyeth and ſix yeare of *Lamech* the father of *Noe* and departed this life 126. yeare before *Noe* was borne.

130. *Seth* was a hundred and fiue yeare old when he begate *Enos* he liued in all nyne hundred and twelfe yeares. *Geneſ.* 5. he departed this life in the yeare of the worlde one thouſand forty and two, after the death of Adam one hundred and twelfe yeares, before *Noe* vvas borne 14. yeares.

235. *Enos* was foureſcore and tenne yeare olde when he begate *Cainan* he liued in all nine hundred and fiue yeares. *Geneſ.* 5. he departed this

life

life in the yeare of the worlde, one thouſande one hundred and fortieth yeare, he liued together with *Noe* fourescore & foure yeares.

325. *Cainan* liued threeſcore and tenne yeares and begat *Malalael*, he liued in all nine hundred and tenne yeares. *Geneſ.*5. he departed this life in the yeare of the worlde 1235.

395. *Malalael* liued threeſcore and fiue yeares & begat *Iared*, he liued in all eight hundred ninety and fiue yeares. *Geneſ.*5. he departed this life 366. yeares before the deluge, after *Noe* was borne 234. yeares.

460. *Iared* liued a hundred threeſcore and two yeares & begat *Enoch*, he liued in all nine hundred threeſcore and two yeares. *Geneſ.*5. he departed this life in the yeare of the worlde 1422. he liued with *Noe* three hundred three ſcore and ſix yeares.

622. *Enoch* liued threeſcore and fiue yeares & begat *Mathuſalem*, he liued in all three hundred threeſcore and fiue yeares & was tranſlated. *Geneſ.*5. he was taken vp into heauen ſeuen & fifty yeares after the death of *Adam*.

687. *Mathuſalem* liued a hundred foureſcore & ſeuen yeares and begat *Lamech*, he liued in all nyne hundred ſixty & nyne yeares and died in the yeare of the deluge. *Geneſ.*5.

874. *Lamech* liued a hundred foureſcore and two yeares and begatt *Noe*, he liued in all 777. yeares & died fiue yeares before the deluge. *Geneſ.*5.

1056. *Noe* was borne in the yeare of the worlde one thouſand fifty and ſix, in the 182. yeare of his father *Lamech*, after the death of *Adam* 126. after the death of *Seth* 14. yeares, being fiue hundred yeare old

1556. he begat *Sem*, and liued in all nine hundred and fifty yeares. *Geneſ* 9. he liued with *Enos* 84. yeares, with *Cainan* 179. with *Iared* 366. with *Mathuſalem* 600. with *Lamech* 595. with *Sem* his ſonne 448.

The firſt age of the worlde from *Adam* to *Noe*.

iared liued 962 years

mathusalem liued 969 years they were the oldest men in the world

mathusalem was Jareds grandchild

*Geneſ.*9.

1656. *Anno mundi* 1656.

The deluge drowned the whole worlde in the ſix hundred yeare of *Noe*. *Geneſ.*7 8. It was in the yeare of the worlde one thouſande ſix hundred fifty and ſix, for ſo doth *Auguſtine* write de ciuitate Dei lib.15.cap.20. finding fault with the error of the Septuagints whome *Euſebius* in his Chronicon, & *Beda* haue followed, for they numbred 2262. yeares which can not be. Againe *Auguſtine* de ciuitat. Dei lib.15.cap.12.&14. miſliketh very much with ſuch as doubted whether the yeares of olde were as long as we finde them of late, he proueth that there were ſo many houres in the day, ſo many dayes in the weeke, ſo many weekes in the moneth, & ſo many moneths in the yeare alike from the beginning of the worlde.

*Geneſ.*7.8.

Auguſtine.

1658. *Sem* being an hundred yeare olde begat *Arphaxad* the ſeconde yeare after the flood, he liued in all ſix hundred yeares. *Geneſ.*11. he was borne nynety and nyne yeares before the deluge, he departed this life in the yeare of the worlde 2158.

*Geneſ.*11.

Arphaxad being borne the ſeconde yeare after the deluge, liued thirty and fiue yeares and begat *Sale*, he liued in all 438. yeares *Gen.* 11. he liued with *Noe* 348. yeares, with *Sale* his ſonne 403. with his nephew *Heber* 373. with *Phaleg, Reu, Saruch, Thare*, vntill the 148.

yeare of *Abraham* the 48.of *Iſaac*. he died after *Iſaac* was borne 48.
yeares,12.yeares before *Iacob* was borne.
1693. *Sale* liued thirty yeares and begat *Heber*, he liued in all 433.yea-
res.*Geneſ.*11.he liued after the death of *Abraham* 3.yeares, with *I-*
ſaac 78.and with *Iacob* 18.
1723. *Heber* of whome the Hebrewes are called liued foure & thirty
yeares and begat *Phaleg*,he liued in all 464. the longeſt liued of all
the fathers after the floode. *Geneſ.*11. he liued after the deſeaſe of
Abraham 64.with *Iſaac* 110.with *Iacob* 80.
1757. *Phaleg* liued thirty yeares and begat *Reu*,he liued in all 239.yea-
res.*Geneſ.*11.
1787. *Reu* liued two and thirty yeares and begat *Saruch*, he liued in all
239.yeares.*Geneſ.*11.
1819. *Saruch* liued thirty yeares and begat *Nachor*, he liued in all 230.
yeares.*Geneſ.*11.
1849. *Nachor* liued nine and twentie yeares and begat *Thare*,he liued
in all 148.yeares.*Geneſ.*11.
1878. *Thare* liued ſeuenty yeares & begat *Abraham*,he liued in all 205.
yeares.*Geneſ.*11.

The ſecond age of the world frō *Noe* to *Abraham.*

Anno mundi 1948.

From the floode vnto the birth of *Abraham* 292.yeares.from *A-*
dam and the creation of the worlde vnto *Abraham*.1948.

Gen.21.25 1948. *Abraham* being a hundred yeare olde begat *Iſaac*,he liued in all a
hundred ſeuentie and fiue yeares.*Geneſ.*21.25.
Gen.25.35 2048. *Iſaac* beinge threeſcore yeare olde begat *Iacob*, he liued in all a
hundred and foureſcore yeares.*Geneſ.*25.35.
2108. *Iacob* afterwards called *Iſraell* was a hundred and thirtye yeare
Geneſ.47. 2238 olde when he went to Ægypt and preſented him ſelfe before *Pha-*
rao.he liued in all 147.yeares.*Geneſ.*47.

Anno mundi when *Iſrael* with the 12.Patriarches (*Ruben. Simeon.*
Leui.Iuda.Zabulon.Iſſachar.Dan.Gad.Aſer.Nepthali.
Ioſeph.Beniamin)went into Ægypt.2238.

Ioſeph died beinge a hundred and tenne yeare olde.*Geneſ.*50. it
Geneſ.50. 2309. was the foure and fiftieth yeare after the deſeaſe of his father *Iacob*.
Moſes was borne threeſcore and fiue yeares after the death of
2373. *Ioſeph*. The *Iſraelites* dwelled in Ægypt foure hundred and thirtye
yeares.*Exod.*12. which is not to be taken preciſely betwene their
Exod.12. 2453. incomming and outgoing, but as *S. Paul Galat.*3. alleadgeth from
the calling of *Abraham* out of *Haran*. *Moſes* was foureſcore yeare
olde when he preſented him ſelf before *Pharao* for the deliuerance
of the *Iſraelits*.*Exod.*7.
Exod.7. Anno mundi 2453.the *Iſraelits* came out of Ægypt after the deluge
797.yeares.

	The highprieſtes.	The Prophets.
Deu.31.34 2493. *Moſes* liued in all a hundred & twenty yeares.*Deut.*31.34. he ruled ouer the Iſraelits the ſpace of forty yeares during *Deut.29.* their abode in the wildernes.*Deuter.*29.	*Aaron* was the firſt high prieſt.*Exod.* 28.29.	
Ioſue.24. 2510. *Ioſue* ruled *Iſrael* 17. yeares,he was a		

hundred

	hundred and tenne yeare olde when he died. *Ioſue* 24.				
2550.	*Othoniel* of the tribe of *Iuda* was iudg 40. yeares. *Iudic*.3.	*Eleazer.*		the third age of the world frõ *Abraham* to *Dauid*.	*Iudic.3.*
2630.	*Aod* was captaine fourescore yeares. *Iudic*.3.	*Phinees.*			*Iudic.3.*
2670.	*Debora* & *Barach* gouerned forty yeares. *Euſeb.Chronic*.	*Abiu.*			*Euſeb.*
2710.	*Gedeon* was captaine ouer *Iſrael* forty yeares. *Iudic*.8.	*Bocci.*			*Iudic.8.*
2713.	*Abimelech* was prince ouer *Iſrael* 3. yeares. *Iudic*.9.				*Iudic.9.*
2736.	*Thola* iudged 23. yeares. *Iudic*.10.				*Iudic.10.*
2758.	*Iair* iudged *Iſrael* 22. yeares. *Iudic*.10.				
2764.	*Iepthe* iudged *Iſrael* 6. yeares. *Iudic*.12	*Ozi.*			*Iudic.12.*
2771.	*Abeſan* iudged *Iſrael* 7. yeares. *Iudi*.12				
2781.	*AElon* iudged *Iſrael* 10. yeares. *Iud*.12				
2789.	*Abdon* iudged *Iſrael* 8. yeares. *Iudi*.12.				
2809.	*Sãpſon* iudged *Iſrael* 20. yeares. *Iu*.16.				*Iudic.16.*
2929.	The iudges of *Iſrael* ceaſſed in *Samuel*. *Act*.13.	*Heli the prieſt iudged Iſrael* 40. yeares. 1. *Reg*.4.	*Samuel* in the daies of *Heli* & *Saul*, he was both prieſt & Prophet & iudge of the peopl		
2969.	*Saul* was the firſte Kinge of the Hebrewes, he raigned 40. yeares. *Act*.13.	*Achitob.*			*Act.13.*
3009.	*Dauid* was king of *Iſrael* 40. yeares. 3. *Reg*.2.	*Achimelec.* *Abiathar.*			*3.Reg.2.*
3049	*Solomon* was king of *Iſrael* forty yeares. 3. *Reg*.11.	*Sadoch.* *Achimaas.*	*Nathã* in the raigne of *Dauid*.		*3.Reg.11.*
	leſt we ſhoulde be deceaued in the ſupputation of the yeares, it pleaſed the holie Ghoſt in the Scriptures (3. *Reg*.6.) to lay downe the number of the yeares frõ the departure of the children of *Iſrael* out of ægypt vnto the 4. yeare of Kinge *Solomons* raigne, to witt: foure hundred and eightie yeares, for then he beganne to builde the temple.	*Azarias.* From *Aaron* vnto the building of the tẽple vnder *Solomõ* ther were 12. highprieſts as *Ioſeph* writeth *Anti*. lib 20. cap. 18.	*Gad* in the daies of *Solomon*. *Abias* in the daies of *Roboam*. 3. *Reg*.14.		*3.Reg.6.*
3066.	*Roboam* raigned ouer *Iuda* 17. yeares. 3. *Reg*.14.		*Addo* in the daies of *Abia*		*3.Reg.14.*
3069.	*Abia* raigned ouer *Iuda* 3. yeares. 3. *Reg*:15.	*Iohanan.*	*Iehu* in the daies of *Aſa*.		*3.Reg.15.*
3109.	*Aſa* raigned in Ieruſalem 41. yeares. 3. *Reg*.15.	*Azarias* was highprieſt at the building of the tẽple. 1. *paralip*.6.	*Helias* in the daies of *Ioſaphat*.		
3134	*Ioſaphat* raigned in Ieruſalem 25. yeares. 3. *Reg*.22.				*3.Reg.22.*
3142.	*Ioram* raigned ouer *Iuda* 8. yeares. 4. *Reg*. 8. 2. *paralip*. 21. ſome learned writers doe thinke that he raygned	*Meraioth.* *Amaria.*	*Helizeus* in the daies of *Ioram*.		*4.Reg.8.*

		20.yeares more and that the holy Ghoſt becauſe of the Kinges wickednes concealed it in his ſonne *Ochozias* age ſaying 4.*Reg*.8. that he was 22.yeare olde when he beganne to raygne, but in 2.*Paralip*.22.that he was 42.yeare olde &c.	*Achitob.* *Sadoch.* *Sellum.*	*Abdias* in the daies of *Ochozia.*	
	3143.	*Ochozias* his ſonne raigned one yeare.4.*Reg*.8.			
4.*Reg*.11.	3150.	*Athalia* his mother raygned 7. yeares.4.*Reg*.11.	*Ioddas* otherwiſe *Iohaida* who liued 130.yeares.	*Amos* in the daies of *Ioas.*	
4.*Reg*.12.	3190.	*Ioas* raigned 40.yeares in Ieruſalem.4.*Reg*.12.		*Ionas* in the daies of *Amaſia.*	
4.*Reg*.14.	3219.	*Amaſias* was Kinge of Iuda 29. yeares.4.*Reg*.14.	*Axiora.*	*Eſay* in the daies of *Azarias* or *Ozias.*	
4.*Reg*.15.	3270.	*Azarias* raigned ouer Iuda 52. yeares.4.*Reg*.15.	*Phadæus.* *Sadæus.*		
	3286.	*Ioathan* was King in Ieruſalem 16.yeares.4.*Reg*.15.	*Iculus.* *Ioatham.*	*Oſee* in the daies of *Ioathã.*	
4.*Reg*.16.	3302.	*Achaz* raigned 16. yeares ouer Iuda.4.*Reg*.16.	*Vrias.*	*Ioel* in the time of *Achaz.*	
4.*Reg*.18.	3330.	*Ezechias* raygned 29.yeares in Ieruſalem.4.*Reg*.18.		*Micheas* in the time of *Ezechia*	The fourth age of the world from *Dauid* vnto the captiuitie in Babylon.
4,*Reg*.21.	3385.	*Manaſſes* raigned in Ieruſalem 55.yeares.4.*Reg*.21.		*Sophonias* in the time of *Manaſſes.*	
	3387.	*Amon* raygned two yeares. 4.*Reg*.21.	*Neri.* *Ioas.*	*Ieremie* in the daies of *Amon.*	
4.*Reg*.22.	3418.	*Ioſias* was king of Iuda 31.yeares.4.*Reg*.22.	*Selam.* *Helchias.*	*Ezechiel* in the daies of *Ioſia.*	
4.*Reg*.23.		*Ioachas* was king 3.moneths.4.*Reg*.23.	*Sareas.*	*Daniel* in the daies of *Ioachas*	
	3429.	*Ioacim* otherwiſe called *Eliacim* raygned ouer Iuda 11. yeares. 4.*Reg*.23.		*Abacuk* in the daies of *Ioacim*	
		Ioacim otherwiſe called *Iechonias* raigned 3.moneths.4.*Re*.24.		*Nahum* In the daies of *Iechonias.*	
4.*Reg*.24.	3440.	*Sedechias* raigned in Ieruſalem 11.yeares.4.*Reg*.24.vnder whom the captiuity befell,both city and temple were deſtroied & the people led into Babylon.		*Vrias* in the daies of *Sedechias. Iere*.26.	
		Euſebius Chron. ſayth that frõ the firſt building of the temple in the 4. yeare of *Solomon* vnto the captiuitie vnder *Nabuchodonozor* there are 442.yeares the whiche I finde to be true if we attribute 28. yeares to king *Iorams* raigne.	From the buylding of the tẽple vnder *Solomõ* vnto the captiuitie vnder *Nabuchodonozor* in the time of *Sedechias* ther were 18.highprieſtes as *Ioſephus* writeth Antiq. lib.20.cap.18.	I woulde not haue the times of theſe Prophets ſo preciſe taken but that they were alſo at other tymes.	

3510. The captiuitie continewed 70.yeres *Zacharie*.1.*Ieremi*.25.29.*Euſe*.Chronic. *Clemens Alexandrin*.but ſome as *Euſeb*.ſayth begine to tell the yeares from the 3.of *Ioachim* vnto the 20.of *Cyrus*:ſome from the 13. of *Ioſias* vnto the firſte yeare of *Cyrus*.

Nabuchodonozor raygned 26. yeares after he lead the people captiue. The eleuenthe yeare of *Sedechias* was the 19. of *Nabuchodon*.*Ierem*.32.	*Ioſedech* with others.	*Daniel.* *Sidrach.* *Miſach.* *Abednago.* *Zacharie.*
Euilmerodach his ſonne raygned 30.yeares.		*Malachias.* *Nehemias.*
Regaſar 3.yeares. *Labarſadach* 6.yeares. *Baltaſſar* 5.yeares.		*Aggæus* in the dayes of *Zorobabel.*

The 70.yeares of the captiuitie.

3510. King *Cyrus* releaſed the captiuitie and gaue them licence to build againe their temple in Ieruſalem but they were hindred ſo that they coulde not beginne afore the 2.yeare of *Darius* the temple was finiſhed the ſixt yeare of the raygne of *Darius*.1.*Eſdras* 6.the temple and the walls were a finiſhing vntill the 32.yeare of *Darius* 2.*Eſdr*.5.

Darius raygned 36.yeares *Euſeb*.Chronic.	*Ieſus* the ſonne of *Ioſedech* was prieſt 56.yeares.	Captaines of the Iewes. *Zorobabel* was ouer the Hebrevves 58. yeares.
Darius Hyſtaſpis called bothe *Xerxes* and *Artaxerxes* *Aſſuerus* raygned 20.yeares.*Euſeb*.	*Ioachim* in whoſe time (was *Eſdras*) was prieſt 8.yeres.	
Artabanus was Kinge 7.moneths *Euſeb*.	*Eliaſib* was prieſt 21.yeares.	*Reſa* 66.yeres.
Darius Artaxerxes called Μακρόχειρ or *Longimanus* raigned 40.yeares *Euſeb*.	*Ioachas* was prieſt 48.yeares in his time were *Heſter* and *Mardocheus*.	
Xerxes 2.was king 2.moneths		
Sogdianus 8.moneths *Euſeb*.		
Darius Nothus raygned 19.yeares *Euſeb*.	*Ioaida* 24.yeares.	Ioanna 53.yeares.
Artaxerxes Mnemnon raygned 40.yeares *Euſeb*.		
Artaxerxes otherwiſe called *Darius Ochus* raygned.26.*Euſeb*.	*Ioathan* 24 yeares.	
Arſes otherwiſe called *Arſanes* the ſonne of *Ochus* raygned 4.yeares *Euſeb*.	*Iaddæus* 10.yeares.	*Iudas* 14.yeres in his time the Perſian monarchy ended.
Darius the laſt Monarche of Perſia in the ſixte yeare of his raygne, was ſlayne by *Alexander Magnus*.*Euſeb*.		

The end of the monarchie of Perſia.

3700. The Perſian Monarchie laſted 191.yeares.

Alexāder magnus was Monarche. 5.yeares. he had gouerned 7. yeares before.

3724. Theſpace of 12. yeares after *Syria* was toſſed.

3755. *Seleucus Nicanor* was the firſt king of Syria and Babylon, he raygned 32. yeares. *Euſeb.*

3774. *Antiochus Soter* was king in Syria 19.yeares. *Euſeb. Chronic.*

3789. *Antiochus Theos* raygned 15.yeares.

3809. *Seleucus Gallinicus* was kinge of Syria 20.yeares. *Euſeb.*

Seleucus Ceraunius raigned 3.yeares.

3848. *Antiochus magnus* raigned in Syria 36. yeares. *Euſeb.*

Seleucus Philopator raigned 12.yeares.

3868. *Antiochus Epiphanes* raigned 11.yeares. *Euſeb.*

Antiochus Eupator was king in Syria 2.yeares.

3878. *Demetrius Soter* raygned 10.yeares.

Alexander raigned 5. yeares.

Demetrius Nicanor 2. yeares.

Antiochus Sedetes 3. yeares.

Triphon 3.yeares.

Antiochus pius 12. yeares.

Demetrius Nicanor 4. yeares.

Alexander 2.yeares.

3907. *Antiochus Gryphius* raigned 29.yeares.

Seleucus Gryphius together withothers ſtroue 10. yeares for the kinge-

Onias was highprieſt 27.yeares. *Philo Iud.*

Simō highprieſt 23 1.*Machab.*13.14. *Philo Iud.*

Eleazar highprieſt 20.yeares.he was enemy to *Antiochus Theos* in his time at the requeſt of *Ptolomæus* the *Septuagints* tranſlated the old teſtamēt out of hebrew into greek *Philo Iud.*

Manaſſes highprieſt 27.yeares.he was a great friende of *Seleucus Gallinicus.*

Simō Iuſtus highprieſt 28. yeares. he was honored of *Antiochus magnus.*

Onias highprieſt 39 yeares he was ſpoiled of *Seleucus. Philo Iud.*

Iaſon.

Onias in whoſe time *Antiochus Epiphanes* plagued the Iewes. *Nicephor.*

Alcimus.

Onias the ſonne of *Onias.*

Ioſephus became ruler ouer the Iewes the 1. yeare of *Alexander magnus* & continewed 7. yeares. in whoſe time *Alexander* did greate reuerence both vnto the temple and to the highprieſt. *Philo Iud.*

Abner Semei 11. yeares. in his time *Ptolomæus* ranſacked Ieruſalem. *Philo Iud.*

Mattathias Eli 12. yeares.

Aſer Maath 9.yeares.

Nagid Arphaxat 10. yeares in the time of *Eleazar* the highprieſt & the *Septuagints.*

Agar Heli 8.yeares.

Maſlot Naum 7.yeares

Amos Syrach 14. yeare

Mattathias Siloa 10. yeares. *Philo Iud.*

Ioſeph Arſes 60. yeares he was honored of *Ptolomæus* and *Antiochus magnus. Philo Iud.*

Ianneus Hircanus 16. yeares. *Philo Iud.*

Frō *Antiochus Epiphanes* vnto Chriſt, the captaines of the Iewes became both Kings & highprieſtes. *Phil. Iud.*

Iudas Machabeus gouerned the Iewes 5. yeares. he tooke armour againſt *Antiochus Epiphanes, Antiochus Eupator* & *Demetrius. Philo Iud.*

the fift age of the world frō the captiuity of Babylō vnto Chriſt.

Ionathas his brother was both Prieſt and Prince 19.yeares. *Philo Iud.*

Simon Ionathas 8.yeares.

Ioannes Hircanus the ſonne of *Simon* 34. yeares.

dome.

dome.

The Syrians ſeeing that the princes contended among them ſelues for the crowne tooke it in ill parte and choſe *Tigranus* king of Armenia to gouerne them, which ruled 18. yeares.

Pompeius the Romayne captaine conquered Syria ouercame *Tigranus*, brought all ſubiect vnto the Empire of Rome, led *Ariſtobulus* king of the Iewes captiue to Rome, made *Hircanus* high prieſt whome the other had depoſed and appointed *Antipater* Liuetenante of Iudæa,

Caius Iulius Cæſar (17. yeares after) was Emperour of Rome and raygned 5. yeares.

Auguſtus was Emperour 56. yeares
3970. in the 42. yeare of his raygne our Sauiour Chriſt Ieſus was borne into the worlde.

Ariſtobulus his ſonne one yeare.

Alexander was Prince and prieſt 27. yeares.

Alexandria his wife gouerned the Iewes 9. yeres after her husbãds death

Hircanus the ſonne of *Alexãder* & *Alexandria* was high-prieſt 9. yeares.

Hircanus after the deſeaſe of his mother was bothe prieſt and prince.

Ariſtobulus his brother depoſed him bothe of his prieſthoode and princely power.

But *Pompei* ouertooke this *Ariſtobulus* and broughte him captiue to Rome.

Pompei 9

Antigonus, Ariſtobulus and *Hircanus* raygned 34. yeres by turnes.

Herode an aliene in the 10. yeare of *Auguſtus* the Emperour was made kinge of Iudæa. In the 34. yeare of his raygne Chriſte Ieſus was borne into the world.

Toutching the yeare of the world when Chriſt was borne, diuerſe men be of diuerſe opiniõs. *Euſebius* in his Chronicõ, layd downe 5199. contrarye to the ſupputation of the Hebrewes as *Ierom* noteth reckoninge 2000. for one 1000. *Ierom*, 3965. *Epiphanius* aduerſ. hereſ. lib. 2. tom. 2. 5480. *Nicephorus* eccl. hiſt. lib. 1. ca. 10. 5505. The old *Rabins* 3759. *Ludouicus Carettus* a Iewe, 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Cytreus* 3962. *Luther* 3960. *Eliot* 3962. The miniſters of Tigurine 3974. *Demochares* 3959. but ſaith he there be ſome which coũt 3969. As I herein can gather by ſupputation of the yeares from *Adam* to Chriſt there are 3970. neither do I herein preiudice all the reſt, neither arrogat ſingularity vnto my ſelf, *Pantaleõ* a learned chronographer of this our age is of myne opiniõ, & me thinkes it ſtãdeth with good reaſon. If ye referre the age of *Iohn* who beganne to preach whẽ he was 30. yeares old vnto the later nũber to wit, 3970. it vvill riſe iuſt to 4000. The receaued opinion namely of *Auguſtine*, *Iuſtinus* Martyr queſt. 71. *Irenæus* li. 5. Mũſter, *Ludouicus Carettus* with others is that the vvorld shall laſt 6000. yeares, 2000. before the lavve, 2000. vnder the lavve, 2000. vnder Meſſias that is Chriſt. Againe I reade that our Sauiour ſayd in the Goſpell the lavve & the Prophetes to haue ended in *Iohn* and if the common opinion is true then vvere the 4000. yeares expired. From thence let vs beginne vvith Chriſt as it is in the Chronographie follovvinge.

Euſebius. Ierom. Epiphanius Nicephorus Rabini. Ludouicus Carettus. Carion. Phrigio. Theodorus Zuinger. Cytreus. Luther. Eliot. Eccl. Tigurina. Demochares. Pantaleon.

A Chronographie.

THe *Hebrewes*, the *Iſraelits*, the *Iewes* were gouerned firſt by captaines, beginning at *Moſes* and his ſucceſſor *Ioſua*, next by Iudges, as *Othoniel* & *Aod*, afterwards by Kings beginning at *Saul*, whome *Dauid* ſucceeded. Laſt of all by Prieſts, who were alſo their Princes, vntill that *Pompeye* the Romaine captaine beſieged Ieruſalem, and tooke captiue *Ariſtobulus* the Prince and Prieſt of the Iewes (which vnto that tyme had continewed the ſucceſſion of Kinges from his progenitors) together with his ſonnes to Rome, committing the office of Highprieſthoode to his brother *Hyrcanus*. From that tyme forth the Iewes became tributaries vnto the Romaines. Not longe after when *Hyrcanus* was taken of the Parthians, *Herode* (34. yeares after their ſiege vnder *Pompeye*, *Euſeb.* Chronic.) by father an Idumæan, by mother an Arabian, tooke of the Romaine Senate and *Auguſtus Cæſar*, the gouernement of the Iewiſhe nation. Then the prophecie of *Iacob* written by *Moſes* (Geneſ.49.) was to take place and to be fulfilled, which ſayde: The ſcepter ſhall not depart from Iuda, neyther a lawegeuer fayle of his loynes, vntill the Meſſias come. Then I ſay at that tyme vvas the ſcepter taken from Iuda, that is from the Ievviſhe tribe, and geuen to *Herode* a ſtraunger. Then vvas the Meſſias borne into the vvorlde, to vvete our Sauiour Chriſt Ieſu. *Euſeb.* Eccleſ. Hiſt. lib. 1. cap. 7.

THE *Acts of Chriſt and the yeares of his incarnation.*	THE *raygne of the Emperoures.*	THE *famous men & fauorers of the trueth.*	THE *Kings of Iudæa.*	THE *highprieſts of the Ievves in Ieruſalem.*	SECTS *and hereticks as vvell among the Ievves, as aftervvardes among the Chriſtians.*
The promiſed MESSIAS, the anoynted of God our ſauiour Chriſt Ieſus was conceaued in Nazareth, and borne in Bethleem, from the beginninge of the world the 3970. yeare. in the 42. of the raigne of *Auguſtus Cæſar*. *Euſeb.* lib. 1. cap. 6. *Cytræus* in Geneſ. *Epiphan.* lib. 1. tom. 1.	AVGVSTVS CAESAR was in the 42. yeare of his raygne when Chriſt was borne. *Euſeb.* lib. 1. cap. 6. *Epiphan.* lib. 1. tom. 1. *Auguſtus* rained 57. yeares *Euſeb.* lib. 1. cap. 10. Although others doe write that he raygned but 56. yeares. In the tyme of *Auguſtus* there was a generall taxing. *Luc.* 2.	The ſhepheardes had the firſte tydinges that *Chriſt* was borne. *Luc.* 2. The wiſe men commonly called the KINGES of COLEN, ſawe his ſtarre the ſame nyght in the Eaſt, *Mat.* 2. *Ioh. Huſſ.* ZACHARIE the prieſte the father of *Iohn Baptiſt*, no highprieſt but an inferiour, one of the 24. orders mẽtioned in 1. Paral. 24. of the eyght lott called Abia, *Lyra* in *Luc.*, *Zacharie* at the byrth of his ſonne *Iohn Baptiſt* ſonge *Benedictus*. *Luc.* 1. *Zacharias* was ſlayne betweene the temple & the altare, as *Baſilius* & *Origen*: in *Mat.* hom. 26. do write. The cauſe was as they ſayde, in the defence of the virginitie of *Marie*. The virgins had a ſeuerall	HERODE was kinge of the Iewes, & went on the 34. yeare of his raygne when Chriſt was borne. *Euſebius* in Chronic. *Herode* burned the Genealogies of the Hebrwes to make him ſelfe a gẽtleman. *Euſeb.* lib. 1. cap. 8. *Herode* ſlewe his wife, his children, his neereſt kinſfolkes and moſt familiar friends. *Euſe.* lib. 1. cap. 9.	SIMON the ſonne of *Boethus*, the father in lawe of kĩg *Herode*, was Highprieſt of the Iewes whẽ Chriſt was borne. whom *Herode* the laſte yere of his raigne depoſed, ſuſpectinge him to be of the conſpiracie & treaſon practiſed for the poyſoninge of the kinge. *Ioſeph. Antiq.* lib. 17. cap. 5. MATHIAS the ſonne of *Theophilus* is by *Herode* appointed to ſucceede *Simon*. *Ioſeph. Antiq.* lib. 17. cap. 5. IOSEPHVS the ſonne of *Ellimus* in the tyme of this *Mathias* executed the office of Highprieſthoode for one daye & no more. The cauſe was that *Mathias* the Highprieſt dreamed the nyght before, that he had the company	By that which S. *Paul* wrote vnto the Coloſſians cap. 3. (that in Chriſt Ieſu there was neyther Iewe neyther Gentile, neyther Scythian, neither Barbarian) we gather that the nations of old were diſtinguiſhed and noted one from an other, and that for ſundry conſiderations. Some time in the good parte, as of *Heber* the Hebrewes were called: of *Iſrael* the Iſraelites: of the tribe of *Iuda* the Iewes: of *Leui* the Leuites: of *Chriſt* the Chriſtians: ſo agayne in the ill parte and worſe ſenſe diuers haue had theyr appellation, and were called Heretickes, after their names whoſe ſteps they followed, and whoſe opinion they maintayned. The which *Epiphanius* noteth very well lib. de hæreſibus. Amonge the Iewes there were ſundrie ſectes, whiche continewed alſo the tyme of Chriſt. *Euſeb.* Eccleſ. hiſt. lib. 4. cap. 21. allegeth out of *Egeſippus*, that in the tyme of the Circumciſion there were ſundrie ſectes amonge the children of Iſrael, varyinge in opinions, and ſet oppoſite agaynſte the tribe of Iuda, and Chriſt, namely theſe: the *Eſſæans*, the *Galilæans*, *Hemerobaptiſts*, *Masbothæans*, *Samaritans*, *Sadduces*, and *Phariſes*. *Epiphanius* beſides theſe numbreth others, to wete: the *Gorthæans*, *Sebuæans*, *Doſithæans*, *Scribes*, *Oſſæans*, *Nazaræans*, *Herodians*. The *Eſſæans* celebrate feſtiuall dayes not after the Iewes, but ſeuerallye at ſeuerall tymes. They thinke them ſelues purer then other people. *Epiphan.* de hæreſib. The *Eſſæans*, ſayeth *Ioſephus* (Antiquit. lib. 15. cap. 13.) exerciſe the like trade of life as *Pythagoras* deliuered amonge the Grecians. Agayne (lib. 13. cap. 8.) they affirme all things to be gouerned by deſtinie. They marie no wiues,

The acts of Chriſt, & the yeares of his incarnation.	*The raygne of the Emperours.*	*The famous men aud fauourers of the trueth.*	*The Kings of Iudæa.*	*The Hyghpriests of the Ievves in Ieruſalem.*	*The councells ſome times of the vvicked, as of the Phariſes & hereticks. ſome times of the godly as of the Apoſtles & Apoſtolike men.*	*Sects and heretickes as vvell among the Ievves as aftervvards awong the Chriſtians.*
	Auguſtus Cæſar during his raygne after the byrth of Chriſt ſent theſe manie preſidents to Iudæa. 1.*Cyrenius.* 2.*Copinius.* 3.*Marcus.* 4. *Annius Ruffus. Ioſep. Antiq.* lib.18 cap.3.4.	place in the tẽple to pray. *Marie* after ſhe was deliuered & knowen to haue had a ſõne, reſorted thither neuertheles. the Phariſies withſtoode her. *Zacharie* affirmed ſhe was a virgine, therefore was he ſlaine. *Ioſeph.bell. Iud.* lib. 5. cap. 1. writeth that there was one *Zacharias* the ſonne of *Baris*, wrongfully ſlaine in the temple by *Zelotæ*, it is lyke it was he whome Chriſt did meane. ELIZABETH the wife of *Zacharie* the mother of *Iohn Baptiſt*, vttered a piece of the Hayle *Marie*, the angel *Gabriel* the reſt.		of a woman. therefore the day folowing he could not playe the Highprieſt. *Ioſeph.antiq.* lib.17.cap. 8. IOAZARVS the ſonne of *Boethus* is choſen highprieſt by *Herode* after that the ſayd *Herode* had depoſed alſo *Mathias* for ſuſpicion of conſpiracie. *Ioſeph. antiq.* lib.17. cap.8.		they thinke (bell.Iud.lib.2.cap. 7.) that no woman will keepe her ſelfe to one man. they haue nothing proper, but all comon. They are in number aboue 4. thouſand. Antiq.lib.18.cap.2. There is a ſeconde ſorte of *Eſſæans*, ſayeth *Ioſephus* (bell. Iud.lib.2. cap.7.) which agree with the other in all thinges, mariage onely excepted. They commende maryadge for the maintenance of ſucceſſiõ, their maner is for three yeares ſpace to behold the health & behauior of maydens, then if they ſee them healthie & fit for procreation, they marie them. The *Galilæans* as I ſuppoſe, were they of whome certayne had ſhewed vnto Chriſt (*Luc.* 13.) that *Pilate* had myngled theyr bloode with their owne ſacrifices. VVherevpõ *Ambroſ.* in *Luc.* noteth their ſacrifice to haue bene abhominable. *Euſe.* Eccleſiaſt.hiſt.lib.1.cap.6. mentioneth the hereſie of the *Galilæans* out of *Ioſephus*, to haue ſpronge vp of one *Iudas Galilæus* in the tyme of Auguſtus,
Die 8. *Chriſt* was the 8.daye after his birth circumciſcd. *Luc.*2.		IOSEPH a carpenter to whome *Marie* was betrothed. *Luc.*1. MARIE the mother of Chriſt the author of Magnificat. THE VVISE men came 12. dayes after, & offred their giftes. *Iohn.Huſſ. Anton.* part.1.tit 5.cap.1. paragr.3. *Epiphan.* lib.1.tom.1. lib.2. tom.1. hæreſ. 51.				when *Cyrenius* was preſident of Iudæa, and vnder the ſayd Emperour, of an other called *Simon Galilæus* vnder *Copinius* the Preſident. They exhorted the Iewes to a lawleſſe and carnall libertie, affirminge that taxe and tribute was nothinge elſe, but ſlauiſhe ſeruitude. They miſliked moreouer with the Iewes, that they ſuffred mortall men vnder God to raigne ouer them. Of the ſame opinion were the *Galilæans* in the tyme of *Pilate*, vnder the Emperour *Tiberius*. VVherefore *Iudas* (as *Ioſephus* wryteth) was hanged together
Die 13. *Chriſt* was preſented in the temple 33. dayes after, that is the 40 daye after his birth. for that was the tyme of his mothers purifiing. *Leuit.* 12. *Luc.* 2. *Anton.* chro.part.1.		ſayeth that it was the ſecond yeare after Chriſts birth whẽ the wiſe mẽ came. the whiche I ſee not howe it can ſtande. SIMEON a man that feared God, tooke the babe Ieſus in his armes when he came to the temple to be preſented, & ſong *Nũc dimit. Luc.*2.			A COVNCELL of the chiefe ptieſts & Scribes was gathered together by *Herode* to ſifte out of the lawe & prophets where Chriſt	with his complices, *Simon* came to naught, and *Pilate* rewarded them vnder him as rebells deſerued. *Antiquit.* lib.20. cap. 5. Bell. Iud. lib.2.cap.7. *Luc.* 13. The *Hemerobaptiſts* were Iewes in all poynts. tſiey affirmed that it was vnpoſſible for any man to attayne vnto euerlaſtinge lyfe, vnleſſe he were euery day purified and baptized. *Epiphan.* Præfac. lib.1. de hęreſ. The *Samaritans*, as *Ioſephus Antiq.* lib.11.cap.vlt. denie the

The Acts of Christ and the yeares of his incarnation.	*The raygne of the Emperours.*	*The famous men & fauourers of the trueth.*	*The Kinges of Iudæa.*	*The high-prieſts of the Ievves at Ieruſalem.*	*The Councells ſome times of the vvicked, as of the Phariſes and hereticks, ſometimes of the godly, as of the Apoſtles and Apoſtolick men.*	*Sects and heretickes as vvell amõg the Ievves, as aftervvardes amonge the Christians.*
Anno.3. *Christ* was caried into Ægypt the 3 yeare after his birth. *Epiphan.* cõtra hæreſ. lib. 2.tom. 1.hęreſ.51. *Christ* taried in Ægypt 2. yeares *Epip.* lib.1. tom. 1. *Anno.* 6. *Christ* the 6. yeare after. his byrth came out of Ægipt. *Ioſeph* hearing that *Archelaus* did raygne in his ſteede feared to go to Iſrael and went to Galile. *Matt.* 2. *Anno*.12. *Christ* being 12. yeare old went vp with his parents to Ieruſalem at the feaſt of the Paſſouer & was found diſputing among the doctors. *Luc*.2. *Anno. Christi*.15.	*Anno*.44. of the raigne of *Auguſtus. Euſeb.*chron. *Anno* 47. *Augusti Euſe*. chronic. *Anno*.56. *Auguſt Euſeb.*cronic. TIBERIVS ſucceeded *Auguſtus Cæſar* in the empire of Rome. VALERIVS GRATVS was ſent from *Tiberius* into Iudęa there to be preſident. and after him *Pilate* *Ioſep.*Anti. li. 18.ca. 4. *Euſeb.* lib. 1.cap.10.	ANNA a propheteſſe being a widowe of many yeares continually geuen to faſting and praying in the Temple at that inſtant prayſed God and ſpake of Ieſus *Luc.* 2.	*Herode* commandeth the infants to be ſlaine. lib.1. cap.9. Anno. Chriſti 3. *Herode* when he had raigned, 37, yeares ouer the Iewes, dieth miſerably. *Euſeb.*lib.1. cap.9. *Ioſeph.* Antiq.lib. 17.cap.10. *Euſeb.*chronic. ARCHELAVS king of the Iewes ſucceeded his father *Herode, Euſe.* li.1.cap.10.*Euſeb.* chronic, *Archelaus* afterwardes is depoſed by *Augustus Cæſar* and appointed ruler ouer certain prouinces as Idumæa, Iudæa, and Samaria, *Euſeb.*lib 1. cap. 10. *Ioſeph.* Antiqu. lib. 17. cap.17. *Archelaus* laſt of all is baniſhed by *Augustus* (as *Euſeb.*in chronic. the 9. yeare of his raigne but as *Ioſeph* Antiq.lib. 17. cap. 19. writeth the 10. yeare.) into *Vienna* a citie of Fraunce. *Herode* the Tetrarch king of the Iewes ſucceedeth *Archelaus. Herode* heard of the fame of *Ieſu*, yet beleeued he not in him *Math* 14. *Herode* maried *Herodias* the wife of his brother Philip, his brother being aliue. Iohn Baptiſt reprehended him for it, whiche coſt him his heade. *Math.* 14.	ELEAZAR was appointed hygh-prieſt by *Archelaus* after that this *Archelaus* had depoſed *Ioazar* for ſuſpition of conſpiracie. *Ioſeph.*Antiq. lib.17.cap. 19. IESVS the ſonne of *Sea* ſucceedeth Eleazar. *Ioſeph*. Antiq. lib.17.cap. 19. ANANVS otherwiſe called *Annas* was appointed hygh prieſt by *Cyrenius* that was ſent by *Augustus* into Iudæa after the exile of *Archelaus* this *Cyrenius* firſt depoſed Eleazar and ſubſtituted Annas, *Ioſeph.* Antiq. lib.18. cap.3. belike Eleazar was afterwards admitted and the 2. time depoſed. ISMAEL the ſonne of *Baphus* is placed high-prieſt, and *Annas* depoſed by *Valerius Gratus* who was ſẽt from *Cæſar* into Iudæa. *Euſeb.*lib.1. cap.11.	ſhoulde be borne. which made aunſvvere that he ſhoulde be borne in Bethlem Iuda. *Mat*.2. A prettie tradition out of Suidas. There vvas a councell of prieſts gathered together at Ieruſalem a litle before Chriſt reuealed him ſelfe, to chuſe a Prieſte in the rovvme of one that vvas deſeaſed. Looke hovv many letters there are in the Hebrevv tongue, ſo many prieſtes there vvere in the tẽple: to vvete 22. the maner vvas to regiſter in a certaine boke reſerued in the temple, the day of the election, the name of the elected, the name of his father, of his mother, & of his tribe. whileſt that they thought ſome on one mã, ſome on an other, there ſtepped forth a prieſt one of the multitude, & ſayd: My vvill is that IESVS the ſonne of *Ioſeph* the carpẽter be elected prieſt, vvho though he be yõg in yers, yet paſſeth he in vtterãce & vviſdome, & maners. I thinke truely there vvas neuer ſeene in Ieruſalem ſuch a one, both for eloquence, & life, & maners, the vvhiche I am ſure all that inhabit Ieruſalem do	Iewes in aduerſitie, in proſperitie they cal thẽ coſins, deriuinge ther pedegries from *Ioſeph*, *Ephraim, Manaſſes.*&c. they onely receaue the 5.bookes of *Moſes*, denyinge all the propheſies after him. they retayne all the Iewiſhe ceremonies, except the abhorring of the gentiles. They deny moreouer the reſurrection of the deade. *Epiphan.* præfac. lib. 1.de hæreſ. The *Saduces* calling them ſelues after the etymologie of theyre name, iuſte men, affirmed as *Ioſephus* writeth (lib.2. bell.Iud.cap.7.) that man had free will, that it lay in man to do good or badd. *Mat.*22. & *Luc. Act.*23. ſay: that they denyed the reſurrection, affirming there was neyther Angell, neither ſpirite. The *Phariſes* according vnto the etymologie of theyr name, were a ſect deuided frõ the reſt of the people. *Theophilac. in Luc.* cap. 11. likeneth thẽ to the Monkes of his tyme. *Ioſeph.* (*Antiq.* lib. 18. cap.2.) ſaith they maintayned fatall deſtinie. Our ſauiour telleth vs in the Goſpell *Luc.*11. that they were wholly ſet vpon outward clẽſinge, they waſhed the vtter ſide of the cupp, they bragged of their almes, they faſted twiſe a weeke, they waſhed their hands when they come from the market, before meate. they tythed mynte & rewe, their attyre was ſuperſtitious, they wore philacteries. *Luc.*11. *Marc.* 7. *Epiphan.*præfac.lib.1. de hæreſ. The *Scribes* were the doctors of the lawe, fooliſhe & ſuperſtiti-

The Actes of Chriſt, & the yeares of the incarnation.	*The raigne of the Emperours.*	*The famous men & fauourers of the trueth.*	*The Kings of Iudæa.*	*The High-prieſts of the Ievves at Ieruſalem.*	*The Councells ſome times of the wicked, as of the Phariſes & heretickes, ſometimes of the godly, as of the Apoſtles: & Apoſtolike mẽ.*	*Sectes and heretickes as well among the Iewes, as afterwardes amonge the Chriſtians.*
*Anno.Do.*30. *Chriſt* was baptized the 30. yeare of his age, the 15. of *Tiberius* the emperour the 4. of the procuratorſhip of Pontius Pilate, *Herode* being Tetrarch of Galilee, *Philip* tetrarch of Ituræa, Lyſanias tetrarch of Abilene. *Luc.*3. *Euſeb.* lib.1.cap.11.	*Anno.* 15. *Tiberij.* VITELLIVS the procurator of Syria, is ſent from *Tiberius* to aid *Herode* againſt *Aretas. Ioſeph.* Antiq. lib. 19.cap.7.8	About this time Iohn the Baptiſt preached in the wildernes of Iudæa, he pointed at chriſt with the finger, he baptiſed Chriſt in Iordan, he reprehended *Herod* for marying his brothers wife, he is beheaded in priſon by the cõmãdemẽt of *Herode Math.*3. *Iohn.*1. *Math.*14. *Ioſephus* geueth of him a notable report. *Euſeb.* lib.1. cap. 12.	*Herod* had to wife the daughter of *Aretas* king of Arabia, the which he dimiſſed and maried *Herodias*: for which cauſe *Herode* & *Aretas* warred on againſt the other, in the which battell *Herodes* hoſt was vtterlye foyled as it was thought, for a plague, for beheadinge Iohn Baptiſt. *Euſeb.* lib. 1. cap. 12. out of *Ioſephus.*	ELEAZAR the ſonne of Annas not long after was placed by the ſame *Gratus* and *Iſmael* remoued. *Euſeb.* lib.1.cap.11. SIMON the ſonne of *Camithus* the yeare after was placed, and *Eleazar* depoſed by the ſame *Gratus. Euſeb.* lib. 1.cap.11.	knovve as vvell as I. The vvhich vvas no ſoner ſpoken, but vvas allovved of. & the partie, I meane *Ieſus*, choſen to be a prieſte. They doubt of his tribe, agayne they vvere therein reſolued. They call for his parentes to regiſter theyr names. The prieſt that fauored *Ieſus* made anſvver that *Ioſeph* his father vvas deade, yet *Marie* his mother vvas alyue. She vvas brought before them, she affirmed that she vvas his mother, & that *Ieſus* vvas her ſonne, but she ſayde moreouer that he had no father on earth, that she vvas a virgine, & that the holy Ghoſt had ouershadovved her. They ſent for the midvviues & alſo for ſuch as had ben preſent at the birth. She vvas founde to be a virgine, in the end they concluded vvith one voyce that he shoulde be regiſtred *Ieſus* the ſõne of God, & of *Marie* the virgine. VVe remẽber moreouer *Ioſephus* to haue ſaid that *Ieſus* ſacrificed in the temple together vvith the prieſts. Heerevpon alſo it fel out that as *Ieſus* entred into the ſynagogue of the Ievves, the boke vvas deliuered vnto him vvhere he read of the prophet *Eſai*: vvhereby vve gather that if *Ieſus* had not bene prieſt amõg the Iewes: the booke vvoulde not haue bene deliuered vnto him. Neither is it permitted amongeſt vs Chriſtians for any to reade holye ſcripture in the opẽ aſſemblie, vnleſſe he be of the cleargie. So farre *Suidas* as he learned of a Ievve.	ous gloſers, mayntayners of blind cuſtomes contrary to the trueth. *Epiphan.* de hæreſ. The *Gorthæans* were ſects celebrating theyr feſtiuall dayes at other tymes then the Iewes did. *Epiph.* præfac.lib.1. de hæreſib. The *Sebuæans* were in their ceremonies cõtrary to the Iewes and to the *Gorthæans. Epip.* The *Doſithæans* were ſuch as in diuers ceremonies ſeuered themſelues from the Iewes, ſome of them woulde marrie, yet liue & continue virgins, they faſted from al liuing creatures: they began of *Doſithæus* who ſhewing his folowers an example of faſting famished him ſelf to death, & thereby proued him ſelfe a foole. *Epiphan.* lib.1.tom.1.hereſ.13. The *Oſſæans* after the Etymologie of their name, ſignifie impudẽt perſons, they vſed other ſcriptures beſides the lawe, they reiected the greater part of the later Prophets. *Epipha.* præfac.lib.de hereſ. The *Mazaræans* were ſuch as vſed no liuing creatures, they abhorred the eating of flesh: they allowed of Moſes and of the lawe writtẽ by him, but they denied that the 5. bookes vnder his name were written by him, affirming them ſelues to haue foũd other bokes *Epiphan.* lib. 1. tom.1. hereſ.18. The *Herodians* were they of the Iewes which thought that *Herode* was Chriſt, and applied vnto him the prophecie of Iacob (*gẽ.* 49.) the ſcepter shall not depart from Iuda, &c. which is verified in none other but in He

Chriſt being baptized in the firſt yeare of his preaching, was led into the wildernes, and hauing faſted 40. dayes & 40. nights (*Mat.4.*) was ſeene of *Iohn* who pointed at him with the finger and ſayd: beholde the Lambe of God, the which when *Andrewe* hearde he followed him. *Ioh.1.* The next day the Lorde found *Philip* and ſayd: follow me. *Ioh.1.* The third day there was a mariage in Cana of Galilee, there *Chriſt* wrought the firſte miracle. *Ioh.2.* The Iewes Paſſeouer was at hand. then *Ieſus* went vp to Ieruſalem & threwe the biers and ſellers out of the temple. *Ioh.2.* He came thence into Iudæa. *Ioh.3.* He walked about the ſeae of Galilee. *Luc.5.* He choſe 12. Diſciples whome he called Apoſtles. *Math.10.* He appoynted alſo other 70. *Luc.10.* *Chriſt* went about the contrey, preached many Sermons, wrought many miracles. About this time *Iohn Baptiſt* is impriſoned. *Hæc & alia Anno ſuæ prædicationis primo. Iohn. Huſſ.*

Chriſt in the 2. yeare of his preaching came to his owne contreye. *Math.* 13. *Herode* was deſirous to ſee him. This *Herode* beheaded *Iohn Baptiſt* in priſon, *Math.* 14. *Ieſus* wẽt thẽce into the wildernéſſe, he alſo & his diſciples went into the land of Genazareth through Bethſaida, *Mat.14.*

The Acts of Christ and the yeares of the incarnation.

He paſſed throughe the coaſtes of Tyre and Sidon. *Mathewe. 15.* This being done he wẽt vp to Ieruſalem at the feaſt of Pentecoſt. *Iohn.5.* *Ieſus* went away thence and came neare vnto the ſea of Galilee, from thence he tooke ship and came to the partes of Magdala. *Math.15.* Afterwards into Cæſarea Philippi. *Luc.9.* after 6. dayes, *Math.17.* after 8. dayes, he transfigured him ſelfe in mount Thabor, *Luc.9.* Thẽce he went to Capernaum. *Math.17.* After theſe thinges he came from Galilee into Iudæa. *Math. 19.* Againe he went to Galilee. *Ioh.7.* They bid him go out of Galilee for *Herode* ſought to ſlay him. *Luc.13.* He vvent vp to the feaſt of Tabernacles although he told his brethren he vvoulde not. *Ioh.7.* he preached many ſermons, he wrought many miracles &c. *Hæc anno prædicationis ſuæ 2. Iohn Huſſ.*

Chriſt in the 3. yeare of his preaching vvent vp to Ieruſalem to the feaſt of dedication, it vvas vvinter and he vvalked in the temple in *Solomons* porch. *Iohn 10.* Thence he went beyonde Iordan, aftervvardes he came to Bethania where he raiſed *Lazarus. Ioh. 10. Iohn Huſſ.* In the beginning of the 4002. yeare of the worlde the 10. daye of the moneth March *Chriſt* came ouer Iordan into Bethabara. *Ioh.*10. The 11. day hearing of the diſeaſe of *Lazarus*, he continewed there 2. dayes. *Iohn 11.* The 13. day *Lazarus* died and *Chriſt* tooke his iorney to goe and raiſe him. *Ioh. 11.* The 14. day he entreth into Iericho, and healeth the ſonne of *Timæus. Marc.*10. The 15. daye he ſpendeth by the way. The 16. day he commeth to Bethania, where he raiſeth *Lazarus* nowe 4. dayes dead. *Iohn 11.* The 17. daye he goeth to the deſert into the citie of Ephraim. *Iohn.11.* The 18. day he contineweth in the deſert. The 19. day being 6. dayes before the paſſouer, he returneth to Bethania, and ſuppeth with *Lazarus Iohn 12.* The 20. day was Palme ſonday, ſo called becauſe the multitude tooke braunches of Palme trees, and went to meete *Ieſus* comming to Ieruſalem. *Iohn 12.* That euening he returned to Bethania. *Math.21.* The 21. day comminge out of Bethania, he curſed the Figge tree. *Math. 21.* In the euening he goeth out of the citie. *Marc.11.* The 22. day in the morning he paſſeth by the vvithered figge tree. *Marc. 11.* That nyght *Chriſt* ſupped in Bethania in the houſe of *Simon* the leper, & 2. dayes aftervvas the feaſt of paſſouer. *Mat.26. Mar.14.* The 23. day *Iudas* couenaunted to betray him. *Luc.22.* The 24. daye in the euening *Chriſt* celebrated the Ievves paſſouer. Aftervvards his ovvne called the *Lordes ſupper.* He vvasheth the diſciples feete: he goeth out into Mount Oliuet: he prayeth, he ſvveateth blood: he is taken: he is brought to *Caiphas*, *Peter* denyeth him. *Math.26. Marc.14. Luc.22. Iohn 18. Cytræus* in the 21. cap. *Math. Iohn Huſſ.*

The Councells ſometimes of the vvicked, as of the Phariſes & heretickes, ſometimes of the godlie, as of the Apoſtles and Apoſtolicke men.

The Scribes & the Phariſes gathered a councell at Ieruſalem, & ſent frõ thẽ Scribes, Phariſes and Leuites, vnto Iohn Baptiſt, to knowe who, and what he was. Iohn.1.

The high prieſts & Phariſes gathered a councell in the hall of the high prieſt, to aduiſe them what was beſt to be done touching the doinges of Chriſt: if they let him a lone, then feared they left the Romaynes came and tooke their place and nation: they decreed therein, that whoſoeuer knewe the place of his abode, he ſhould enforme them thereof: they decreed alſo, that whoſoeuer confeſſed chriſt ſhould be excommunicated, they conſulted howe they might put Lazarus to death, and howe they might take Ieſus by ſubteltie, & kill him: then Iudas went into them, and ſayde: what will ye geue me, and I will deliuer him into your handes, and they appointed him 30. pieces of ſiluer. *Ioh.*11.12. *Math.*26.

Sectes & heretickes as well among the Iewes, as afterwardes amonge the Chriſtians.

Chriſt. *Epiphani.* lib.1. tom.1. hereſ.20.

Iudas Gaulonites, and *Sadochus* a Phariſe mayntained the hereſie of the *Galilæans*. *Ioſeph.* Antiq. lib. 18. cap.1.

Simon Galilæus taught the hereſie of the *Galilæans* aboue mentioned. *Euſeb.* eccle. hiſt. lib.1. cap.6. *Ioſeph.* bel. Iud. lib.2. cap.7.

The Acts of Chriſt and the yeares of the incarnation.	*The raigne of the Emperours.*	*The famous men and fauorers of the trueth.*	*the kings of Iudæa.*	*The highprieſts of the Iewes in Ieruſalem.*	*The Coũcells ſome times of the wicked, as of the Phariſes & hereticks, ſome times of the godly, as of the Apoſtles & Apoſtolicke men.*	*Sects & hereticks as well amonge the Iewes, as afterwards amonge the Chriſtians.*
Ourſauiour *Chriſt Ieſus* whẽ he had liued heere on earth, 33. yeares full & ſomewhat more, ſuffered death for the ſaluation of man kind the 25. daye of March the 18. yere of the raigne of *Tiberius*, *Pontius Pilate* beinge preſidente of Iudæa, *Herode* the Tetrarch king of the Iewes, *Caiphas* highprieſt. *Citreus* in 21. cap. *Math.* *Euſeb.* Chronic. *Carion* Chronic. *Euſeb.* eccl.hiſt.li. 1.cap.11. *Chriſt* roſe frõ the dead the 3. daye being the 27. day of March the ſam day he ſhewed hĩ ſelfe diuerſly 1. to *Marie Magdalene* 2. to other womẽ 3. to the diſciples as they went to Emaus 4. to *Iames* 5. to *Peter* 6. to all the Apoſtles whẽ the dores were ſhutt 7. to mo thẽ 500. brethrẽ. *Mat.* 28. *Marc.* 16. *Luc.* 24. *Ioh.* 20. 1. *Cor.* 15. eyghte dayes after, that is the 3 of Aprill he appeared vnto *Thomas* afterwardes he ſhewed him ſelfe at the ſea of Tiberias *Iohn.* 20. 21. *Cytreus* in 21. cap. *Math.* Forty dayes after that is the 5. of May he aſcended into the heauens *Act.* 1. *Math.* 28. *Marc.* 16. *Luc.* 24. *Cytreus in* 21. *cap. Math.*	Anno 18. Tiberij *Euſeb.* Chronic. PILATE certifieth the emperour *Tiberius* of the doinges of *Chriſt* his paſſion & reſurrection. *Eſeb.* eccl.hiſt.li.2.ca.2. TIBERIVS woulde haue had *Chriſt* to be canonized by the Senate of Rome, in the catalogue of the Gods: the Senãte woulde not. *Euſeb.* lib.2.cap.2 MARCELLVS is ſente into Iudæa in the rowme of *Pilate* (*Ioſeph.* Antiq.lib.18.cap.7.) by *Vitellius* Preſident of Syria.	When *Chriſt* was on the croſſe ther ſtode by, his mother & *Marie Cleopas* his mothers ſiſter, and *Marie Magdalene* & the diſciple whome *Chriſt* loued. *Ioh.* 19. IOSEPH of Arimathia who was a diſciple of *Ieſus* but ſecretly for feare of the *Iewes* came to *Pilate* & begged the body of *Ieſus*. *Ioh.* 19. NICODEMVS alſo came (who at the firſt came to *Chriſt* by night *Io.* 3.) & brought precious oyntments. *Ioh.* 19. The names of the 12. Apoſtles. *Mat.* 10. *Marc.* 3. *Act.* 1. *Luc.* 6. 1. *Peter* called both *Simon* and *Cephas*. 2. *Andrewe Peter* his brother. 3. *Iames* the ſonne of *Zebedæus* the brother of *Iohn* the *Euangeliſt*. 4. *Iohn* the *Euangeliſt* the brother of *Iames*. 5. *Philip* of Bethſaida, 6. *Bartholomæus*. 7. *Mathewe* the ſonne of *Alphæus*. *Marc.* 2. called *Leui* & a Publicane. 8. *Thomas* called *Didymus*. 9. *Iames* the ſonne of *Alphæus* called *Iuſtus* and *Oblias*, and the brother of the Lorde, touching whome looke *Euſeb. lib.* 2. *cap.* 23. & the cenſure following. 10. *Iude* the brother of *Iames* cal-	*Herode* the tetrarch whẽ he had mocked Chriſt (whome *Pilate* ſent vnto him) ſent him backe to *Pilate* againe *Luc.* 23.	CAIPHAS otherwiſe called *Ioſeph* was high prieſte when Chriſt ſuffred next after *Simõ* placed by *Gratus*, *Euſeb.* lib.1. ca.11. *Ioſeph* Antiq.lib.18.cap.4. The holy Euãgeliſts doe recorde *Annas* & *Caiphas* to haue beene higheprieſts in the cõpaſſe of our Sauiours preaching and paſſion, ſo they might very wel be both placed and diſplaced and placed againe within that time. theſe 5. *Annas Iſmael Eleazar Simon* & *Caiphas* are ſayde to haue bene within 4. yeares. The cauſe of ſo great a chaũge of prieſtes was the often alteration of Preſidents ſent frõ the Emperour into Iudæa. *Euſeb.* lib.1.ca. 11. IONATHAS the ſõne of *Anna* ſucceedeth *Caiphas* by the commaundement of *Vitellius* preſident of Syria who depoſed *Caiphas* for his lewdneſſe *Ioſeph* Antiq.lib.18. cap.8. THEOPHILVS brother to *Ionathas* is placed high prieſt & *Ionathas* remoued by the ſame *Vitellius*. *Zuinger* Theat. hu. vit.	The Scribes Phariſes and elders hearing that Chriſt was riſen from the dead, gathered a councell for to ſuppreſſe the rumor thereof, and concluded that a pece of money ſhould be geuen to the ſouldiers for ſayinge that his diſciples ſtole him away by night. *Math.* 28.	*Iudas Iſcarioth* being one of the 12. was the firſt Apoſtata that fell frõ the trueth in Chriſt, he ſolde his maſter for 30. pieces of ſiluer. *Math.* 26.

The actes of Chriſt and the yeares of the incarnation.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Kinges of Iudæa.*	*The Highprieſtes of the Iewes in Ieruſalem.*	*The Councells.*	*The biſhops of Ieruſalem.*	*The Biſhops of Antioche.*	*The biſhops of Rome.*	*The Biſhops of Alexandria.*	*The Heretickes.*
The 15. daye of mayhe ſẽt the holy ghoſt vpõ the Apoſtles, on the day of pentecoſt. *Act.*2. *Cytreus* in 21 cap. *Math.*		led *Lebbæus* & *Thaddæus.* 11. *Simon* the brother of *Iames* & *Iude* called the Cananite & *Zelotes.* 12. *Iudas Iſcharioth* who ſlewe his father, maried with his mother & betraied his maiſter in the ende he hanged him ſelfe. *Chronic. Albon.* *Mathias* is added to the eleuen in the rowme of *Iudas* the traitor. *Act.*1. Beſides theſe 12. *Chriſt* appointed other 70. diſciples ther names are founde in this volũe before this Chronography writen by *Dorotheus.* *Luc.* 10. Seuen deacons are choſen by the Apoſtles, *Stephan, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicolas.* *Act.*6. *Stephã* was ſtoned to death *Ac.*7			The Apoſtles immediatly after the aſcentiõ of our ſauiour returned frõ Mount Oliuet to Ieruſalem, & there aſſẽbled together for the election of one to ſuccede in the rowme of Iudas the traytor. wher they choſe *Mathias.* *Act.*1 A councel is ſummoned of the Apoſtles & diſciples of Chsiſt at Ieruſalẽ for the remouing of the tumult riſen betwene the Grecians & the Hebrewes about the contẽning of their widowes wherein they choſe 7. deacons. *Act.*6.	IAMES called the brother of *Chriſt,* as *Clemẽs* writeth, was immediatly after the aſſumption of our ſauiour choſẽ biſhop of Ieruſalẽ, by *Peter, Iames,* and *Iohn*, the Apoſtles. *Euſe.* lib.2. cap. 1. he cõtinewed Biſhop of that ſeae 30. yeares. *Anto.* chron. part. 1. tit. 6. cap. 8. paragr. 1. He was martyred an. Dom. 63. *Euſeb.* chron. The Iewes, but eſpecially *Ananias* the highprieſt ſet him vp to preache vnto the people. when he had done, they threwe him downe headlong, & brayned him with a Fullers clubb. *Euſeb.* lib.2. cap. 23. *Ioſephus* thought that the deſtruction of Ieruſalem was partly becauſe of the martyrdome of this *Iames.*	The Antiochians as *Luke* reporteth were firſt called Chriſtians *Paul* and *Barnabas* preached there one whole yeare. *Act.* 11. *Euſeb.* eccleſ. hiſt. lib.2. cap. 3 PETER the Apoſtle was the firſt biſhop of Antioch. He continewed there 7. yeres & 7. other yeres about Ieruſalem & the Eaſterne regiõs *Anton.* chron. part. 1. tit. 6. cap. 4. parag. 1. *Euſeb.* eccl. hiſt. lib. 3. cap. 1. 4. EVODIVS one of the 70. diſciples whom S. *Paul.* remembred in his epiſtles was biſhop of Antioch after *Peter.* *Euſeb.* eccleſ. hiſt. lib. 3. ca. 19.		MARKE the Euangeliſt being the diſciple and interpreter	*Ananias* together with *Saphira* his wife fell from the faith into hypocriſy & diſſimulatiõ, they conſpired together for to delude the holy ghoſt in retaynĩg back ſome part of the ſold poſſeſſion. *Peter* eſpieth thẽ & after examination had of thẽ they both fall ſtone deade downe at his feete. *Act.* 5.
Anno Chriſti 34. *Euſ. Chronic.*	*Anno Tiberij* 19. *Euſeb. in Chronic.*									

The actsof Chriſt and the yeares of the incarnation.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Kinges of Iudæa.*	*The Highprieſtes of the Iewes in Ieruſalem.*	*The Coũcells.*	*The biſhops of Ieruſalem.*	*The Biſhops of Antioche.*	*The biſhops of Rome.*	*The Biſhops of Alexandria.*	*The Heretickes.*
Ieſus frõ heauen cried vnto *Saul* as he wẽt a perſecuting: *Saul, Saul,* why perſecuteſt thou me? *Act.9.*	When *Tiberius* had raigned 23. yeares he dyed.	*Paul* is cõuerted to the faith. The Eunuche cõuerted by *Philip*, preached the Goſpell to the Æthiopians his contreymẽ *Act.8. Euſeb.lib.2. cap.1.*							of *Peter* was the 1. biſhop of Alexãdria, being at Rome he was intreated of the brethrẽ to write a goſpell. the which whẽ *Peter* herd of he allowed & cõmitted the ſaid goſpell with his autoritie to be read in the churche. *Marke* was not alwaies reſiant at Alexandria, for he preched alſo in the contreyes about.	
Anno Chriſti 39. *Anno Chriſti 41. Euſe. Chronic.*	*Caius Caligula* ſucceedeth *Tiberius Pilate* which gaue the ſentẽce vpon *Chriſt* fell into ſuch miſery being acuſed for his cruelty that he ſlewe him ſelfe in the tyme of *Caius. Euſeb.* lib. 2. cap.7.	*Philo Iudæus* floriſhed about this tyme, he is ſent in embaſſie vnto *Caius* from the Iewes in Alexandria. *Euſe. lib.2.cap.5.* he came firſt to Rõe vnder *Caius.* the 2. time vnder *Claudius. Euſeb.lib. 2.cap.18.*	HERODE the tetrarche when he had bene king of the Iewes 24. yeres is baniſhed by *Caius* the Emperour together with his harlot *Herodias. Euſeb.* lib.2. cap.4. into lions a city in Fraunce. *Euſeb. Antiq. lib.* 18.cap.14.							
	Caius Caligula called him ſelfe God. *Euſeb.* lib. 2.cap.6. *Caius* whẽ he had raigned 3. yeres & 10. moneths is ſlayne of his gard in his pallace *Euſeb.* li.2. cap.8. *Euſeb.* in chronic.	*Philo* wrot a notable booke of the Chriſtians at that time in Ægypt called worſhipers *Euſeb.lib.2 cap.16.17.* his owne are to be ſene. *Euſe. lib.2.ca.* 18	AGRIPPA the ſonne of *Ariſtobulus* nephewe to *Herode* the greatbrother to *Herodias* by the commaundement of *Caius Caligula* ſucceedeth *Herode* the tetrarche kinge of the Iewes. *Euſeb.* lib.2.cap.4. *Ioſeph.* Antiq. lib.18.cap.11 14. *Bel.Iud.* lib.1. cap.10. 11.	SIMON otherwiſe called *Canthara* is by the commaundement of king *Agrippa* placed highprieſt & *Ionathas* depriued. *Ioſeph.* Antiq.lib.19. cap.5.						
Anno Chriſti.42. Euſeb.Chr *An.Do.44*	CLAVDIVS ſucceedeth *Caius Caligula*: *Anno Claudij.2.* Therewas	*Philo Iudæus* talked at Rome with *Peter* the Apoſtle in the tyme of	*Agrippa* beheaded *Iames* the brother of *Iohn. Act. 12.*	IONATHAS the ſonne of *Anna* is nowe the						

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Anno Chriſti 46. *An.Do*.47	a great famine. *An.* 4.*Claudij*. *Claudius* commaũded all Iewes to departe from Rome. *Act*.18. becauſe a certaine Iewe ſeduced on *Fuluia* a noble mãtron to beleue in their ceremonies. *Ioſeph* Antiq. lib. 18.cap.7. *Claudius* after the deathe of *Agrippa maior* ſendeth *Cuſpius Fadus* liuetenãt into Iudæa. *Ioſeph*.Antiq lib.19.cap. vlt. *Tiberius Alexãder* ſuccedeth *Fadus* & *Cumanus* ſuccedeth *Tiberius Alexander*. Anno 9. *Claudij*. *Ioſeph*.antiq. lib.20.ca.5 *Felix* is ſẽt by *Claudius* into Iudęa after *Cumanus*. Antiq. lib.20.ca.9	*Claudius*. *Euſeb*. lib. 2.cap.16. IAMES the brother of *Iohn* is beheaded *Act*.12. *Peter* cam to Rome in the time of *Claudius* *Euſeb*.lib.2 cap.14.cõfuted *Simon Magus* and preached cap. 16. It may very well be that *Peter* at this time came to Rome, but that he ſtaied there the full ſpace of 25. yeares (as it is reported) I take it for a fable. I reade (*Act*. 18.) that *Claudius* gaue commaundement that all Iewes ſhould departRome *Peter* being a Iewe he muſte needes geue place or abide the daunger therof trouble I finde he ſuffered none his abſcence ſtoode him in ſteade no doubte he wente	*Agrippa* whẽ he had raygned 7. yeres died miſerably. *Euſeb*.li. 2.cap. 10. *Ioſeph*.Antiq. lib.19. cap.7. *Agrippa* the ſonne of *Agrippa* maior called minor by the appointemente of *Claudius* ſucceedeth his father in the kingdom ouer the Iewes being of the age of 17 when his father died.*Euſeb*.lib.2.cap. 19.*Ioſeph*.Antiq.li. 19.ca.8	2.time placed & *Simon Canthara* remoued by *Agrippa*. this *Ionathas* requeſted that his brother *Matthias* beinge the worthier& holyer mã might enioye his place *Agrippa* was entreated & admitted *Matthias*. *Ioſeph*. Antiq. lib. 19. cap.6. ELIONEVS the ſonne of *Githæus* by *Agrippa* is placed and *Matthias* depoſed *Zuinger*. Theat. hu. vit. *Simon Canthara* againe is placed. *Zuinger*. *Ioſeph* the ſonne of *Cainus* is made high prieſt, and *Simon Canthara* depoſed by the commaundement of *Herode* kĩg of Chalcis brother to *Agrippa* maior who receaued authoritye of *Claudius*	The Apoſtles,elders & brethrẽ gathered a councel at Ieruſalem. an.4. *Claudij*, to determine what was to be done toutching the doctrine ſowed by certaine bretherne of the Phariſes whiche came from Iudæa: affirmĩg that circũciſion was neceſſarie & the obſeruatiõ of the law. this newes *Paul Barnabas* & *Titus* brought vnto thẽ. *Galat*.2. where they decreed that the faithfull ſhould abſtaine frõ things offred to Idols, from blood, frõ that that is ſtrãgled, & from fornication. the which they publiſhed by their letters vnto the churches of Antioche,Syria,& Cilicia,with *Silas* & *Iudas*, which accõpanied *Paul* &			PETER the Apoſtle. anno Do. 44. & the ſecõd of *Claudins* came to Rome, and as they ſay cõtinewed there Byſhop 25. yeares 12, vnder *Claudius*, & 13. vnder *Nero*. *Ierom*. catalog.eccleſ. ſcrip. *Euſe*.eccle. hiſt. lib. 2. cap. 14.16. He foyled *Simon Magus* in the citie of Rome, and in the preſence of *Nero*. He was crucifyed at Rome the laſte yeare of *Nero*, with his head downwardes, whiche kinde of death he him ſelfe deſired not preſuming to haue his heade vpwards, becauſe his maiſter *Chriſt* was ſo hãdled. *Euſeb*. hiſt. eccle.lib.2. cap.25.lib. 3.cap.1. & in chron.	The Chriſtians vnder him at Alexãdria (as *Philo Iudæus* writeth) vſed the like trade with thẽ of whome *Luke* reported *Act*.4. they had al thinges cõmon.*Euſe*. *Eccl.hiſt*. *lib.2.cap*. 15.16.24. *Ierom cata. eccle.ſcript*. *Dorotheus* b.of Tyrꝰ ſayth that in the time of *Traîan* he had a cable rope tyed about his necke at Alexandria by the which he was drawẽ from the place called Bucolꝰ vnto the place called Angels where he was burned to aſhes & buried at Bucolus. but *Philo* ſaith it was the firſt yeare of *Nero*.*Ierom* ſaith it was the 8. yeare of *Nero*..*Antoni*. chron. part.1. tit.6 ca.16.ſayth it was An. Domi. 57. the 2.of *Nero*.	Certaine Phariſes after they beleued in Chriſt,taught that circumciſion was neceſſarie, and the obſeruation of the lawe. *Act*. 15. *Gal*..2.3.4.5. *Simon Magus* the ſorcerer beinge a Samaritane of the village Gittõ , was baptized by *Philip* the Deacon in Samaria. He woulde haue boughte of *Peter* the gyfte of the holy ghoſt.Of him roſe the word *Simonie*.*Act*.8.*Euſeb*.lib.2.cap.1. he came to Rome in the time of *Claudius*, he called him ſelfe a god, he was honored ther with a picture hauing this ſuperſcription *Simôni Deo ſancto*. he had to his yoke mate one *Helen*, whome *Irenæus* calleth *Selen*,a witch & a commõ harlott,whome he called the principall vnderſtanding *Euſeb*.lib.2. cap.12 13.14. he ſaid vnto the Samaritãs that he was the father, vnto the Iewes that he was the ſonne deſcended from heauen, vnto the Gentils that he was the holy ghoſt *Irenæus* lib.1.cap. 20.*Epiphan*.lib. 1. tom.2.hereſ.21.*Peter* foyled him in Samaria, where for ſhame he fled, & leauing Samaria & Iudęa he failed frõ Eaſt to Weſt,thinking to liue at his harts eaſe & came to Rome vnder *Claudius*,where *Peter* alſo being ſent no doubt by the holy ghoſt mett him.*Euſe*.eccl.hiſt.

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An.Do.56	This *Felix* trēbled at the preaching of *Paul. Act.* 24. *Claudius* when he had bene Emperour 13.yeares eyght moneths and twenty daies died. *Euſeb.*lib.2.ca 19. *Ioſeph.* Antiq.lib. 20.cap.10. *Nero* ſucceedeth *Claudius* in the empire of Rome. *Euſeb.*lib.2. cap.19.	away whē as alſo the Iewes nãely *Priſcilla* & *Aquila* departed Rome and mett *Paul* at Corinthus. *Act.* 18. Againe *Euſebius* writeth that he ſuffred martirdome at Rome together with *Paul*, vnder the Emperour *Nero*. ſo it may very well be, at his ſeconde returne vnto Rome, ſo that the reader may count ſo many yeres that is 25. frō his firſt comming vnder *Claudius* vnto the ende of his paſſion or martyrdōe vnder *Nero*, & thus it were better to recōcile writers then flatly to deny all or to ſaye he was neuer at Rōe. *Marie* the mother of Chriſt (as it was reueled vnto ſome ſayth *Euſeb.* in Chronic.) about this time departed this life	*Agrippa* minor herd the pleadinge of *Paul*, and *Paul* thought him ſelf happy that he had licence to pleade before him. *Act.* 26.	(during the nonage of yong *Agrippa*) to conſecrate prieſts. *Ioſeph.* Antiq. lib. 20. cap.1. *Ananias* the ſonne of *Nebedæus* (before whome *Paul* pleaded in the *Acts*) is by the ſaid *Herode* placed highprieſt and *Ioſeph* remoued. This *Ananias* is ſent to Rome together with *Cumanus* the preſident to rēder before *Claudius* an accōpt of his doings. *Ioſeph.* Ant lib.20.ca.1. 5.bel.Iud. lib.2.cap.11 *Ionathas* (whome I ſuppoſe now the 3. time to haue bene placed being highprieſt and freely reprehēding according vnto his duty is by the commaūdemēt of *Felix* cruelly & ſpitefully put to deathe. Antiq. lib.20.cap. 11. *Euſeb.* lib. 2. cap. 20.	*Barnabas. Act.*15. *Beda. Lyra.* *Iames.* b. of Ieruſalem, *Paul* & the elders ſummoned a councel at Ieruſalem for the remouing of the ſclaunder bruted by the Iewes of *Paul*, that he was no obſeruer of the law, that he ſpake againſt *Moſes*, wherefore for the remouing of this ſuſpicion, & for the winning of the bretherne the councel decreed that *Paul* ſhoulde cleare him and purifie him ſelfe according vnto the lawe yelding a litle for a time vnto the ceremonies of the lawe. *Act.*21					li.2.ca.1.14.15. *Peter* had much to doe with him in the preſence of *Nero.* as *Anton.*chron. writeth he had 3.conflicts with him, in the ende *Simon* ſeeing him ſelfe foyled and his witchcraft preuailing not at all, told them he would leaue their citie & flye vp vnto the heauens whence he came. Wherfore vpon a certaine day appointed, he clymed vp into the high Capitol whence he tooke his flight by the meanes of his witchcraft & the ſpirites which bore him in the ayre. the people at the ſight hereof were amazed. But *Peter* fell downe and prayed vnto god that his witchcraft might be reueled vnto the worlde. he had no ſooner prayed but down cometh *Simon Magus* & bruſeth him ſelfe in peeces ſo that thereby he died miſerably. *Abdias* Babylō: Apoſt. hiſt.lib.1. *Egeſip.*lib.3.cap. 2. *Epiphan.*lib. tom.2.hæreſ.21. *Anton.*chron.part. 1.tit.6.cap.4. *Theudas* a Sorcerer called him ſelfe a Prophet, he made the Iewes beleue the riuer Iordan woulde deuide it ſelfe at his commaundement, he ſeduced many of them & drew many after him. But *Fadus* Liuetenant of Iudæa met him vnawares with great power, ſlewe many of his company, tooke many aliue. *Theudas* him ſelfe he beheaded & brought his head to Ieruſalem. *Act.*5. *Euſeb.*lib.2.cap.11. *Ioſeph.* Antiq.lib.20.cap.4. *Ananus* the highpriſt was a Saducee. *Euſeb.*li.2.cap. 23. An Ægyptian Sorcerer who called him ſelfe a Prophet drewe after him vnto mount Oliuet as *Ioſephus* ſayth 30.thouſand, as *Luke* writeth 4. thouſand Iewes. *Felix* met him with power which ouer-

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Anno Chriſti 58. *Euſe. Chronic.*	*Nero* ſent *Portius Feſtus* into Iudæa to ſuccede *Felix* two yeares after. *Act.* 25. Antiq. lib.20.cap. 13. *Euſe.*lib 2.cap.22.	where tell who can. *Paul* commeth to Rome now the firſt time being ſent by *Feſtus*. And cleareth him ſelf, ſo that he eſcaped the lions mouthe, meaning *Nero*. *Act.*25.2. *Timoth.*4. *Euſeb.*lib.2 cap.22.		ISMAEL the ſonne of *Siab* is created higheprieſt by *Agrippa* minor and beinge ſent as legate vnto *Nero* he is ſtayed for a pleadge *Ioſep.* Antiq. lib.20.cap.13. and 15. IOSEPHVS called *Gaddis* is placed high prieſt in *Iſmaels* rowme by *Agrippa* minor Antiq. lib. 20.cap.15						threwe the ſeduced Iewes, tooke many aliue, but the Sorcerer him ſelfe eſcaped away. *Act.*21. *Euſeb.*lib.2 cap.21. *Ioſeph.*bel. Iud.lib.2. cap.12. *Elimas Bariesus* a Iewe, being a falſe prophet and a ſorcerer, went about to peruert & turne from the faith *Sergius Paulus* the debutie. *Paul* the Apoſtle reprehẽded him, ſo that the ſorcerer was ſmitten with blindnes, & the debutie conuerted of whome *Paul* borowed his name. *Act.*13: *Beda*
*An.Do.*63 *Euſeb. chronic.*	*Feſtus* being deade, & *Albinus* cõing frõ Rome, *Ananus* the highprieſt in the vacancie of the liuetenantſhip martyreth *Iames* the brother of Chriſt biſhop of Ieruſalẽ. *Euſ.* lib.2.ca.23 *Ioſe.*antiq. lib.16.	*Iames* the brother of Chriſt called the *Iuſt* whom the Apoſtles had placed ouerſeer of the faithfull at Ieruſalem, is at this time martyred by the Iewes, eſpecially by *Ananus* the highprieſt who being a Saduce as *Ioſephus* ſayth was geuen to cruelty. *Euſeb.*lib.2. cap.23. *Ioſeph.*lib.20 cap.15. 16.		*Ananus* the ſonne of *Ananus* is by *Agrippa* placed & *Ioſeph* diſplaced. This *Ananus* ſtoned *Iames* the brother of Chriſt biſhop of Ieruſalem, wherefore when he had bene prieſt 3. moneths, he is by the ſame *Agrippa* depriued. Antiq lib.20.cap.15 16. *Euſeb.* lib. 2.cap.23.	After the death of *Iames*, the Apoſtles from euery where gathered thẽ ſelues together at Ieruſalem for the election of a Biſhop, & they choſe *Simeon Cleopas*. *Euſeb.* lib.3.ca.11	SIMEON CLEOPAS the lordes coſingermane one of the 70. diſciples & which ſaw *Chriſt* with his eyes, was the ſeconde Biſhop of Ieruſalem, being choſen of the Apoſtles them ſelues to ſucceede *Iames*. This *Simeon* was crucified in the time of the emperoure *Traian*. *An Dom.* 110. being a hũdred and twentie yeare olde *Euſeb* eccl. hiſt.lib.3. cap. 11.19. 29. and in Chronic.			*Anianus* was b. of Alexãdria after *Mark* where he cõtinewed 22. yeares. *Euſeb.eccl. hiſt.lib.*3. cap.13. & in chronic.	*Alexander* the copper ſmith became an Apoſtata & reſiſted the preachĩg of the worde of God. 1. *Timoth.*1. 2.*Timoth.*4. *Hymenæus* & *Philetus* ſayd that the reſurrection was already paſt. 2.*Timoth.*2. *Demas* became an Apoſtata, forſoke *Paul* and fell after the worlde. 2.*Timoth.*2.
An.Dom. 66.	FLORVS ſucceedeth *Albinus*, a cruell liuetenãt vnto the Iewes. *Euſe.*lib.2. cap.26. *Ioſeph.*antiq. lib.20.cap. 17.			*Ieſus* the ſonne of *Dannæus* is choſẽ highprieſt. Antiq.lib.20. cap.16.						
*Anno. Dom.*68.	*Neronis* an. 12. *Flori* præſidis 2. *Ioſep.* antiq.lib.20. cap.18. the warres betweene the Romaines & the Iewes beganne.		Anno *Agrippæ*. 17. *Ioſeph. Bel. Iud.*lib.2. cap.13.	*Ieſus* the ſonne of *Gamaliel* is placed higheprieſt by *Agrippa* and *Ieſus Dannæus* depoſed Antiq.lib.20 cap.16. MATTHIAS the ſonne of *Theophilus* is						

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	Nero ſent *Veſpaſiā* & his ſonne *Titus* into Iudęa. who plagued the Iewes. *Ioſeph.* bell. Iud. lib. 3. cap. 1.		*Agrippa* entertayned *Veſpaſian* in the time of the warres at Tiberias *Ioſeph.Bel. Iud.* lib.3. cap.16.	choſen and *Ieſus* the ſonne of *Gamaliel* depoſed by *Agrippa* in the time of this *Mathias* the warres betwene the Romaines & the Iewes beganne. *Ioſeph.* Antiq lib.20.ca. 17.			IGNATIVS the diſciple of *Iohn*, was the thirde biſhop of Antioche. He wrote, as they ſay vnto *Mary* the mother of *Chriſt*, & *Marie* vnto hī againe, he wrote vnto *Iohn* the Euangeliſt, & to *Polycarpus* his diſciple. beſides he wrote ſundry other notable epiſtles which are extāt both in Greeke & Latine. Laſt of all in the eleuēth yeare of the Emperoure *Traian*, an. Dom. 111. He was brought to Rome and torne in peeces of wild beaſts *Euſeb.* eccleſ. hiſt. lib.3.ca. 19 32. & in chronic. *Tritem.*			*Phygellus*, & *Hermogenes* forſooke *Paul* & made ſhipwrack of their faith. 2. *Timoth.* 1. *Abdias Babilonius* ſayth, that *Philetus* and *Hermogenes* ſayde that *Ieſus* was not the ſonne of God.
*An.Do.*70 *Euſeb.Chr*	*Nero* whē he had raigned 13. yeres & 8. dayes died. *Euſe.* lib.3. cap.5. *Ioſe.* bell. Iud. lib.5.cap.6	*Paul* at his ſecōde cōming to Rome was beheaded the laſt yeare of *Nero. Euſe* lib.2.cap. 25.lib. 3.ca 1. *Epiphan.* ſayth 12. an. *Neron.*			The canōs of the Apoſtles agreed vpō as they ſay by them in a certayne aſſemblie were publiſhed by *Clemens* afterwards b. of Rome the perfect number of them is no wher foūd ſome receaue them & ſome other reiect them as inuented & forged by heretickes. Concil. tom.1.			*Linus* one of the 70. diſciples of whome *S. Paul* made mention, ſucceeded *Peter* in the Biſhops ſeae of Rome, where he continewed Biſhop 12. yeares. *Euſeb.* eccl. hiſt.lib.3. cap.2.13. 19.& in chronic.		*Nicolas* one of the 7. deacons is by *S. Iohn* abhorred. *Apocal.*2. He was accuſed of Ielouſie ouer his wife, and to cleare him ſelf of this crime, he brought forth his wife and bid marie her who woulde. This fact of his is excuſed by *Euſebius*. His followers by occaſion here of do practiſe their wandering luſt without reſpect of wife or maide *Euſeb.* eccleſi. hiſt.lib, 3. cap. 26.
	GALBA ſucceeded *Nero*. this *Galba* raygned but 7 moneths & 7.dayes, but he was beheaded at Rome. *Euſeb.* lib.3 cap.5. *Ioſe.* bel. Iud.lib 5.cap.6. *Euſe.* chro. *Otho* ſucceded *Galba* this *Otho* cōtinewed but 3.moneths & he was ſlayne. *Ioſeph.* bel. Iud.lib 5. cap.6. *Euſe* chronic. *Vitellius* ſucceeded *Otho*, this *Vitellius* was Emperour but 8. moneths & he was diſpatched. *Ioſeph.* bel. Iud.lib.5.	*Peter* was crucified at Rome the laſt yeare of *Nero* with his heade downewards, which kīd of death hīſelf deſired lib.2.cap. 25.lib.3.ca 1. *Epiphan.* ſayth 12. an. *Neron.* About this time *Ioſep.* a Iewe floriſhed, one that firſt rebelled againſt the Romaines together with his contreymē he is taken by *Veſpaſian* & committed to *Titus* his ſonne with whome he grewe in greate credit. bel. Iud	*Agrippa* is ſente to Rome by *Veſpaſian* to *Galba* the Emperoure, he wēt alſo to Otho. *Ioſep.Bel.Iud* lib.5.cap.6							
				PHANES the ſonne of *Samuel* of the village Apathaſis of the tribe Eniachim a contreye						

Anno

Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Kinges of Iudæa.*	*The Highprieſts of the Iewes in Ieruſalem.*
	cap.6.*Euſeb.*chronic.	lib.5. cap. 12. he exhorted his owne contreymen to yeld vnto the Romaynes with many orations he gaue a notable teſtimony of *Ieſus* of *Iohn* baptiſt.He attributed the cauſe of the deſtruction of Ieruſalem to haue bene for the death of *Iames.*He was preſente in the warres. He wrote the warres & came to Rome in the time of *Titus*, and *Vaſpaſian*,ſhewed them his bookes they were commended of *Titus*, *Veſpaſian* & *Agrippa* they were chayned in the library and he him ſelfe honored with a picture.*Euſeb.*lib.1.cap.12.lib.2. cap.23.lib.3.cap.9.10.		fellowe is taken from the carte ; and arayed in prieſtly attire,as it were a ſtage player,and by lott choſen highprieſt, he knewe nothinge that belõged thervnto. The ſeditious perſons called *Zelotæ* (as though they were zealous for that which good was) choſe him as an inſtrument for theyr practiſes in thoſe troubleſome times. *Ioſeph.* bell.Iud. lib.4. cap.5.
An.Do.72 Euſeb. chronic.	VESPASIANVS (after the death of *Vitellius*) beĩg generall captaine againſte the Iewes, is proclaymed Emperour, he leaueth Iudæa,cõmittinge the warres vnto his ſonne *Titus.Euſeb.* lib.3.cap.5.		*Agrippa* ſawe the bookes whiche *Ioſephus* wrote of the warres of the Iewes,and commended them. *Euſeb.* lib.3.cap.10.*Ioſephus* ſayeth this *Agrippa* was a good mã,he was learned,he wrot 62.epiſtles.*Euſeb.*lib. 3.cap. 10.*Ioſeph.*bel.Iud.li.2.ca.17.	From *Aaron* which was the firſte highprieſt vnto the laſt at the ouerthrow & burning of the temple vnder *Titus*,ther were 83. highprieſts. *Ioſeph.* Antiq. lib.20.cap.vlt.

An.Do.73 fortye yeres iuſte after the paſſion of *Chriſt Euſeb.* chronic.

Ieruſalem was deſtroyed the *2.*yeare of the raigne of the Emperour *Veſpaſian* the 8.day of Septembre as *Ioſeph.*writeth bell.Iud.lib.7.cap.18.and *Euſeb.*eccleſ.hiſt.lib.3.cap.7. vvhereby vve gather that although God vvinked a longe vvhile at their ſinne and iniquitie, yet at length he payd them home for the villany they practiſed againſt his ſonne in putting him to death,for perſecuting and ſtoning and martyringe and murthering of his Apoſtles,Diſciples,Saінctes,& ſuch as ſerued him. afore his paſſion he beheld Ieruſalem and vvept ouer it and ſayd that there should not one ſtone be left vpon an other, that ſhoulde not be deſtroyed.the ſignes prognoſticatinge the deſtruction thereof,thou maiſt ſee gentle reader in the Euangeliſts and in *Euſeb.*eccle.hiſt.li. 3.cap.7.8.alleadged partly out of the Goſpell, and partly alſo out of *Ioſephus* a Iewe vvho vvas preſent at the vvarres. all vvhich ſignes vvere in number many, and in shevve moſt terrible and dreadfull,yet the Ievves had not the grace to repent. VVherefore the lamentable ouerthrovv,the vtter ruyne,the ranſacking of the citie,the burning of the temple,the prophaning of the ſacred ſcriptures,the ſlaughter of the Prieſtes,the diſſention of the people, the death of all & the famine vvorſe then death it ſelfe,thou maiſt revve,and reade vvith vvett cheekes and vvatrish eyes layde dovvne at large by *Ioſephus* and *Euſebius* eccle.hiſt.lib.3.cap.5.6.7.8.&c.Novve therefore the tẽple being ſpoyled and ouerthrovven their highprieſtes ceaſed.the contrey alſo being ſubdued & ouerrunne,their Kinges fayled,as many Ievves as vvere left vvere diſperſed. Their vvickedneſſe no doubt hath deſerued that from the paſſion of Chriſt vnto this day the name of a Ievve is become very odious.

				The Heretickes.
	Veſpaſian the Emperour after the ouerthrowe of Ieruſalem,commaunded that all ſuche as were of the lyne of *Dauid*, ſhould diligently be ſought out. He raygned 10. yeares, and dyed of a laske in the 69. yeare of his age. *Euſeb.*lib. 3.ca.12.13 .*Eutrop.* lib.7.*Euſeb.*chronic.	DIONYSIVS AREOPAGITA wasby *S. Paul* placed biſhop of Athẽs.There are extant ſundry workes vnder his name, but ſuſpected not to be his and ſundry epiſtles, of the which one to *Iohn* the Euangeliſte beinge in the Iſle Patmos,an other vnto *Polycarpus* he was martyred as *Tritemius* writeth Anno. Dom. 96. *Act.* 17. *Euſe.*lib.3. cap.4.lib.4.cap. 22.		*Cerinthus* or *Merinthus* beinge a Iewe, taught throughout Aſia wicked doctrine, he preached circumciſion: he taught that the prophetes and the lawe was geuen by Angells,and that the worlde was made by them. *Cerinthus* moreouer ſayd,that *Ieſus* was not borne of a virgine,which was impoſſible,but of *Marie* & *Ioſeph.* that *Ieſus* was not Chriſt, but that *Chriſt* came vpon him in the forme of a Doue.that *Ieſus* ſuffred & roſe againe but not *Chriſt.*For *Chriſt* ſayd he,did flie away from him before his paſſion.*Epiph.*hæreſ.28. *Irenæus* lib. 1.cap. 25. He dreamed that the kingdome of *Chriſt* ſhoulde become earthly, that after the reſurrection *Chriſt* ſhould raygne ouer vs heere on earth one thouſand yeares.He luſted after the ſatisfying of the bellie, and

mērinthus

Anno Domini.	*The raygne of the Emperours.*	*The Fathers of the Church.*	*The Coũcells.*	*The biſhops of Ieruſalem.*	*The Biſhops of Antioche.*	*The Biſhops of Rome.*	*The Biſhops of Alexandria.*	*The Heretickes.*
81.	*Titus* the ſonne of *Veſpaſian* ſuceeded his father in the empire, he raigned 2. yeares and 2. moneths, & died the 42. yeare of his age, leauing his brother *Domitian* to ſucceed. *Euſeb.* li. 3.cap. 13.& in chro. *Eutrop.*lib.7.	IOSEPH of Arimathia together with his companions came into Englande, and there preached. *Polydor.* lib.2. IOHN the Euangeliſt preached in Aſia, he was baniſhed into the Iſle Patmos in the time of *Domitian*, where he wrote his Reuelation. In the firſt yeare of *Nerua* he returned from Patmos, and dwelt agayne at Epheſus. He ruled the churches of Aſia after the death of *Domitian. Euſe.*lib.3.ca. 16,18. *Irenæus* lib. 2.cap.39.lib.3.cap. 3.Of him is reported a notable hiſtorie in *Euſeb.* lib. 3.cap.20. *Iohn* ſaw the three Goſpells of the Euangeliſts publiſhed and allowed of them. afterwards wrote his owne to the confutation of *Cerinthus, Menander,* & *Ebion* the heretiks. *Euſeb.*lib.3.cap.21. *Abdias* ſayeth, he was throwen into a tunne of hot ſcalding oyle, yet toke no harme. *Ierome* ſayeth he dyed the 68. yeare after the paſſion of *Chriſt.* anno Dom.99.*Dorotheus* ſayeth he went aliue into his graue, & there dyed being 120.yeare olde.				3. *Anacletus* was b.of Rõe after *Linus* in the 2.yeare of *Titus* the Emperour. *Anno Domi.* 81.he continewed there 12.yeares.*Euſeb.*lib.3.cap. 13.14.19.& in chronic. There be sõe which next vnto *Linus* doe place *Clemens* & ſo *Cletus*, thẽ *Anacletus*, ſome other before *Clemens* doe place *Cletus*,but we following the aunciẽt wryters next vnto the Apoſtles,to wete *Irenæus, Euſebius,Epiphanius* do place thẽ thus: *Peter. Linus. Anacletus. Clemens.* yet *Epiphanius* calleth this *Anacletus Cletus.*		the thinges vnder the belly,with meate,drinke,mariage. *Iohn* the Apoſtle is ſaid to haue abhorred the preſence of *Cerinthus. Euſeb.*lib.3.cap.25. lib.4.cap. 14.lib.7.cap.24.*Epipha.*heref.51. ſayth that certaine heretickes called Alogoi, affirmed *Cerinthus* to haue bene the autor of the reuelation. *Menander* a ſorcerer and the diſciple of *Simon Magus*, a Samaritane, ſayde that he was the great power of God come downe from heauen,that the worlde was made by Angels, he called him ſelfe a Sauiour, he ſayd ſaluation was to be purchaſed by his baptiſme & that ſuch as wer therewith baptized ſhould neuer die, no not in this worlde.*Euſeb.*lib.3.cap.23 *Irenæus* lib.1. cap.21. *Epiphan.*heref.22.
83.	*Domitian* the ſonne of *Veſpaſian* ſuceeded *Titus.* he was the ſeconde after *Nero* which perſecuted the Chriſtiãs he exiled many noble perſonages,in the ende he was ſlayne in his pallace, and after his death ignominiouſly vſed, whẽ that he had raigned 15.yeares.*Euſeb.*lib. 3.cap.13.15. 16,17.18. *Eutrop.*lib.7.						*Abilius* was b.of Alexandria after *Anianus* in the 4.yeare of *Domitian Euſeb.* lib. 3.cap.13.	*Saturninus* of Antioch called alſo *Saturnilius*, budded out of *Menander*, and preached throughout Syria in maner the like doctrine as *Menander* did before him. he ſayd moreouer that mariage and procreation was of the deuill. *Irenæus* lib.1.cap.22. *Euſe.* lib.4.cap.6. *Baſilides* whereof Baſilidiani agree in diuerſe pointes with *Simon,Menander,*and *Saturninus,* he blaſed throughout Ægypt that there were 365.heauens, he ſayd that *Simon* of Cyren ſuffered in ſteade of Chriſt and not Chriſt him ſelfe, that Chriſt taking the forme of *Simon* laughed them to ſcorne. *Irenæus* lib.1.cap. 23.*Epiphan.*hæreſ.24.
93.		AGRIPPA CASTOR confuted *Baſilides* the hereticke. *Euſeb.* lib.4. cap.7.				*Clemens* was b.of Rome after *Anacletus* in the 12.yeare of *Domitiã Anno Domini* 93. he wrote from Rome a worthy epiſtle vnto the Corinthians the which was vſed to		*Baſilides* the heretick wrot 24.bookes vpon the Goſpell. he fayned vnto him ſelfe Prophets whome he called *Barcabus* & *Barcoph.* he taught that thinges offred to Idols might indifferently be eaten. that in the tyme of perſecution faith with periurie may be

99.

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		Certaine kynſmen of *Chriſt* according vnto the fleſhe, rēdered an accompt of their faith before *Domitian* the Emperour, he deſpiſed thē becauſe they were ſimple. They depart thēce & afterwardes gouerne churches, & became Martyrs. *Euſeb.*lib.3.cap.17 FLAVIA DOMICILLA a noble gentlewoman, was baniſhed into the Iſle Pontia, in the 15.yeare of *Domitian*, for that ſhe was a Chriſtian. *Euſeb.* lib.3.cap.17.				be read in the church he was thought to haue tranſlated the epiſtle vnto the Hebrewes frō hebrew in to the grek tongue, there is fathered vpō him an other epiſtle with certaine dialogues touching *Peter* and *Appion*. he gouerned the church 9. yeares. *Euſeb.*lib.3. cap.14.19. 31.33.		renounced. He commaunded ſilēce vnto his ſcholers for the ſpace of 5.yeares, after the maner of *Pythagoras*. *Euſeb.*lib.4. cap 7. *Carpocrates* as *Irenæus* lib.1.ca. 24.writeth, liued in the time of *Saturninus* & *Baſilides*. he gloried of charmed loue drinkes, of deueliſhe dreames, of aſſociat ſpirits. *Euſeb.* lib.4.cap.7. *Carpocrates* patched his opinions out of *Simon*, *Menander*, *Nicolas*, *Saturninus*, *Baſilides*, Beſides the wicked doctrine of theſe heretickes whiche he maintained, he worſhipped, as *Epiphanius* ſayth, the images of *Ieſus*, of *Paul*, *Pythagoras*, *Plato*, *Ariſtotle*, &c. he denied that the bodie ſhould be ſaued. *Epiph.* hære. 27. *Auguſt.*li.de her. *Ebion* of whome the Ebionits are called, affirmed Chriſt to be but a bare man borne of *Ioſeph* & *Marie*, he thought that faith onely did not iuſtifie, he affirmed the corporall obſeruation of the law to be neceſſary. he denied the epiſtles of *Paul*, accuſing him that he fell from the lawe. The Iewiſh ſabaoth and other ceremonies he obſerued together with the Iewes, only the Sunday he celebrated as we doe in remembrance of the reſurrection. *Euſeb.*lib. 3. cap. 24. *Epiphanius* ſayth hæreſ. 30. that *Iohn* the Euangeliſt hearing that *Ebion* was in the bath refrained his company. *Abdias* b.of Babylon ſayth that *Philip* the Apoſtle ouerthrew this hereſie of *Ebion* at Hierapolis.
99.	*Nerua* ſucceedeth *Domitian* in the empire. in whoſe time the Romaine ſenate decreed that the honors exhibited vnto *Domitian* ſhould ceaſe. that ſuch as were exiled ſhoulde returne vnto their natiue ſoyle and receaue their ſubſtance. he raigned one yeare and 4. moneths and died the 72. yeare of his age. *Euſeb.*li. 3.cap.18. *Eutrop.*lib.8.	POLYCARPVS b. of Smyrna, was placed there by ſuche as ſawe the Lorde. he was the diſciple of *S. Iohn*. he ſaw *Cerinthus* & *Marcion* the heretickes. he came to Rome in the tyme of *Anicetus*, and queſtioned with him toutching the feaſt of Eaſter. this *Polycarpus* beinge olde, was ſeene of *Irenæus* being yōg. In the ende beinge 86. yeare olde, he was burned to aſhes in the 7.yeare of *Verus* the Emperour. ann.Dom. 170. *Euſeb.* lib. 3. cap.32. lib.4.ca.14 15.lib.5.cap.23. & in chronic.	Ther wer 2.ſynods ſūmoned in Aſia for the reformation of the Churches & cōſecration of Biſhops wher *Iohn* the Euangeliſt beīg ſent for was preſent. *Euſe.* li.3.ca.20.				*Cerdo* was b.of Alexandria after *Abilius* in the firſt yeare of *Traian*, where he continewed 13.yeares. *Euſeb.* lib.3.ca.18	*Simachus* a trāſlator of the old teſtament from the Hebrewe into the Greeke, was an *Ebionite*. *Euſeb.*lib.6.cap.16.
100.	*Traian* ſucceeded *Nerua* in the empire vnder hī was the third perſecution of the primitiue Church yet at the report of *Plinius Secundus* he ceaſed frō	PAPIAS b.of Hierapolis, a mā paſſinge eloquent and expert in the ſcriptures. he was the auditor of *Iohn* the Apoſtle the companion of *Polycarpus*. He wrote fiue bookes entituled the expoſitions of the Lords ſermōs.				*Euareſtus* ſucceeded *Clemens* in the 3.yeare of *Traian*. *Anno Dom.* 102. he was b.of Rome 8.yeares. *Euſeb.*lib.3 cap.31.lib. 4 cap.1.		*Gnoſtici*, were hereticks which with ſwelling pryde that they knew all things, ſo termed thē ſelues. Some call them *Barborits* for their beaſtly life. ſome write that they budded out of the *Nicolaits*: ſome other that they ſprong out of *Carpocrates*. *Epiphanius* ſayeth that the *Valentinians* called them ſelues *Gnoſtici*. all women among thē are cōmō. their ſacrifices were too too beaſtly, as *Epiphanius*

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	perſecuting of the Chriſtians which proued them ſelues to be innocent, he raygned 19. yeares & ſixe moneths, thẽ died of a laſk beinge 63. yeare olde. *Euſeb.* lib.3. cap.18.29.30. lib.4.cap.3.	*Euſeb.*lib.3. ca.32 35.						writeth, they abhorred faſting, ſaying it was of the deuell. They ſayde *Chriſt* was not borne of *Marie*, but reuealed by *Marie*. that he toke not fleſhe in deede, but according vnto appearãce. *Epiphan.* hæreſ.26 *Papias* b.of Hierapolis was a *Chiliaſt.Euſeb.* lib.3.cap.35.
110.				Of the Churche of Ieruſalem. *Euſeb.*lib.3.cap.29. writeth that vnto this tyme ſhe was called a pure & an vncorrupted virgine. for as yet beinge *Anno Dom.* 110. there was no falſe doctrine ſowen there. lib.4.cap.21.				*Thebulis* anno Dom. 110. was the firſt hereticke in the church of Ieruſalem. he fell from the faith, becauſe they woulde not chuſe him biſhop after *Simeon. Euſeb.* lib.4.cap.21.
				Iuſtus a Iewe was b.of Ieruſalem after *Simeon.Euſe.* lib.3. cap.32. Zachæus. Tobias. Beniamin. *Iohn* in the 19. and laſte yeare of *Traian. Epiphan.* hæreſ.66.	*Heros* was b.of Antioch after *Ignatius* about the eleuenth yeare of *Traiã. Euſeb.*lib.3. cap.32.	ALEXANDER was b.of Rome after *Euareſtus* ann. Dom. 111. where he cõtinewed 10. yeares, & died the third yeare of *Adrian* the Emperour. *Euſe.* lib.4.cap.14.	PRIMVS was b. of Alexãdria about the 12. yeare of *Traian.* after *Cerdo.* where he continewed 12. yeares. *Euſeb.* lib.4.cap.14.	*Ophitæ* were heretícks which worſhipped the ſerpẽt, & thought that the ſerpent which deceaued *Adam* and *Eue* was *Chriſt*: they cheſted a liue ſerpent, whiche with openinge of the cheſt and charming of the prieſt came forth, licked the bread vpon the altare, wrapped it ſelf about it. their maner was to kyſſe the breade, and ſo to eate, beleeuinge verely that the ſerpent had conſecrated it. They defended thẽ ſelues that the *Nicolaits* and *Gnoſtici* deliuered thẽ this ſeruice. *Epipha.* hæreſ.37. *Auguſt.*lib.de hæreſ.
119.	ÆLIVS Adrianus ſucceeded *Traiã* in the empire he beſieged & conquered Ieruſalem in the 18. yeare of his raigne, ſo that after his name Ieruſalem was called Ælia. He wrote vnto *Minutius*	*Quadratus* one endued with the gift of prophecy wrote an Apology in the defence of the Chriſtian faith vnto *Adrian* the Emperour. *Euſeb.* lib.3. cap.33. lib.4.cap. 3. *Ariſteides* an Athenian Philoſopher dedicated likewiſe an Apologie vnto the		Mathias. Philip. Sennecas. Iuſtus.2. Leui.		*Xyſtus* was b.of Rome after *Alexander* about the 3. yeare of *Adrian. Anno Domini*		Nazaræi were Iewes which beleued in Chriſt & ſo called them ſelues of Nazareth. they contraried the Iewes in that they confeſſed
121.	*Fundanus* proconſul of Aſia, at the requeſt of *Serenius Granianus* in the behalf of the Chriſtians. He raygned	ſaid Emperour. *Euſeb.* lib.4. ca.3, & in Chronic. *AEgeſippus* liued vnder *Adrian.* he wrote of the ſiege of Ieruſalem, cõpriſing the eccleſiaſticall hiſtorie		Ephrem. Ioſeph. *Iudas* contrinewed vnto the 11. yeare of *Antoninus. Epiphan.* hæreſ.66.	*Cornelius* was b. of Antioche after *Heros Euſeb.*li.4. cap.19. about the 12. yeare of *Adrian.*	121. he was b. ten yeares and died the 12. yeare of the ſayde Emperour *Euſeb.* li.4. cap.4.5.	*Iuſtus* was b.of Alexãdria after *Primus*, where he cõtinewed 11. yeares. *Euſe.*lib.4. cap.4.5.	*Ieſus Chriſt* to be the ſonne of God. they erred in Chriſtian religion, for that they addicted them ſelues wholy to the obſeruation of the whole lawe. *Epiphan.* hæreſ.29.

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	21. yeares, & thẽ dyed being aboue three ſcore yere old. *Euſeb.* lib.4.cap.3 6. 9. 10. & in chronic.	from the Apoſtles vnto his time. *Euſeb.*lib. 4.cap.8. there is a counterfet volume of 5. bookes vnder his name, the tranſlator whereof they ſay *S. Ambroſe* was, nay it is liker that *Ambroſe* him ſelfe was the author. *Egeſippus* ſaith of him ſelf that he came to Rõe in the time of *Anicetus* & contineWed there vnto the time of *Eleutherius. Anno Domi.*179 *Euſeb.*lib.4.cap. 11.						*Cayni* were heretickes whiche honored *Cayn* and tooke him for their father, they highely eſtemed of *Eſau, Chore, Dathan , Abyram,* with the Sodomits.they called *Iudas* the traitor theyr coſin honoring him for betrayinge of Chriſt affirminge that he forſawe howe great a benefitt it woulde become vnto mankind. They read a certen Goſpell wrytten as they ſayde by *Iudas*, they reuiled the lawe and denyed the reſurrection: *Epiphan.* hæreſ.38.*Auguſt.*de hæreſ. *Sethiani* were heretickes deriuing theyr pedegrewe of *Seth* the ſonne of *Adã*, whome they honored and called *Chriſt* and *Ieſus* that in the begining of the worlde he was called *Seth* but in the later dayes *Chriſt Ieſus.Epiphan.* (hæreſ. 39.) ſayth that he diſputed with ſome of thẽ in Ægypt & that the laſt of them were in his time.*Auguſt.*lib.de hæreſ.
130.		*Iuſtinus Martyr* liued vnder *Adrian.*he wrote an Apologie vnto *Adrian* & to *Antoninus Pius* Emperours.he wrote alſo againſt *Marcion* which liued at that time, he was martyred vnder *Verus* the Emperour.*Euſe* lib.4.cap.8.11.12 16.but as *Epiphan.*hæreſ. 46. writeth it was vnder *Adrian.*				*Teleſphorus* ſucceeded *Xyſtus* in the ſeae of Rome, ann.Dom. 130.where he continewed 11. yeares.*Euſeb.* lib.4. cap.5.10.	*Eumenes* was b.of Alexãdria after *Iuſtus* & cõtinewed there 13 yeares,*Euſeb.* lib.4. cap.5.11.	*Marcion* of Pontus encreaſed the doctrine of *Cerdon*, he liued in the tyme of *Iuſtinus Martyr*, whiche wrote a booke againſt him.he met *Polycarpus* & asked of him:knoweſt thou vs? *Polycarpus* anſwered:I know thee for the firſt begottẽ of Satan. *Euſeb.* lib.4. cap.11.14. He ſayd the ſoule onely ſhould be ſaued,& not the bodie. He thought that *Cain* with the Sodomites and Ægyptians, &c. were ſaued when *Chriſt* went downe to hell. *Irenæus* lib.1.cap.29. *Epiph.* hæreſ.42.writeth of him that he was a biſhops ſonne, who whẽ he had defloured a virgine, was by his owne father excommunicated the churche, & afterwards he fled to Rome. Being there, becauſe they admitted him not into the church,he beganne to preache deteſtable doctrine: that there were three beginnings,good, iuſt,and euill. that the new teſtament was contrary to the olde. he denied the reſurrectiõ of the body.
	Anno 18. *Adriani.*			From the paſſion of our Sauiour vnto the 18. yeare of the Emperour *Adrian*, there were 15. Biſhops in the Churche of Ieruſalẽ,all Iewes.in the which yere after the vtter ouerthrow the ſiege and conquering of the citie vnder the ſayd *AElius Adrianus*, Ieruſalẽ was called Ælia,after his name,and beganne to be inhabited of ſtraunge nations.*Euſeb.*lib.4.cap.5.6.				
140.	*Antoninus Pius* ſucceeded *Adrianus* in the empire he wrote	*Meliton* b. of Sardis floriſhed about this time he dedicated an Apologie vnto the Emperour *Verus* in the behalfe of the chriſtians, he wrote many notable tracts.*Euſe.*eccl. hiſt.lib.4.cap.13 25.						
141.	vnto the cõmons of Aſia in the behalfe of the Chriſtians, he raigned 22 yeares and odde moneths.	*Philippus* b.of Gortina was famous and wrot againſt *Marcion* the heretick. *Euſe.*lib.4.ca.24		*Marcus* of the gentils the firſt b. of Ieruſalẽ. *Euſeb.*lib.4 cap.6.lib.5 cap.11. Caſſianus.		*Hyginius* was b.of Rome after *teleſphorus* in the firſt yeare of *Antoninus Pius. Anno Dom.* 141.where he continewed 4.	*Marcus* was b.of Alexandria after *Eumenes*,he gouerned the Church 10 yeares.*Euſeb.*lib.4. cap.11.	*Barchochebas* a captayne of the Iewes,alluding vnto his name,affirmed that he was the lyght or a ſtarre come downe from heauen, to comfort the Iewes. He led thẽ to rebellion, ſo that (as *Dion Caſſ.* in Adriano writeth) there were ſlayne of them aboue fiftie thouſand *Euſeb.*lib.4.cap.6. *Cerdon* gatte him from Syria to Rome when *Hyginus* was b.there,

Anno Domini.	*Theraigne of the Emperours.*	*The Fathers of the Church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The Byſpops of Rome.*	*The Biſhops of Alexādria.*	*The Heretickes.*
144.				Publius. Maximus.		yeare. *Euſeb.*lib. 4. cap.10.11. *Pius* was b.of Rome after *Hyginus* anno Dom.144. and continewed 15. yeeres.*Euſeb.* lib.4. cap.11.	*Celadion* b. of Alexandria after *Marcus* and continewed. 14. yeares. *Euſeb.*li. 4.cap.11 19.	and taught that God preached of the lawe & prophets, was not the father of our Lorde Ieſus Chriſt. Moreouer he ſayde that *Chriſt* was knowen, the father of *Chriſt* vnknowen. he denied the reſurrectiō and the olde teſtament. *Euſeb.*lib. 4.cap.10.11.*Epiphan.*hæreſ.41. *Valentinus* was openly knowen at Rome in the tyme of *Hyginus*, he liued vnder *Pius*, & cōtinewed vnto *Anicetus*. *Euſeb.*lib.4.cap.10. 11.*Irenæus* confuted this hereſie at large. *Epiphanius* ſayeth that *Valentinus* thought *Chriſt* to haue brought a bodie downe frō heauen,& to haue paſſed through the virgine *Marie*, as through a conduyte.hæreſ.31.
163.	*Marcus Antoninus Verus* was choſē Emperour after *Pius*. He perſecuted the church of God,and raygned 19.yeares. *Euſeb.*lib. 4. cap.14. 15. lib.5. cap.9.	*Modeſtus* wrote againſt *Marcion. Euſeb.*lib.4.cap. 24. *Appollinarius* wrote vnto *Verus* the Emperoure & againſt the hereſie of *Montanus*, which then began to bud in Phrygia. *Euſeb.*lib.4. cap.20. lib.5. cap.14.15. *Dionyſius* b. of Corinth, *Pinytus* b.of Creta were famous aboute this time.lib.4. cap.20. *Muſanus* thē floriſhed and wrote againſt the Encratits which then newly ſprāg, the author of which hereſie was *Tatianus. Euſeb.* lib.4.cap. 26.	There was a ſynode at Ancyra in Galatia gathered together of the faithfull where the figmēts of *Montanus* were confuted by *Apollinarius. Euſeb.*lib.5. cap.14.	*Iulianus* vnto the 10. yere of *Antoninus Pius Epiphan.*hæreſ 66. *Caius* whome *Epiphanius* hæreſ.66. doth call *Gratianus.* Symachus *Caius* 2.vnto the 8. yeare of *Verus Epiphan.*hæreſ 66.	*Theophilus* was b. of Antioche after *Cornelius*. He wrote of elemētal inſtitutiōs & dedicated them vnto *Autolycus.* alſo againſt the hereſie of *Hermogenes* and *Marciō.Euſeb.* lib.4. cap.19.23. about the 8. yeare of *Marc. Antoninus.*	*Anicetus* was b. of Rome after *Pius* An. Dom. 159.he had conferēce with *Egeſippus* which cam thither to him. He gouerned the church 11. yeares and dyed the 8. yere of *Verus Euſeb.*lib.4 cap. 11.19.	*Agrippas* b.of Alexādria aboute the 8. yeare of *Verus* where he gouerned 12.yeres *Euſeb.*li. 4.ca. 19. li.5.ca.9.	*Marcellina* was of *Carpocrates* opinion, and liued at Rome in the tyme of *Anicetus*. ſhe worſhipped & offred incenſe vnto the images of *Ieſus* and *Paul*, &c. *Auguſt.*lib. de hæreſ. *Epiphan.* hæreſ.27. *Montanus* whereof the Montaniſts are called, taught in Phrygia,hereof it is that the hereſie is called Phrygian. *Epiphan.* ſayth it begannne aboute the 19. yeare of *Antoninus Pius* which ſucceeded *Adrian.* This *Montanus* was taken in Phrygia for the holy Ghoſt, *Priſcilla* and *Maximilla* his womē for Prophetiſſes. He forbad mariadge and commaunded abſtinence frō certaine meats as vnlawfull. In the end *Montanus* and *Maximilla* hāged themſelues. *Euſeb.*lib.5.cap. 13.14.15.16.17. The Montaniſts otherwiſe callled Cataphrygians pricked a boy with bodkins drewe the blood out of his bodye ſoked therein the bread, and made a ſacrament thereof, if the boy dyed he was counted a martyr, if otherwiſe a greate prieſt.*Epiphan.*hæreſ. 48.*Auguſt.*lib.de hæreſ. *Secundiani* of *Secundus*, together with *Epiphanes* and *Iſidorus* taught the like with *Valentinus*, in lyfe they were beaſtly, all womē amōg them were common, they denied the reſurrection of the fleſhe.*Epiphan.* hæreſ. 32.
167.		*Germanicus* martyred & torne in peeces of wilde beaſts. *Metrodorus* and *Pionius* burned.		Iulianus 2.		*Soter* was b.of Rome after *Anicetus* anno Dom.167. and continewed 8. yeares.*Euſeb.*lib.4. cap.19. li.5 in proem.		*Ptolomæus* of whome *Ptolomæi* are called,taught the hereticall opinions of the Gnoſtici, & of *Valentinus*, addinge therevnto of his owne certaine heatheniſh doctrine out of *Homer:* he wrote vnto *Flora* a woman of his faith,& endeuoured to peruert her.*Epiph.*hæreſ.33.

Anno Domini.	*The raigne of the Emperoures.*	*The Fathers of the church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The Byſhops of Rome.*	*The Byſhops of Alexandria.*	*The Heretickes.*
179.	Anno 17. of *Verus* the Emperour.	*Carpus*, *Papylus* and *Agathonica* a woman martyred, alſo *Ptolomæus* & *Lucius*. *Euſeb*.li.4. cap.14.15.16. *Bardeſanes* of Meſopotamia wrote in the Syrian tõge againſt *Marcion*. *Euſeb*.lib.4.cap.28. *Vegetius Epagathus* martyred. *Sanctus* a Deacon beheaded. *Maturus* beheaded. *Atalus* fried to death *Blandina* a woman after ſundrie torments beheaded. *Biblis* a woman pitiouſly handeled. *Pothinus* b. of Lions dieth in priſon. *Alexander* torne in peeces of wild beaſtes. *Ponticus* of 15. yeare old martired. *Euſeb*.lib.5.cap.1. *Irenæus* was b. of Lions in Fraunce after the martyrdome of *Pothinus*. in his youth he ſawe *Polycarpus* the diſciple of S. *Iohn*. He was at Rome with *Eleutherius* he endeuored to cõfute *Blaſtus* and *Florinus* the ſchiſma-	The brethren in Fraunce aſſemble together, and lay downe their cenſure toutchinge the opiniõs of *Montanus*, writing vnto *Eleutherius* b. of Rome that he woulde maintayne the peace of the churche againſt ſuch heretickes. *Euſeb*.lib.5 cap.3. There were helde in Aſia ſundrye ſynods in the which *Mõtanus* was excõmunicated & his hereſie cõdemned. *Euſeb*.lib.5.cap.14.	Capito. *Maximus* vnto the 16. yeare of *Verus*. *Epiphä*.hæreſ.66. Antoninus Valens. *Dolychianus* vnto the tyme of *Comodus* *Epiphan*. hæreſ.66.	*Maximinus* was b. of Antioch after *Theophilus*. *Euſeb*.lib.4. cap.23.	*Eleutherius* was b. of Rome after *Soter* in the 17. yeare of *Verus* the Emperour ann. Dom. 178. where he continewed 13. yeares. *Euſeb*.lib.5. in proëm. & cap.20. Toutching the puritie of the churche of Rome, *Egeſippus* reporting of himſelf ſayth thus. When I came to Rome, I ſtayed there vntill that *Anicetus* was choſẽ biſhop, whoſe Deacon was *Eleutherius*, whome *Soter* ſucceeded and after him *Eleutherius*. In all theyr ſucceſſions and in euery one of theyr cities, it is no otherwiſe then the lawe & the ꝓphets & the Lord himſelfe preached. *Euſeb*.li.4. cap.21. *Irenæus* alſo hauing layd downe thoſe 12. aforeſayde biſhops of Rome cõcludeth thus: now *Eleutherius* was the 12. biſhop from the Apoſtles, after the ſam order, the ſame doctrine & tradition of the Apoſtles truelye taught in the church at this day continewed vnto our tyme. *Euſeb*.lib.5.cap.6.		*Marcus* of whome *Marcoſij*, *Colorbaſus* of whome *Colorbaſij*, and *Heracleon* after whome the herericks are called *Heracleonits*, ſacrificed with witchcrafte, to amaze their auditorie they pronounced Hebrew words: they ſayd vnto the women, opẽ your mouths & prophecie through the power which commeth from vs: many women came to the churche, & vnder colour of prophecie confeſſed that they were abuſed of them: *Marcus* ranne awaye with an other mans wife: they pour oyle & water vpõ the head of the departed, hopinge ſo to redeeme them: they ſaid that the life & generation of man conſiſted in 7. ſtarres, that *Chriſt* ſuffred not in deede, but was ſo thought, and that there was no reſurrection of the fleſhe. *Epiphan*.hæreſ. 34.35.36. *Irenæus*. *Aug*.li. de hæreſ. *Alcibiades* refrayned the vſe of Gods creatures. he is reformed by *Atalus* the martyr. *Euſe*.li.5.cap.3. *Archontici* were heretickes in Palæſtina which referred the creation of all things vnto many powers. they ſayd that the ſaboth was the God of the Iewes, & that the deuell was the ſonne of the ſabaoth. *Epiphan*.hæreſ.40. *Auguſt*.lib. de hæreſ. *Irenæus* was a Chiliaſt. *Euſeb*. lib.3.cap.35. *Encratits* were heretickes after the etymologie of their name cõtinent. The author of their hereſie was *Tatianus* of Meſopotamia the diſciple of *Iuſtinus Martyr*. He abhorred mariadge, he forbadde the vſe of liuinge creatures, he offred water in ſteede of wine in the Sacrament. he denied that *Adam* was ſaued. The *Encratits* preuayled in Piſidia & Phrygia. *Euſeb*.lib.4.cap.27. *Epiphan*.hæreſ.46.47. *Seuerus* an *Encratite*, of whome *Seueriani*, maintayned the opiniõs of *Tatianus*, addinge therevnto of his owne, reuiling *Paul*, reiectinge his epiſtles, and denying the Acts of the Apoſtles. He ſayde that a woman was of the deuell, and that man from the girdle vpwards was of God, and beneath of the deuel. *Epiphan*.hæreſ.45. *Euſeb*.li.4.ca.27

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182.	*Comodus* ſucceeded *Antoninus Verus* in the empire, he raigned 13 yeares, & was ſmothered to death, or as *Eutrop.* writeth, poiſoned. *Euſe* lib. 5 cap. 9. 24. & in chronic.	tikes and to appeaſe the ſchiſme rayſed at Rome he ſharply reprehended *Victor* b. of Rome for excommunicating the churches of Aſia. *Euſeb.* lib. 5. ca. 4. 5. 18. 23. *Pantenus* moderator of the ſchoole of Alexandria in the time of *Iulianus* biſhop there, was					*Iulianus* was b. of Alexādria after *Agrippas* in the firſt yeare of *Comodus* where he cōtinewed 10. yeares. *Euſe.* lib. 5. cap. 9. 20.	*Apelles* was a *Marcionite*, he ſayd that Prophecies were of a contrary ſpirit, he was guyded by one *Philumena* a woman. He thought it was not for men to reaſon of religion, but euery one to continew as he beleued. *Euſeb.* lib. 5. cap. 12. *Potinus, Baſilicus, Lycus, Synerus,* were *Marcionits*, whome *Rhodon* confuted. *Euſeb.* lib. 5. cap. 12. *Pepuziani*, were heretickes which came out of the village Pepuza, their abiding was in Galatia and Cappadocia: they were called *Quintilliani* & *Priſcilliani*, becauſe that *Chriſt* in the forme of a woman laye with *Quintilla* a mayde (or as ſome ſay *Priſcilla*) and reuealed vnto her diuine myſteries. Women are prieſts among them, theyre ſacrifice is alike with the *Montaniſts* aboue. *Epiphan.* hær. 49
193.	*Anno* 10. *Comodi.*	the maiſter of *Clemens Alexandrinus* He wente about a preaching as farr as India. *Euſeb.* lib. 5. cap. 9. 10. *Rhodō* an Aſian the diſciple of *Tatianus* wrote agaynſt the hereſie of *Marcion*, he diſputed with *Apelles* face to face, *Euſe.* lib. 5. cap. 12. *Miltiades* wrote againſt the Phrygian hereſie of *Montanus.* *Euſeb.* lib. 5. cap. 15. *Apollonius* a Phrygiā wrot againſt the Montaniſts. *Euſeb.* lib. 5. cap. 16. *Thraſeas* a martyr. ibid.	*Serapion* held a ſynode at Antioch where together with many other biſhops he condemned the Mōtaniſts *Euſeb.* lib. 5. cap. 17. There was a Synode helde at Rome in the time of *Victor* toutchinge the time of the celebratiō of the feaſt of Eaſter, when he excommunicated all the eaſtern churches, for which cauſe he was reprehended of diuers but ſharply of *Irenæus.* *Euſeb.* lib. 5 cap. 21. 22. 23.	*Narciſſus* of him are many thīgs writtē, firſt that he turned water into oyle for the lāps of the church. he was accuſed of a haynous crime, and although he was innocent, yet left he his church and fledd away into the wildernes, where he cōtinewed a lōg time. In the meane whyle his accuſers were wonderfully plagued frō aboue, to the exāple of all periured perſōs. *Euſeb.* lib. 5. cap. 11. lib. 6. cap. 7. 8.	*Serapion* ſucceeded *Maximinus* in the ſeae of Antioch he remēbred the works of *Apollinarius* againſt *Mōtanus*, whō he alſo together with many other byſhops condemned. *Euſeb.* lib. 5. ca. 17. 20 about the 10. yere of *Comodus.*	*Victor* was b. of Rōe after *Eleutherius* in the 10. yere of *Comodus* the Emperour an. Do. 193. where he continewed 10. yeres *Euſeb.* lib. 5. ca. 20. 25.	*Demetrius* was b. of Alexādria after *Iulianus*. he gouerned the church 43. yeares. *Euſeb.* lib. 5. cap. 20. lib. 6. cap. 25.	*Artotyritæ* were hereticks which offred breade and cheeſe in the ſacrament. *Epiphan.* hær. 49. *Auguſt.* *Alogi* were heretickes whiche denyed *Chriſt* to be the worde. they condemned the Goſpell after *Iohn*, they ſayd that *Cerinthus* the hereticke wrote the reuelation. *Epiphan.* hæreſ. 51. *Auguſt.* *Adamits* were heretickes which deuiſed them a churche after an hotte houſe to keepe them from colde, for the ſpace of an houre or ſeruice tyme, they were all naked men & women, the virgines preached vnto the reſt. their churche they called Paradiſe, & them ſelues *Adam* and *Eue.* *Epiphan.* hæreſ. 52. *Theodotus* a *Montaniſt* through ſorcerie tooke his flight towardes heauen, but downe he fell & dyed miſerablie. *Euſeb.* lib. 5. cap. 14. *Florinus* & *Blaſtus* fel from the church, and taught at Rome that God was the author of euill, whome *Irenæus* confuted. *Euſeb.* lib. 5. cap. 13. 18.

194.

Anno Domini.	*The raigne of the Emperoures.*	*The Fathers of the church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The Byſhops of Rome.*	*The Byſhops of Alexandria.*	*The Heretickes.*
194. 194. 195. 202.	*Pertinax* was emperour after *Comodus*, as *Euſeb.* writeth, ſix monethes. lib.5. ca.24. *Eutrop.* lib.8. ſayth it was but 3. moneths. *Iul. Capit.* ſayeth he liued 60. yeares. 7. monethes. 26. dayes. He raygned 2. moneths. 25. dayes. *Didius Iulianus* whome *Eutro.* calleth *Saluius Iulianus* raygned after *Pertinax*, as *Aelius Spartian.* writeth 2. moneths. *Eutrop* ſayeth 7. moneths. be like his tyme was ſhort, for *Euſeb.* maketh no mention of him. *Seuerus* was emperour after *D. Iul.* He beganne to perſecute the churche of God the 10. yeare of his raygne. he was Emperor 18. yeares, & dyed at York in Englande. *Euſeb.* lib. 5. cap. 24. lib. 6. cap. 1.2.7. & in chronic.	*Apollonius* a chriſtian philoſopher at Rome exhibited an Apollogie vnto the Romaine Senate. afterwardes he was beheaded vnder *Comodus*. *Euſeb.* lib.5. cap. 19 *Theophilus* b. of Cæſarea in Palæſtina. *Bāchyllus* b. of Corīth in Hella da. *Polycrates* b. of Epheſ. floriſhed about thistime. *Euſeb.* li.5. ca.20 *Clemēs* called *Alexandrinus*, becauſe he was of Alexandria, was the diſciple of *Pātænus*, & the maiſter of *Origen*. he moderated after *Pātænus* the ſchoole of Alexādria. he floriſhed chiefly in the tyme of *Seuerus* and his ſonne *Antoninus*. *Euſeb.* lib.6. cap.5.12.13. *Ierom.* catalog. *Heraclitus* wrot vpō the epiſtles of *Paul*. *Maximus* wrote of the author of euell & agaynſt *Artemon*. *Candidus* wrote of the 6. dayes works. *Appion* wrot of the ſame argumēt. *Arabianus* wrote ſundrie good volumes. all floriſhed the ſame tyme. *Euſeb.* lib. 5. cap. 24 *Tertullian* b. of Carthage in Africke floriſhed in the tyme of *Seuerus* and his ſōne *Antoninus*, at lēgth through	At Cæſarea in Palæſtina there was a ſynod held toutchinge the feaſte of Eaſter. Where *Theophilus* b. of Cęſarea and *Narciſſus* b. of Ieruſalē were preſent and the chiefe paſtors. *Euſeb.* lib.5. cap. 21.24. In *Pontus* there was a Synode toutchinge the aforeſayd feaſte of Eaſter. where *Palmas* was chiefe. *Euſeb.* li. 5. cap. 21. In Fraunce ther was a Synode toutchinge the feaſte of Eaſter where *Irenæus* was chiefe. *Euſeb.* lib. 5. cap. 21. In Oſtroëna there was a ſynode toutching the feaſt of Eaſter, where *Bāchyllus* b. of Corinth was chiefe *Euſe.* li. 5. ca. 21. At Epheſus many of the biſhops of Aſia met toutchinge the celebration of the feaſte of Eaſter, where *Polycrates* b. of Epheſus was chiefe. *Euſeb.* li. 5. cap. 22. In the aforeſayde ſixe ſynods held an. Do. 195. the b. of Rome had no more autoritie thē the other biſhops. He in his citie and they in theirs were chiefe. and when as he wēt about	*Dios* was b. of Ieruſalem after the departure of *Narciſſus*. *Euſeb.* li. 6. cap. 9. vnto the raygne of *Seuerus* *Epiphan.* hæreſ. 66.		*Zephyrinus* was b. of Rome after *Victor*, ann. Dom. 202. & cōtinewed there 18. yeares. *Euſeb.* lib. 5. cap. 25. lib. 6 cap. 20.		*Theodotus* a tanner denyed the diuinitie of *Chriſt*, he was the firſte autor of the hereſie of *Artemon*. For whiche cauſe *Victor* b. of Rome excommunicated him. *Euſeb.* lib. 5. cap. 25. *Artemon* tooke *Chriſt* but for a bare & a naked man. He lyued in the time of *Victor* and *Zephyrinus* b. of Rome. He was the diſciple of *Theodotus* the tanner, and had to his companions *Aſclepiodotus* & *Natalius*, which repented him ſelfe, & fell at the feete of *Zephyrinus* b. of Rome for abſolution. *Euſeb.* lib. 5. cap. 25. *Marcianus* the Hereticke maintayned a ſelf opinion out of the Goſpell after *Peter*. whom *Serapion* b. of Antioch confuted. *Euſeb.* lib. 6. cap. 11. *Noetus* denyed that there were three perſons, ſayinge all three were one. He called himſelfe *Moſes* & ſayd that *Aaron* was his brother. He ſaid the father the ſonne and the holy Ghoſte ſuffred in the fleſh. *Epiphan.* hæreſ. 57. *Tertullian* was a mōtaniſt. *Ierom.* catalog. *Melchiſedechiani* were hereticks which honored *Melchiſedech* and ſayd that he was greater then Chriſt, and that he was no man *Epiphan.* hæreſ. 55. *Proclus* a captayne of the Cataphrygian hereſie was confuted by *Gaius* a Romaine in the time of *Zephyrinus* b. of Rome. *Euſe.* lib. 2. cap. 25. lib. 6. cap. 20.

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		emulation betwne hĩ & the Romaine clergie, he fell into the opinion of *Mõtanus. Ier.* catalog.	to chalẽge authoritie ouer the Eaſterne churches *Irenæus* b. of Lions in Fraũce reprehended him ſharplye for it. *Euſe* lib.5. cap. 23.					
205.	*Anno* 10. *Seueri.*	*Iude* a famous writer wrote vpon the 70. weekes of *Daniel* ending the 10. yeare of *Seuerus. Euſeb.* lib.6.cap.5. *Leonides* the father of *Origen* was beheaded the 10. yere of *Seuerus* leauinge *Origen* very yong of 17. yere olde. *Euſeb.* lib. 6. cap.1.2.		*Germamon* was b. of Ieruſalem after *Dios. Euſeb.* lib. 6.cap.9.				
213.	*Antoninus Caracalla* was Emperour after *Seuerus*. he ryagned 7. yeares & 6 monethes. *Euſeb.*lib. 6.cap.7.20	*Origen* beinge a child exhorted his father in pryſon to perſeuere conſtãt, beinge of the age of 18. he catechiſed in the ſchoole of Alexandria as he taught ſo he liued and as he liued ſo he taught. for to embrace chaſtitie he gelded himſelfe he wasmade miniſter at Cæſarea. he came to Rome in the time of *Zephyrinus*. He preached many ſermons he coufuted many heretikes, he trauelled many contreys In the ende he fell from the faith yet he repented him and died vnder *Gallus* and *Voluſianus* being 69. yere old *Euſeb.* lib.6.cap.2. 7. &c. lib.7. cap.1.	There was a Synode held at Boſtra where *Origẽ* confuted *Beryllus. Euſeb.* lib.6.cap.32. *Origen* was ſente for to Arabia wher the Arabians were condẽned whiche denyed the immortality of the ſoule *Euſeb.*lib.6. cap.36.	*Gordius* was b. of Ieruſalem after *Germamon. Euſeb.* lib.6. cap.9. vntil the raigne of *Antoninus. Epiphã* hæreſ.66.	*Aſclepiades* was b. of Antioch after *Serapion. Euſe.* lib.6.ca.11 about the firſt yeare of *Antoninus Caracalla.* *Philetus* was b. of Antioche after *Aſclepiades. Euſeb.*lib.6.ca 20. about the firſte yeare of *Macrinus.*			*Ambroſe*, not he that was biſhop of Millayne, was of the hereſie of *Valentinus*, whome *Origen* conuerted. *Euſeb.*lib.6. cap. 17. *Epiph.* hæreſ. 64. ſayeth he was partly a *Marcioniſt*, & partly a *Sabellian.* *Beryllus* b. of Boſtra in Arabia, denied *Chriſt* to be the ſecond perſon in Trinitie before he was made man. *Origen* confuted him. *Euſeb.*lib.6.cap.32. The *Arabians* taught that the ſoule dyed with the bodie, and roſe againe at the generall reſurrection. *Origen* conuerted thẽ. *Euſeb.*lib.6.cap.36. *Helceſaitæ* (called of *Epiphanius Sampſai*, the firſt author of them was *Elxais* a falſe prophete) they reiected parte of the olde teſtament. They denied the Apoſtle. They counted it a thing indifferent in caſe of neceſſitie to denie with the mouth ſo that thou beleue with the hart. *Origẽ* confuted them. *Euſeb.*lib. 6.cap.37. *Celſus* the philoſopher and hereticke was confuted by *Origen in* 8. bookes.
220.	*Macrinus* ſucceeded *Caracalla*, & dyed in the firſte yeare of his raigne. *Euſe.*lib.6. cap.20.	*Affricanus* a famous writer floriſhed aboute this time. *Euſeb.*lib.1. cap.8. lib.6.cap.30 *Plutarchus* was martyred. *Heraclides, Heron, Serenus* beheaded. *Serenus* burned together with *Rhais* a womã out of the ſchole of *Origen. Euſeb.*li. 6.cap.3.						*Valeſij* were heretickes which had theyr originall of one *Valens* that liued in Bacathis a contrey of Philadelphia, their maner was to geld them ſelues and as many ſtrangers as lodged among them, they abuſed the ſaying in the Goſpell: If thy member offende thee cut it of &c. *Epiphan.* hæreſ.58.

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		Potamiæna a virgin together with *Marcella* her mother burned. *Baſilides* beheaded. *Euſeb.* lib. 6. cap.4.		*Narciſſus* commeth home againe, & is entreated after *Gordi⁹* to take his former rowme, & becauſe he was a 116. yeare olde they ioyned with him *Alexāder* who afore was b. of Cappadocia. *Euſ.* lib.6.cap.7 9.10.		*Caliſtus* was b.of Rome after *Zephyrinus* in the firſt yeare of *Antoninus Heliogabalus* Anno Dom. 221. and con tinewed ther 5. yeares. *Euſeb.*lib.6.cap. 20.		
221.	*Antoninus Heliogabalus* raigned after *Macrinus* the ſpace of 4. yeares, & he dyed. *Euſeb.* lib.6. cap.20.	*Gregorius Neocæſarienſis* & *Athenodorus* hearde *Origen* in Cæſarea the ſpace of 5. yeares. Although they were bothe yonge men yet were they choſen byſhops in *Pōtus*. *Euſeb.* li. 6.cap.29. *Socrat.* lib.4.ca. 22.		*Alexander* who afore was b. of Ieruſalem together with *Narciſſus*, now after his death is there b. alone, & died in the perſecutiō vnder *Decius*. *Euſe.* lib.6.ca.38 He gouerned the church alone in the raygne of *Alexander* the Emperour. *Epip.* hæreſ.66.	*Zebinus* was b. of Antioche after *Philetus*. *Euſeb.* lib.6.ca.21. about the 7. yeare of *Alexander*	*Vrbanus* was b. of Rome in the 1. yere of *Alexander* Anno Dom. 226. and gouerned the church eight yeares. *Euſeb* lib.6. cap.20. 21.	*Heraclas* was firſte *Origens* Vſher in the ſchoole of Alexandria, afterwards b. of that ſeae about the 11. yeare of the Emperour *Alexander*. where he cōtinewed 16. yeares. *Euſe.* lib.6. cap. 14. 25.34.	*Nepos* a b. of Ægipt was a Chiliaſt and wrot therof a booke the which *Dionyſius* b.of Alexandria cōfuted after his death *Euſeb.*lib.7.cap.22.
224.	*Alexāder* was Emperoure after *Heliogabalus*, and raygned 13. yeares. *Euſe.* lib.6. cap.20. 27.					*Pontianus* was biſhop of Rome after *Vrbanus* An. Dom.236. & continewed there 6.yeres *Euſeb.*lib.6. cap.21.27.		
237.	*Maximinus* was Emperor after *Alexander*. he perſecuted the churche of God, & raygned 3.yeres					*Anterus* after *Pontianus* was biſhop of Rome the ſpace of one moneth. *Euſeb.*lib.6.cap. 27.28.		
240.	*Gordianus* was created Emperour after *Maximinus*, he raigned 6.yeres. *Euſeb.*lib.6. cap. 27. 33.					*Fabianus* was b. of Rome after *Anterus* Anno Dom. 241. beinge a contrey miniſter he was miraculouſly choſē in the church by reaſon that a doue lighted vpō his head he ſuffered martirdome vnder *Decius* *Euſeb.*lib.6. cap.28.38.	*Dionyſius* the diſciple of *Origen*, was b. of Alexādria after *Heraclas* the 3.yere of *Philip* the emperour. he reporteth the perill he ſtod in & thē perſecution he ſuffred vnder *Decius*. He wrote of the martyrs at Alexandria	*Coraciō* a Chiliaſt was in open diſputation confuted by *Dionyſius* b. of Alexandria. *Euſeb.*lib. 7.cap.23.
246.	*Philip* was crowned Emperour after *Gordianus*, he was the firſte Chriſtian Emperour after *Chriſt*, & raygned 7.yeres. *Euſeb.* lib.6. cap.33.38.		There was a ſynode held at Rome in the tyme of *Fabianus* where he together with 60.other biſhoppes remoued the ſchiſme of *Nouatus*. *Sabel.Pantal.*		*Babylas* was b. of Antioche after *Zebinus*, & died in priſon in the perſecution vnder *Decius* *Euſeb.*lib. 6.ca.28.38			

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254.	*Decius* was Emperour after *Philip.* he perſecuted the churche of God, and raygned not full 2. yeares. *Euſeb.* lib. 6. cap. 38. lib. 7. cap. 1.	*Cyprian* b. of Carthage floriſhed about this time. he erred in the rebaptizing of heretickes & ſuffered martyrdome vnder *Valerianus* & *Galienus*. *Euſeb.* lib. 7. ca. 3 *Ier.* catalog. *Metras* and *Quinta* a woman ſtoned to death *Apollonia* a virgine, *Iulianus Cremon, Macar, Epimachus, Alexãder,* 4. womẽ burned. *Serapion* had his neck broken *Amonarion* a a virgine, *Mercuria* & *Dionyſia* beheaded. *Herõ Ater,* and *Iſidorus* burned *Nemeſion* a martyr. *Dioſcorus, Ammõ Zenon, Ptolomæus, Ingenuus, Theophilus,* cõfeſſors *Iſchyrion* beaten to death with a cudgell. *Cheremõ* b. of Nilus fled into the deſert with his wife. *Euſeb.* lib. 6. cap. 40. 41.	There was a ſynode helde at Rome in the time of *Cornelius* where *Nouatus* the heretike was condemned. *Euſeb.* lib. 6. cap. 42. An other ſynode was held at Antioche, where *Elenus* b. of Tarſis, *Firmilianus* b. of Cappadocia, *Theoctiſtus* b. of Palæſtina, and *Dionyſius* b. of Alexandria, were preſent to the condẽnation of *Nouatus*. *Euſeb.* lib. 6. cap. 45. There was a ſynode helde at Carthage, which erred about the rebaptizing of hereticks, in the whiche *Cyprian* was chiefe. *Euſeb.* lib. 7. cap. 3. An other at Iconium & Synadis, for receauing of hereticks after repẽtãce. *Euſeb.* lib. 7. cap. 6.	*Mazabanes* was b. of Ieruſalẽ after *Alexander*. *Euſ.* lib. 6. cap. 38. vntill the raigne of *Gallus* & *Voluſianus*. *Epiph.* hæreſ. 66.	*Fabius* was b. of Antioche after *Babylas* in the time of *Decius*. *Euſe.* lib. 6. cap. 38.	*Cornelius* was b. of Rome in the tyme of *Decius*, he condemned & excommunicated *Nouatus* the heretick, & cõtinewed b. 3. yeares. *Euſe.* lib. 6. cap. 38. lib. 7. cap. 2. *Lucius* was b. of Rome after *Cornelius*, & gouerned the churche not full 8. moneths *Euſeb.* lib. 7. cap. 2.	vnto *Fabius* b. of Antioch he wrote vnto the heretike *Nouatus*, vnto *Hermãmon, Stephen,* & *Xyſtus* biſhops of Rõe vnto *Philemõ* miniſter of Rome afterwardes vnto *Dionyſius* b. of Rome. He was perſecuted vnder *Valerianus* the Emperour. He cõfuted the booke of *Nepos* the Chiliaſt and confounded in opendiſputation *Coracion* his diſciple. He was b. of Alexandria. 17. yeares & dyed the 12. yeare of *Galienus*. *Euſeb.* lib. 6. cap. 28. 34. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 6. 7. 10. 22. 23. 27.	*Nouatus* a prieſte of Rome fell frõ his order and called his ſect *Catharous*, that is puritans. he wold not admit vnto the church ſuche as fell after repentance. he was condemned by ſundry notable mẽ and in ſundry councells. *Euſeb.* lib. 6. ca. 42. He abhorred ſecond mariadge *Epiphan.* hæreſ. 59. *Cyprian* did erre in rebaptizinge of heretickes. *Euſeb.* li. 7. cap. 3. A whole Councell helde at Carthage in the time of *Cyprian* did erre. *Euſeb.* lib. 7. cap. 3. *Angelici* were hereticks which worſhipped Angels. *Auguſt.* lib. de hæreſ. *Apoſtolici* were heretickes in Piſidia which arrogantly ſo termed them ſelues, becauſe they allowed not the cõpanie of maryed men, and ſuch as had proper poſſeſſions, for the catholicke Church hath (ſayeth *Auguſtine*) many ſuch religious & clergy mẽ. *Auguſt.* lib. de hære. *Epiphan.* hæreſ. 61.
255.	*Gallus* was Emperoure after *Decius* and raygned not full two yeares. *Euſe.* lib. 7. cap. 1. 9 *AEmilianus* was Emperour 3. moneths after *Gallus* *Eutrop*							

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256.	*Valerianus* together with *Galienus* his ſonne was created Emperour he perſecuted the churche of God. Not long after his ſonne *Galienus* ruled alone and reſtored peace vnto the chriſtians. He cõtinewed Emperour 15. yeares. *Euſeb* lib.7.ca.9.12.28.	*Priſcus, Malchus, Alexander,* & a woman were torne in peces of wilde beaſts. *Euſeb.* lib.7. cap.11. *Marinus* beheaded. *Euſe.* lib.7.cap. 14. *Aſtyrius* a ſenator of Rõe was a greate fauorer of the Chriſtiãs lib.7. cap.15. 16. *Agapius* b. of Cæſarea in Palæſtina, *Pierius* a miniſter of Alexandria, *Meletius* b. of Pontus floriſhed at one time. *Euſeb.* lib.7.cap.5.	There was a ſynode held at Antioche about the 12. yeare of *Galienus,* where *Samoſatenus* was condemned. *Euſe.* lib.7. cap. 26.27.	*Hymenæus* was b. of Ieruſalem after *Mezabanes* in the tyme of *Valerianus. Euſeb.* lib.7.cap. 13. vntill the raygne of *Aurelianus. Epiph.* hæreſ.66.	*Demetrianus* was b. of Antioche after *Fabius,* in the time of *Valerianus. Euſeb.* lib.7. cap.13. *Paulus Samoſatenus* the heretick ſucceeded *Demetrianus.* he was excommunicated &	*Stephan* was b. of Rome after *Lucius* Anno Dom. 256. He reprehended *Cyprian* b. of Carthage for rebaptizinge of heretickes & gouerned the churche 2. yeares. *Euſeb.*lib.7.ca.2 3.4. *Xyſtus* the 2. of that name was biſhop of Rome after *Stephã* where he cõtinewed 11. yeares. *Euſeb.*lib.7. cap.4.26. *Dionyſius* was b. of Rome. after *Xyſtus* An. Do.265. & cõtinewed	*Maximinus* was b. of Alexãdria in the 12. yere of *Galienus* & continewed 18. yeares. *Euſeb.* lib.7. cap.10.27. 31.	*Sabellius* of whome the *Sabelliãs* haue their appellatiõ, ſayth *Auguſtine,* was the diſciple of *Noetus,* and taught the like doctrine with *Noetus,* that the three perſons in the Trinitie were one, but ſayth *Epiphanius* they differed in that *Sabellius* ſayde not the father to haue ſuffred. The hereſie of *Sabellius* beganne at Pentapolis in Ptolemais, and was impugned by *Dionyſius* b. of Alexãdria, in the time of *Xyſtus* b. of Rome. *Euſeb.*lib.7. cap.5. He denyed that there was a trinitie. *Epiphan.*hæreſ.62. *Auguſt.* lib. de hæreſ. *Paulus Samoſatenus* b. of Antioch denyed the diuinitye of the ſonne of God. *Euſeb.* lib.7.cap.26.
271.	*Claudius* was Emperour after *Valerianus* 2. yeares. *Euſeb.*lib.7.cap. 28. *Quintilius* was Emperour after *Claudius* 17. dayes. *Eutrop.* lib.9.	*Malchion* in open diſputation confuted *Samoſatenus* the heretick at Antioch. *Euſeb.* lib.7. cap.28.			depriued by the 2. ſynode helde at Antioche in the time of *Valerianus. Euſ.* lib.7. cap.26. 29. *Domnus* the ſonne of *Demetrianus*	9. yeares. *Euſeb.*lib.7.cap. 26.29.		
273.	*Aurelianus* was emperor after *Quintilius.* in the beginninge of his raigne he was well affectioned towards Chriſtian religiõ, ſo that the hereticke *Samoſatenus* was through his helpe baniſhed the churche, but in the end he perſecuted the church of God, & whẽ		A ſeconde ſynod was held at Antioch vnder *Aurelianus,* wher *Samoſatenus* the hereticke was cõdẽned & depriued the church *Euſeb.*lib. 7.cap.28. 29.	*Zambdas* b. Ieruſalem *Euſeb.*li.7. cap.31.	was by the 2. held ſynod at Antioch apoĩted to ſucceede *Samoſatenus* in the ſeae of Antioch. *Euſeb.* lib.7. cap.29.	*Felix* was b. of Rome after *Dionyſius,* & continewed 5. yeare. *Euſeb.*lib.7. cap.29.31.		*Origeniani* were heretics called after one *Origen* (not he that was the great clarke of Alexandria) they condemned mariage, yet liued they beaſtly their maner was to haue among them religious women like Nunnes, whom they defiled, yet vſed meanes to keepe them from ſwellinge. *Epiphan.*hæreſ.63.

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From Chriſt vnto the ende of Aurelianus the Emperoure when Manes the heretick liued there are 276. yeares after Epiphan. hære. 66. 279. 285. 287. 307.	as he went about to ſubſcribe vnto an edict againſt the Chriſtians, the crampe tooke him ſo that he was not able to holde penne in hande. he raygned 6. yeares. *Euſeb*. lib. 7. cap. 28. 29. *Tacitus* was Emperour 6. moneths. *Eutro*. lib. 9. *Euſeb*. chron. *Florianus* was Emperoure 80. dayes. *Eutrop*. li. 9. *Euſeb*. chron. *Probus* was emperour 6. yeres. *Euſeb*. lib. 7. cap. 29. *Carus* was Emperour ſcarſe 3. yeares. *Euſe*. lib. 7. cap. 29. *Diocletian* was Emperour and perſecuted the church of god. In the 19. yeare of his raigne he began to ouerthrow the churches, burne the bibles, perſecute the Chriſtians. When he had raygned together with *Maximianus*, who perſecuted with him 20 yeares, he depoſed him ſelfe voluntarily, and lyued a priuate life. Frō that tyme vnto his ende he pyned and waſted away with diſeaſes. But *Maximiniā* hanged him ſelfe. *Euſeb*. lib. 7. cap. 29. lib. 8. cap. 2. 3. 14. 19 *Socrates* lib. 1. cap. 2.	*Anatolius* b. of Laodicea floriſhed vnder *Probus* & *Carus*. *Ierō*. catalog. The infiite number of martyrs which ſuffred in the perſecutiō vnder *Diocletian* are to be ſeene throughout the 8. booke of *Euſebius* eccleſiaſticall hiſtory. *Arnobius* floriſhed in the time of *Diocletian*. *Ierom*. catalog.	There was a councell of 300. biſhops called together at Sinueſſa where *Marcellinus* b. of Rome was condemned for denyīg *Chriſt* and ſacrificing to Idols. tom 1. concil.	*Hermon* b. of Ieruſalem & the laſt before the perſecution vnder *Dioletiam*. *Euſe*. lib. 7. ca. 31 The ſea of Ieruſalem was alwayes honored and the ſucceſſion continewed vnto the daies of *Euſebius* him ſelfe *Euſeb*. lib. 7. ca. 18.	*Timæus* was b. of Antioche after *Domnus*. *Euſeb*. lib. 7. cap. 31. *Cyrillus* b. of Antioche. *Euſeb*. li. 7. cap. 31 *Dorotheus* b. of Antioche. *Tyrranus* b. of Antioch. *Euſeb*. lib. 7. cap. 31.	*Eutychianus* was biſhop of Rome ſcarce 10. moneths *Euſeb*. lib. 7. cap. 31. *Gaius* was b. of Rome an. Dom. 283. 15 yeares. *Euſe*. lib. 7. cap. 31. *Marcellinus* was biſhop of Rome about the 10. yeare of *Diocletian* Anno Dom. 295. *Euſeb*. li. 7. cap. 31. He denied *Chriſt* offered ſacrifice vnto Idols in the perſecution vnder *Diocletian* & was condemned of 3. hundred biſhops 30. prieſts afterwardes he repented him and was martyred vnder *Diocletian*. tom. 1. concil	*Theônas* was b. of Alexādria after *Maximinus* & cōtinewed 11. yeares *Euſeb*. li. 7. cap. 31.	*Origeniani* againe were hereticks which ſo called thē ſelues of *Origen Adamantius* the greate clerke of Alexandria, they taught as *Epiphan*. ſayeth (hæreſ. 64.) that there was no reſurrection, that *Chriſt* was a creature, & the holy ghoſt a like. that the ſoules were firſte in heauen, & came downe into the bodyes, as it were into priſon. that in the ende the deuells ſhoulde be ſaued. *Epiphanius*, as I reade in *Socrates* (eccle. hiſt. lib. 6. cap. 11.) was become the enemie of *Origē* through the ſpite & malice of *Theophilus* biſhop of Alexandria. The deuell bare *Origen* a diſpleaſure, he procured heretickes to father vpon him lewde opinions. He complayneth him ſelfe in a certain epiſtle how that hereticks corrupted his works. *Pāphilus Martyr* the great friende & familiar of *Euſebius* wrot an Apologie in his behalfe. *Euſeb*. (lib. 6. cap. 3. 18. 20. 26.) reporteth of the famous men that fauoured *Origen*. *Socrates* (eccle. hiſt. lib. 6. cap. 12.) writeth in his commendation. *Athanaſius* gaue of him a notable teſtimonie. *Chryſoſtome* woulde in no wyſe be brought to condēne either *Origē* or his works. *Socrat*. li. 6. ca. 11. 12. 13. *Buddas* otherwiſe called *Terebinthus* was a litle before *Manes* the hereticke he taught about Babylon that he him ſelfe was borne of a virgine, that he was bred and brought vp in the Mountaynes. He wrote 4. bookes, one of myſteries. 2. intitled the goſpell. 3. *Theſaurus* the 4. a ſummarie. Through witchcraft he tooke his

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310.	Conſtantius and Maximinus ruled the empire after the depoſition of Diocletian. Conſtantius dyeth at yorke in Englande when he had ruled 16.yeares Anno Do. 310.Euſeb. lib.8.ca.14. & in chronic.	Lactātius the diſciple of Arnobius floriſhed in the time of Diocletian.in his olde age he was the maiſter of Criſpus the ſōne of Conſtantius Ierom. Pamphilus martyr ſuffered vnder Maximus.Ierom.	A councel was helde at Ancyra in Galatia in the time of Vitalis wher with certaine conditions ſuch as ſacrificed were receaued, and the deacons that can not containe ſuffred to Marie tom.1. concil.			Aboute this time Licinia an holie mayde of Rome dying, made Marcellus b. of that ſeae her heire and executor,gaue him al her great ſubſtance,from that time forth ſayth Polydor (lib.6.de inuent. cap.vlt.) the biſhops of Rome wer greatly enriched. Marcellus was b.of Rõe after Marcellinus a very ſhort whyle, ſome take hī for the former,and ſo it may be, for Euſeb.made no mention of him. yet in	Peter was b.of Alexandria about the 7 yeare of Diocletian, where he cõtinewed 12.yeares. he was beheaded & crowned a	flight into the aer to offer ſacrifice but the deuell threwe him downe broke his necke ſo that he dyed miſerably Socrat.lib.1.cap.17. Manes the hereticke whereof the Maniches haue theyr appellation had his originall in perſia (as Epiphan.hæreſ.66 wryteth) about the 4. yeare of Aurelianus.he called him ſelf Chriſt & the comforter.He choſe vnto himſelfe 12.Apoſtles.He ſayd that Chriſt was not truly borne but phantaſtically.Euſeb.li. 7.cap.30. Socrates lib.1. ca.17.ſayth of him that at the firſthe was called
311. Suidas ſayth that from Chriſt vnto Conſtantinus Magnus there are 318.yeres the which is true after Euſebius computation if we take the time after the ouerthrowe of the tyrants when he ruled alone.	Conſtātinus Magnus the ſonne of Conſtantius borne in Brytayne was there proclamed Emperour after the deſeaſe of his father.He maketh Licinius who maried his ſiſter his felowe Emperour. At the ſame time Maxentius played the tyrant at Rome and Maximinus in the Eaſt. He ſawe in the aër the ſigne of the croſſe he fully perſwaded himſelfe to fight agaīſt the tyrants and in the behalfe of Chriſtian religion.	Antonie the Monke floriſhed in the dayes of Cōſtantine,he wrote ſeuen epiſtles,the which are at this daye to be ſeene,he liued 100. & 5.yeares. Ierom. catalog. Socrat. lib. 1. cap.17. Ammon a monke, yet maried, Didymus, Arſenius Pior, Iſidorus Pambo, Petirus, Macarius, Euagrius, were famous about that time.Socrat. lib.4.cap.18. Oſius b. of Corduba in Spayne, a graue father, was ſent by Conſtātine to reconcile Alexander and Arius,he was at the councell of Nice. the Arians in the councell	There was a coũcel helde at Neocæſarea where among other things it was decreed that none ſhould be made prieſt before he were 30. yeares olde. tom.1.concil. A councell was called by Conſtantine at Rome in the time of Miltiades to reforme the variãce betwen Cæcilianus b. of Carthage and his colleges. Euſeb. lib. 10. cap.5. Conſtantine called a councell at Orleance to remoue the diſſention riſen betwene Byſhops. Euſeb. lib. 10.cap.5. Alexander b. of Alexandria called there a councell of many	Macarius was b. of Ieruſalem after Hermon.he was the meanes with Helena that the croſſe of Chriſt was founde there. he was at the councel of Nice.Conſtantinus Magnus wrot vnto him ſundry epiſtles. Socrat.lib.1. cap.6.9.	Vitalis was b.of Antioch after Tyrannus.	Damaſ. Pont. I find that he gouerned 5. yeares. Euſebius a Grecian b. of Rome after Marcellus 1.yeare & 7. moneths. Euſeb.chro.tom 1.concil. Meltiades was b.of Rõe after Euſebiꝰ in the time of Cõſtātinus Magnus ann. Dom.312. & cõtinewed 6. yeres. Euſeb. chron. eccle. hiſt.lib.10.ca. 5. Silueſter was b. of Rome after Meltiades an.Dom. 314.& continewed 20. yeares. Euſe. chron. Whē Conſtantine offred him a goldē ſcepter he refuſed it, as a thīg not fitte for the prieſtly function. Sabell.	martyr in the perſecution vnder Dioclesian.Euſeb. lib.7.ca.31. Socrat. lib. 1.cap.3. Achillas was b. of Alexādria after Peter Socrat. lib. 1.cap.3. Alexander was b. of Alexādria after Achillas.by preachinge of the trinitie ſomewhat curiouſly he gaue occaſiō to Arius one of his clergie to fall from the faith. Socrat.lib.1. cap.3.He was at the councel of Nice.	Cubricꝰ afterwards chaũging his name he went into Perſia, founde the bookes of Buddas and publiſhed them in his owne name he taughte that there were manye Gods, that the ſunne was to be worſhipped that there was fatall deſtenie, that the ſoules wente from one body into another.The king of Perſia his ſon fel ſick Manes through ſorcery tooke vpõ him to cure, him & killed him. The king cauſed him to be clapt in priſon, but he brake priſon& fled into Meſopotamia ther was he takē and flayd aliue his ſkinne filled with chaff and hanged at the gates of the citie. Hierax taught in Ægypt that there was no reſurrection,he abhorred mariage,he ſayd the children that dyed before the yeares of diſcretion were dāned, he thought that Melchiſedech was the holy ghoſt Epiphan.hæreſ.67. Meletius b. of ſome citie in Ægypt, ſacrificed to Idols in the time of the perſecution vnder Dioclesian, and was

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330.	He foyled *Maxentius* vpō the riuer Tiberis. *Licinꝰ* ouercame *Maximinꝰ*. they ioyntly publiſhed edicts in the behalf of the chriſtians. In the end *Licinius* rebelled againſt him, *Conſtātinus* ouercame him, ruled alone, reſtored peace vnto the whole worlde, gaue money vnto the church deliuered the biſhops from paying taxe or tribute, he wrote vnto *Alexander* b. of Alexandria, & to *Arius* the heretick exhorting thē to vnitie. whē he was 60. & 5. yeares old, he dyed after that he had raigned 31 yeares. *Euſeb.* li. 8. ca. 14. 15. 16. lib. 9. cap. 9 10. lib. 10. cap. 5. 6. 7. 8. 9. *Socrat.* lib. 1. cap. 24. 26. He differred his baptiſme vnto his laſt end purpoſing	of Sirmiū ſcurged his bare ſides becauſe he woulde not ſubſcribe vnto theyr hereticall opinions. *Socrat* lib. 1. ca. 4. 5. 9. li. 2. cap. 26. *Paphnutius* b. of the vpper Thebais had one of his eyes pulled out in the tyme of perſecution *Conſtantine* was wōt to kiſſe the emptie place he was preſente at the councell of Nice, and turned the wholl aſſemblie from ſeparating maried prieſtes frō theyr wiues. *Socrat.* lib. 1. ca. 5. 8 *Spiridion* a man of great fame in thoſe dayes was at the councell of Nice, though he were a biſhoppe, yet kept he ſheepe in the fieldes. *Athanaſius* being a yong man was at the coūcell of Nice, looke more of him in the colume of the biſhops of Alexādria. *Euſebius Pamphilus* biſhop of Cæſarea in Palæſtina wrote the eccleſiaſticall hiſtorie frō the byrth of *Chriſt* vnto the raygne of *Conſtātine* the great he was at the councel of Nice, wrote the Nicene creede ſēt it to Cæſarea, condēned *Arius* with his own	biſhops, where he condemned *Arius* & accurſed his hereſie, writinge vnto the biſhops throughoute chriſtendome, what opinions he held. *Socrat.* lib. 1. cap. 3. A generall coūcell was called at Nice in Bithynia of 318. biſhops by *Cōſtātinus Magnus* as *Nicephorus* ſayeth, the 20. yere of *Conſtantine*, an. Dom. 328. ſome ſaye 326. ſome other 324 in the tyme of *Silueſter* b. of Rome, where they cōdemned *Arius*, debated the cōtrouerſie of Eaſter, layde downe the forme of faith cōmonly called the Nicene Creede, ratified the clauſe of one ſubſtance, and wrote vnto the churche of Alexandria that they had depoſed *Arius*. *Socra.* lib. 1. cap. 5. 6. There was at Rome in the time of *Silueſter* a Councell of 277. biſhops, whiche ratified the Nicene coūcell, & cōdemned *Arius*, *Photinus*, & *Sabellius*. tom. 1. cōcil. In the time of *Cōſtantine* ſayth *Marianus Scotus* *Helen* his mother writeth vnto him that he ſhould renoūce *Chriſt*, & becom	—	*Philogonus* was b. of Antioch after *Vitalis* & dyed a martyr. *Nicephor.* *Euſtathius* was b. of Antioch after *Philogonus* he was at the councel of Nice. But he fel into the hereſie of *Sabellius* and was depoſed in a councell held at Antioch *Euſebius Pāphilus* confuted him after his depoſition the ſeae was voyde the ſpace of 8. yeres *Socrat.* li. 1. cap. 9. 18.	*Marcus* was b. of Rome after *Silueſter* and cōtinewed 8. moneths. *Ierom.*	*Athanaſius* was b. of Alexādria after *Alexander* and the breaking vp of the Nicen councell beinge a heathen boye he played the parte of a Chriſtian biſhop in a certē play which prognoſticated he woulde proue a notable man being deacon he wēt to the councel of Nice, and diſputed againſt the Arians. *Socrat.* lib. 1. cap. 5. 11. being byſhop the Arians falſly accuſed him of bribery treaſon, that he ſent of his clergie into Mareôtes which beate the altare with theyr feete ouerthrew the Lords table brake the holy	depoſed by *Peter* b. of Alexandria. he rayled at *Peter* after his death, he reuiled *Achillas*, laſte of all he fell to backbiting of *Alexander*, & to take part with the Ariās. the true churche was called the Catholike churche, but he called his church the churche of martyrs. the Councell of Nice condemned him & toke from him all authoritie that belonged to a biſhop, and therevpon the Meletians were deuided from the church. *Socrat.* lib. 1. cap. 3. 6. *Ephiphan.* hæreſ. 68. *Arius* borne in Libya yet a prieſte of Alexandria, hearing *Alexander* the biſhop entreatinge curiouſly of the trinitie, thought verily that he maintayned the opiniō of *Sabellius*, ſet him ſelf agaynſt the biſhop, and ſayde that the ſonne of God had a beginninge of eſſēce, that there was a time when he was not, he ſayde that God was not alwayes a Father, that the ſonne was not frō euerlaſting, but had his beginninge of nothinge. Being called before the Emperour, he woulde ſubſcribe vnto the Nicene councell & ſweare toe. His deceate was to carie in his boſome his hereticall opinion wryttē in a peece of paper and when he came to the booke he woulde ſweare that he thought as he had written meaning in his boſome. His ende was lamentable for comming from the Emperoure after the oth he had taken with greate pompe throughe the ſtreete of Conſtantinople he was taken with ſuddayne feare and withall he felt a laske, immediatlye he asked of them where

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336.	fullye to haue it in Iordaine where *Chriſt* was baptized It was *Euſebius* b.of Nicomedia as *Euſebius Ierom* and *Socrates* doe write that baptiſed him for all the trauell that Cardinal pool tooke and the flattering gloſſes to proue the contrarye. The donation that is fathered vpon him is but a meere fable in the iudgement of the beſt wryters.	hãde yet was he thoughte to be an Arian,and to cleare him of the ſuſpicion, *Socrates* wrote an Apology in his behalfe whiche is to be ſeene in his hiſtory. *Conſtãtine* had hĩ in greate reuerence. Becauſe of his familiaritye with *Pamphilus* the martyr he was called *Euſebius Pamphilus*, he wrote many notable bookes & died in the time of *Conſtãtine* the yonger. *Socrat.* lib. 1.cap.1.5.18 lib.2.cap.3.17. *Ierom* catalog. *Frumentius* was made biſhop by *Athanaſius* and ſent to conuert the Indians.*Socrat.*lib.1.ca.15. *Euſebius Emiſenus* a godly biſhop wasa great clerke & a profoundephiloſopher in the days of *Conſtantine*. *Socrat.*lib.1.cap. 18. lib. 2.cap.6. *Alexander* b.of Conſtantinople a godlye father ſett him ſelfe againſt *Arius*, he truſted not to the quirckes of logick but to the power of *Chriſt*, helockt him ſelf in the churche and prayd thus vnto God:I beſech thee o lord if the opiniõ of *Arius* be true that I my ſelfe maye neuer ſee the ende of this	a Iewe. To trye the trueth *Helẽ* brought with her 120. Iewes. *Conſtantine* brought *Silueſter* b.of Rome, with 24. other biſhops,they diſputed of *Chriſt*, in the ende the Iewes were ouerthrowen.to. 1.concil. *Silueſter* called at Rome 284.biſhops in the preſence of *Cõſtantine* and *Helena* his mother, where they layd downe canons for the gouernmẽt of the clergie.tom.1.cõcil. A councell held at Antioche depoſed *Euſtathius* b. of Antioche, for maintaining the hereſie of *Sabellius*.*Socrat.* lib.1.cap.18. A councel held at Eliberis in Spayne, in the time of*Cõſtãtine* decreed that the vſurer ſhould be excõmunicated thattapers ſhold not burne in the daye tyme in church yardes, that women ſhoulde not frequent vigills, that images ſhould be baniſhed the church that nothinge ſhould be painted on the wall to be worſhipped, that euery one ſhould cõmunicate thriſe in theyere.tom. 1.concil. The firſt councell of Arelate decreed with o-	*Maximus* was b. of Ieruſalem after *Macarius* hedeteſted the *Arians* & refuſed tocome to the councel of Antioche leſt he ſhoulde condemne the Nicen Creede in the ende the Arians depoſed him.*Socrat* li.2.c.5.30.		*Iulius* was b.of Rome after *Mark* Anno Do. 336.where he continewed16.yeres. *Ierom* chron. *Socrat.* lib. 2. cap.5.27. ſaith it was 15.yeares.	cup and burnedthe bible, they accuſed hĩ of murther & magick and to anſwere vnto thoſe crimes he was conſtrained to come to the councell helde at Tyrus where he was depoſed. *Socrat.* lib.1.ca 20 They accuſed him at Conſtãtinople before the Emperour that he ſhould ſay he woulde ſtay the cariadge of corne frõ Alexãdria to Conſtãtinople for the which *Conſtantinus magnus* baniſhed him into Treuere a citie of Fraũce lib. 1.ca. 23.*Cõſtantine* the yonger called him home frõ exile.lib.2. cap.2.The councel of Antioche charged hĩ that he tooke the biſhoprike after his exile without the warrant of a councel, theydepo-	there was any houſe of office, thither he wẽt & voyded his gutts,as manye as went by, were wonte to poynte at the place with the finger and ſay, In yonder iakes dyed *Arius* the heretick. *Socrat.*lib.1.cap.3.25.*Epiphan* hæreſ.68.69. *Aceſius* a *Nouatiã* biſhop was of *Conſtantine* called to the councell of Nice, to render an accompte of his opinion. *Socrat.*lib. 1.cap.7. *Marcellus* b. of Ancyra in Galatia, taught the hereſie of *Paulus Samoſatenus*, that *Chriſt* was but bare man, the biſhops in the councell of Conſtantinople depoſed him, and *Euſebius Pamphilus* cõfuted him in three bookes. *Socrat.* lib.1. cap.24.&c. *Audius* was a ſchiſmaticke, a man of an hotte ſpirite,he rebuked the clergie men to their faces for their diſordered lyfe, & being councelled to deale modeſtly nay chaſtized, he deuided him ſelfe from the church, and fell to rayſing of priuate cõuenticles.he kept Eaſter with the Iewes. *Epiphan.*hær. 70. ☞ *Euſebius* of Nicomedia, not onely in *Arius* tyme, but alſo after his death mayntayned the hereſie of *Arius*, together with *Macedonius* b. of Conſtantinople, *Theognis* b.of Nice, *Maris* b.of Chalcedõ, *Theodorus* b. of Heraclea, *Vrſacius*, *Valens*,&c. *Socrat.*lib.2.cap.2.9.15.

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		diſputatiō but if the faith which I holde be true that *Arius* may receau due puniſhmēt for his blaſphemous opinion, whiche in deede fell out as it is to be ſeen in *Arius* ende. *Alelexander* was 118. yeare olde when he dyed. *Socrat.* lib. 1. cap. 25. li. 2 cap. 4.	ther thinges, that Eaſter ſhoulde be kept at one certain time. tom. 1. cōcil. A councell of *Arian* biſhops mėtt at Tyrus, & depoſed *Athanaſius*, but *Cōſtantine* remoued them to cōſecrate the temple lately buylded at Ieruſalem, & called them afterwards to Cōſtantinople in his preſence, to determine *Athanaſius* cauſes. *Socrat.* lib. 1. cap. 20, 22.		*Eulalius* an Arian was b. of Antioch after *Euſtathius.* *Nicephor.*		ſed him, and choſe *Euſebius Emiſen.*, when he refuſed it, they choſe *Gregorius* an *Arian*, who was brought thither with armed ſouldiers, ſo that *Athanaſius* fled away to ſaue his life, afterwardes they miſliked with him, & placed *Georgius* in his rowme, whiche had a miſerable end. lib. 2. ca. 5. 6. 7. 8. 10. lib. 3. ca. 2. he	
340.	*Conſtãtinus* the yonger beı̃g made Cæſar the 10. yere of his fathers raygne: *Cōſtantius* beinge made Cæſar the 20. yere of his fathers raygne: & *Conſtans* beinge made Emperour the 30. yere of his fathers raigne ſucceeded theyre father after his deſeaſe and deuided the Empire amonge them. *Conſtantinus* enioied it but alitle while for he was ſlayne by the ſoul-	*Rheticus* a learned wryter floriſhed in Fraunce about this time. *Ierom* catalog. *Iuuencus* a prieſte of Spayne who wrot the foure Euãgeliſts in heroical verſe floriſhed about this tyme *Ierom* catalog.	There was a coūcell held at Cæſarea in Cappadocia where *Eulalius* b. of that ſeae condemned his owne ſonne *Euſtathius* b. of Sebaſtia in Armenia for manye crimes. *Socrat.* lib. 2. cap. 33. The Councell of Gangra condemned the hereticall opinions of *Euſtathius*, allowing the mariage of prieſts. *Socra.* lib. 2. cap. 33 tom. 1. concil. A councell helde in Carthage, decreed there ſhould be no rebaptizing, that clergie men ſhould not meddle with temporall affaires. tom. 1. cōcil. *Iulius* helde a prouinciall ſynode at Rome, where he condemned *Arius* & ratified the Nicene Creede. tom. 1. concil.		*Euphronius* an Arian was b. of Antioche after *Eulalius.* *Socrat.* lib. 1. ca. 18.		wēt to *Iulius* b. of Rome, and came to enioy his biſhopricke by vertue of his letters. lib. 2. ca. 11. Againe the *Ariãs* accuſed him to the emperor, that he had taken the corne which the emperor gaue to the poore, and ſold it to his owne lucre, ſo that he was faine the ſeconde time to flye vnto *Iulius* b. of Rome, where he cōtinewed one yeare, & ſix moneths, vntil the coūcel of Sardice where he was reſtored to his biſhoprick. lib. 2. ca. 13. 16. but *Cōſtãtius* beyng an *Arian*, ba-	*Euſtathius* b. of Sebaſtia in Armenia went in ſuche attyre as was not decente for a prieſt. He forbad Mariadge: made lawes of faſtinge he parted maried couples aſunder. He cauſed ſuche as refrayned the churches to rayſe conuenticles at home, he tooke ſeruaunts frō their maiſters vnder colour of religion, he commaunded his followers to weare the philoſophers habit, he cauſed the womē to be ſhauen, he forbad the accuſtomed faſting days, and commaunded they ſhould faſte on the ſundaye. He deteſted the prayers of maryed men, he abhorred the offering and communion of the maried prieſt, not remēbringe that his owne father was a prieſt and biſhop of Cęſarea in Cappadocia. he was firſt cōdemned of his owne father in a councell helde at Cæſarea, afterwardes by the coūcel of Gàgra, laſt of all at Gonſtantinople. *Socrat.* lib. 2. cap. 33.

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Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Councells.*	*The biſhops of Ieruſalem.*	*The biſhops of Antioch.*	*The biſhops of Rome.*	*The biſhops of Alexandria.*	*The Heretickes.*
	diers of his brother *Conſtans* when he ſought to inuade his brother *Cõſtans* dominions. *Conſtãs* not lõg after was ſlayne by *Magnẽtius* the tyrant. Theſe two were godly emperours but *Cõſtantius* was an Ariã. in the end *Cõſtantius* dyed being fiue and fortie yeare olde. he raigned	*Maximus* b. of Treuere in Fraunce entertayned honorably *Athanaſius* b. of Alexãdria being exiled into Fraunce. *Ier.* chro.	A councell of *Arian* biſhops mett at Antioche the firſt yeare after *Conſtãtines* deſeaſe, wher they depoſed *Athanaſius*, & endeuored to abrogate the Nicene creede *Socrat.* li. 2. ca. 5. 6. 7 The biſhops of the Eaſt called a councell together, layd down their creede with long expoſitions, and ſent it to the weſt churches by three biſhops. *Socrat.* lib. 2. cap. 15 A councell held at Coleyne in Germanie, condemned *Euphrata* the byſhop for denyinge that *Chriſt* was god tom. 1. concil.	*Cyrillus* an Arian was choſen b. of Ieruſalem after the depoſition of *Maximus* he was depoſed for certẽ hainous crimes & woulde not come and purge him ſelfe. *Socrat.* li. 2. cap. 30. 31. 32.	*Placitus* an Arian was b. of Antioch. *Socrat.* lib. 2. cap. 5 6. 7.	*Liberi⁹* was b. of Rome after *Iulius* an. Do. 351 & cõtinewed 17. yeres he was baniſhed by *Conſtantius* the Arian emperour, yet reſtored againe. *Socrat.* li. 2. cap. 27. 29. *Damaſus* in põtif. tom. 1. concil. *Ierom.* in chronic. & catalog. eccl. ſcript. in fortunatiano. *Ant.* chro. part. 2. tit. 9. cap. 4. parag. 5. do ſay that he yelded to the *Arians*, ſubſcribed vnto their hereſie, & recouered his biſhoprick again. *Antoninus* ſayth he exhorted others to cõſtãcie but did not perſeuere him ſelfe.	niſhed him againe ſo that *Conſtans* his brother threatned him with warres and cõſtrayned him to doe it. lib. 2. ca. 18. after the death of *Conſtans*, *Conſtantius* exiled him againe. lib. 2. cap. 21. After the death of *Conſtantius* he came to Alexãdria, but he was fayne to flie in the time of *Iulian* the Apoſtata. li. 3 ca. 4. 12. He came hom in the time of *Iouianus* and fled away in the time of *Valens* the Arian he was b. ſix & forty yeres & dyed An. Dom. 375. *Socrat.* li. 4. cap. 12. 16.	☩ *Macedonius* at the firſt being an *Arian*, and depoſed by *Acacius* ſecte, could not quiet him ſelf, but fell from the *Arians* into an other hereſie. he denyed the godhead of the holy ghoſt, tearming him the ſeruant and the drugge of the father, & of the ſonne. this opinion, they ſaye, *Marathonius* biſhop of Nicomedia taught before him. Theſe hereticks are called *Pneumatomachoi.* *Socrat.* lib. 2. cap. 25. *Epiph.* hæreſ. 73. *Euphrata* biſhop of Coleyne, denyed that Chriſt was God, he was condemned in a councell helde at Coleyne. tom. 1. concil. *Aëtius* the mayſter of *Eunomius* the hereticke was made deacõ by *Leõtius* the Arian b. of Antioch, yet ſayth *Epiphanius* by *Georgius* the Arian b. of Alexandria. He was an Arian, yet fell he from them, becauſe they receaued *Arius* into the communion after his fayned recantation. He was counted a great logician and called an Atheiſte for reuilinge the aunciente Fathers. He was excommunicacated, yet woulde he ſeeme of his owne accord to leaue the church he taught that the ſubſtance of the father & of the ſonne were not like one the other. *Socrat.* lib 2. cap. 28. li. 3. cap. 8. The heretickes of this opinion were called *Anomoioi.* *Epiphan.* hæreſ. 76. *Eunomius* b. of Cyzicum & the ſcribe of *Aëtius*, ſayde that God had no more knowledge thẽ man. He tearmed *Aëtius* the man of God, and rebaptized all that came to him in the name of the vncreated god, in the name of the ſonne crea-
350.	38. yeares, thirteene with his father *Cõſtãtinus Magnus*, & fiue & twentie after his fathers death *Socrat.* lib. 1 cap. 25 26. lib. 2. cap. 3 20. 37. *Ierõ.* chronic.	*Hilarius* b. of poetiers in Fraunce a great aduerſarie of the Arians wrote ſundrye notable bookes whereof one he deliuered into *Conſtantius* hande at Conſtãtinople. He died in the time of *Valens* and *Valentinianus* *Ierom.* catalog. *Socrat.* li. 3. ca. 8.	☩ A generall councell was ſummoned at Sardice by *Conſtantius* & *Conſtans* the Emperoures, for the hearing of *Athanaſius* b. of Alexandria & *Paulus* b. of Conſtantinople, whom the *Arians* had exiled. The councell reſtored them, depoſed theyre accuſers, condẽned the *Arians*, and confirmed the Nicene creede. *Socrat.* lib. 2 cap. 16. A councell ſummoned at Ieruſalẽ by *Maximus* b. of that ſeae, where he receaued *Athanaſius* vnto thẽ communion, & ratified the Nicene creede. *Socrat.* lib. 2. cap. 19 A councell called together at Alexãdria by *Athanaſius* where the actes of the coũcell of Sardice & of Ieruſalẽ were confirmed. *Socrat.* lib. 2, cap. 21.	Herenius. Heraclius.	*Stephan* an Arian ſucceeded *Placitus.* *Socrat* lib. 2. cap. 21.			

Anno Domini.	*The raigne of the Emperoures.*	*The fathers of the church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The biſhops of Rome.*	*The Byſhops of Alexādria.*	*The Heretickes.*
355.		*Didymus Alexandrinus* a notable clerk was in his youthtime troubled with ſore eyes & became blind he left behind him many notable works, *Antony* the monke came out of the deſert into Alexādria & conforted him. *Socrat.* lib.4. cap.20.	A councell helde at Antioche decreed that ſuch as were preſent at ſeruice ſhould communicate, otherwiſe depart. tom.1.concil. A councell held at Sirmiū in the time of *Conſtantius* condēned *Photinus* biſhop of that ſeae which mayntayned the hereſie of *Sabellius* and *Paulus Samoſatenus*, this councell was of *Arians*, they ſcourged among them *Oſius* b. of Corduba in Spayne, & made him ſubſcribe vnto Arianiſme. *Socrat.*li.2.cap.24.26. A generall councell was ſūmoned to meete at Mediolanum, where the Eaſt and weſt churches brauled about *Athanaſius*, and diſſolued the councell agreeinge vpon nothing. *Cōſtātius* ſeeing the countreyes were farre aſunder, cōmaunded the Eaſt churches to meete at Nicomedia in Bithynia, and the weſt at Ariminum in Italie. *Socrat.* lib. 2. cap.29. The councell of Ariminum cōdemned the *Arians*. *Socra.*lib.2.cap. 29. A councell of Arian b. mett at Nice in Thracia, where in ſteede of Nice in Bithynia, they bleared the eyes of the godly with the ſounde of the Nicene Creede. *Socrat.*lib.2.cap.29.	Hilarius. *Cyrillus* who was aboue depoſed, recouered his biſhoprick againe *Socrat.* lib.2.cap. 35.	*Leontius* an Arian ſucceeded *Stephan* he gelded him ſelf to auoid the ſuſpicion of a woman whoſe company he kept. wherfore he was by *Conſtantius* made b. of Antioch. *Socrat.* lib.2. cap.21. *Eudoxius* b. of *Germanicia* in Syria crepte through wiles into the biſhoprike of Antioch after the deſeaſe of *Leontius* but the coūcell of godly biſhops held at Seleucia depoſed him, afterwards he gotte to be biſhoppe of Conſtantinople. *Socrat.*lib.2.ca 29.32.33.	*Felix* was b. of Rome by the cōmaūdemēt of *Cōſtātius* & the procuremēt of the *Arians* one yeare while *Liberius* was in exile. he was an *Arian* as *Socrates* writeth. lib.2. cap.29. *Ierō*.in chrō. and *Ruff.* lib.1.cap. 22. yet *Antoninus* ſayeth he was a godly man.		ted, and in the name of the ſanctifyinge ſpirite created of the created ſonne. *Socrat.*lib.4.cap.7. *Theodor.*lib.2.cap.29. *Epiphan.*hæreſ.76. *Photinus* b. of Sirmiū maintayned the hereſie of *Sabellius* & *P. Samoſatenus* that *Chriſt* was not God before *Marie* bare him. He ſayde the word was at the beginīg with the father but not the ſonne. *Socrat.*lib. 2. cap.24. *Epiphan.*hæreſ.71 *Aërius* an Arian hereticke cōdemned ſaith *Auguſtine* the prayer for the dead, which *Epiphanius* doth call the cōmemoration for the dead. He abhorred the preſcribed faſtingdayes he ſayd that a biſhoppe was no better then a prieſt contēningtherein the canō of the church *Auguſt.* lib.de hæreſ. *Epiphan.*hæreſ.75. *Lucifer* b. of Sardinia fell from the church vpon a ſtomack, he beleued ſaith *Auguſtine* that the ſoule came by tranſfuſion to wit by pourīg out from the one into the other, moreouer they ſay that the ſoule is of the fleſh and the ſubſtance of the fleſhe. *Socrat.* lib.3.cap.7. *Auguſt.* de hæreſ. *Theodoret.*lib. 3.cap.5. *Audæus* the heretick liued in Cæloſyria in the time of *Conſtantius* as *Ierom* ſayth in chrō. He thought that God had the ſhape of man, miſcōſtruing the ſaying lette vs make man after our image, &c. *Theodoret.*li.4.cap.10. Theſe heretickes in the time of *Chryſoſtome* were called *Anthropomorphits.* *Donatus* of whome the *Donatiſts* haue theyr original was in the time of *Cōſtantius*. There was an other of the ſame
363.			A councell was helde at Seleucia in Iſauria, where the *Arians* were condemned. *Socrat.*lib. 2.cap.31.		*Anianus* was by the councell of Seleucia made b. of Antioch after they had depoſed *Eudoxi*us the *Arian*, but the *Arians* exiled him immediatly *Socrat.*lib.2. cap.32.			
364.			A councell of 50. *Arian* biſhops was called at Conſtantinople, where they condemned the Nicene creede, *Euſtathius* b. of Sebaſtia in Armenia, & *Cyrill* b. of Ieruſalem. *Socrat.*lib.2. cap.32.					

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councells.	The biſhops of Ieruſalem.	The biſhops of Antioch.	The biſhops of Rome.	The biſhops of Alexandria.	The Heretickes.
			A councell of Arians met at Antioch, and confirmed the blaſphemie of *Arius*. They were called *Anomoioi* and *Execoutioi*, *Socrat.*lib.2.		*Meletius* is choſen b. of Antioch after *Eudoxius*, but *Cõſtantius* depoſed him for maintayning the Nicene Creede agaynſte the Arians *Socrat.* lib.2.ca. 34. *Euzoius* the Arian was by the Emperour made b.of Antioch after the depoſition of *Meletius*. *Socrat.*lib.2. ca. 34.			name immediatly after he fell through cõtention from the church at Carthage, and taught through Aphricke that as manye as came vnto him were to be rebaptized: that the ſonne was inferior to the father, & the holy ghoſt inferior to the ſonne. *Ierõ* chronic. *Auguſt.*lib.de hæreſ. *Apollinarius* the father and the ſonne of one name fell from the faith vpõ a ſtomacke at Laodicea in Syria, they taught that *Chriſt* tooke a body but no ſoule, againe ſeeinge that was abſurde they ſayde he had no reſonable ſoule. *Socrat.*lib.2.cap.36. *Ruff* lib.1.cap.20.
365.	*Iulian* ſucceded *Conſtãtius* in the empire, he heard at Conſtãtinople *Macedonius* the Eunuch, *Nicôcles* the Laconian, & *Ecebolius* the ſophiſt. *Cõſtantius* fearinge he woulde fall frõ chriſtian religion into heatheniſh idolatrie, ſente him to Nicomedia, charging him not to treade in the ſchoole of *Libanius*, yet by ſtelthe he reſorted vnto him, and read his heatheniſhe doctrine. When the Emperour ſuſpected his diſpoſition, *Iuliã* ſhaued him ſelfe, and became a reader in a certaine churche, yet after the Emperours death, & the obtayninge of the empire he became an Apoſtata, he baniſhed the Chriſtians out of his court, & entertained in ſteede of thẽ philoſophers & coniurers. Not longe after being the third yere of his raigne, he was ſlayne in a battayle whiche he gaue the Perſians. An arrowe	*Macedonius*, *Theodulus* & *Tatianus*, were broyled to death in the time of *Iulian*. *Socrat.*lib.3. cap.13. *Theodorus* was ſore tormented *Socrat.* lib. 3.cap.16. *Artemius* a noble man beheaded for the faith. *Theodor.*lib.3. cap. 18.	A councell held at Alexãdria by *Athanaſius* after his returne from exile, in the time of *Iulian* where the *Arians*, *Apollinarians* & *Macedonians* were condẽned. *Socrat.*lib.3.ca.5. A coũcel held at Lampſacũ 7. yeares after the coũcell of Seleucia, wher the *Ariãs* were condemned. *Socrat.*lib. 4. cap.2.4. A councell of biſhops in Sicilia condemned the *Ariãs*. *Soc.*lib.4. cap. 11. The Meletiãs aſſẽbled at Antioche, where they layde down the Macedonian opinion of the ſonne of God iump betwene the *Arians* & the true chriſtians, where	*Iohn* was b. of Ieruſalem after *Cyrill*. *Socrat.*lib.2. cap.25.	*Dorotheus* *Paulinus* and *Euagrius* beĩg godly mẽ were choſen by the people yet not ſuffred to continew. *Dorotheus* tooke poſſeſſion of the biſhopricke the ſeconde time and cõtinewed ther a good while *Democh.* *Socrat.*lib.4.cap 28.			*Dimeritæ* were heretiks of *Apollinarius* opiniõ ſo called becauſe they denyed the thirde part, to wit the reſonable ſoule in *Chriſt*. Some of them ſayde that his body was coeſſentiall with his diuinity, ſome other of them denyed he had any ſoule at all ſome agayne of them ſayd that he tooke no fleſh of the virgine but that the worde became fleſh. *Epiphan.*hæreſ.76. 77. *Maſſiliani*, were idle monks whome the deuell had poſſeſſed, they ſayde, that the bodie of *Chriſt* in the ſacrament did neither good, neyther harme. they ſayde baptiſme was to no purpoſe. *Leotius* b.of Melitena draue the theeues out of their dennes, the wolues from among the ſheepe, & ſett their monaſteries on fire. *Theodoret.*lib.4.cap.11. theſe heretickswere called alſo *Euchitæ*, ſo called becauſe of their cõtinewal prayinge. It is a wonder ſayeth *Auguſtine*, to heare what a number of prayers they runne

Anno Domini.	*The raygne of the Emperoures.*	*The Fathers of the church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The Byſhops of Antioche.*	*The biſhops of Rome.*	*The Byſhops of Alexãdria.*	*The Heretickes.*
	was ſhot at hĩ which pearced him in the ribbs, and gaue him his deaths wounde. Some ſay it was one of his owne ſeruants ſome other, that it was a fugitiue Perſian, ſome other ſaye that it was a deuell, ſome doe write, that he tooke the darte out of his ſide, threwe it all bloodie into the ayre, & cryed, O Galilęan (meaning *Chriſt*) thou haſt ouercome. *Socra.*lib. 3.cap.1.9.10.18. *Sozomen.*lib.6.cap.2. *Theodo.*lib.3.cap.25.	*Baſilius* b. of Cæſarea in Cappadocia floriſhedabout this time. whẽ *Valens* the emperour ſent for him out of Cæſarea into Antioch he behaued him ſelfe very ſtoutly in the defence of the trueth. *Socrat.* lib.4.cap.21.	they proued thẽ ſelues neutrans. *Ier.* chro. *Socr.* li.3. cap.8. A councell at Laodicea, anno Domini 368. decreed that the laytie ſhold not chuſe the prieſt that leſſõs ſhold be read in the church betwene certen Pſalmes that ſeruice ſhould be morning & euening that the Goſpel ſhould be reade with other Scriptures on the ſunday that lẽt ſhould religiouſly be obſerued without mariẽg & ſolemnizinge the feaſtes of martyrs. That chriſtians ſhold not daunce at brydehouſes &c. tom.1.cõc.					ouer (muche like vnto the late mumblinge of prayers vpon beades) where Chriſt ſayd: Praye alwayes, and *Sainct Paul:* Pray without intermiſſion, which is deuoutly to be taken for euery day, they doe it to much, & therfore ſayeth *Auguſtine*, to be numbred among heretickes. They ſaye when the ſoule is purged, that a ſowe with her pigges is ſeene to come out of mans mouth, and that a viſible fire entreth in, whiche burneth not. theſe *Euchits* did thinke that it appertayned not vnto the monkes to get theyr lyuinge with the ſweate of their browes, but to lyue idlye. *Epiphanius* ſayth, that whẽ *Luppicianus* the Prætor executed ſome of them for their lewdneſſe, they called them ſelues *Martyrianos.* Some of them thoughte that it was theyre duetie to worſhippe the deuell, leſt he ſhoulde hurte them, theſe were called *Sataniani.* If ye called any of them Chriſt, a Patriarche, a Prophet, or an Angell, he woulde anſwere that he was ſo. They ſlepte like ſwine, men and women all in one heape. *Auguſt.* lib. de hæreſ. *Epiphan.* hæreſ.80. Theſe *Maſſiliãs* were cõdemned in the generall councell held at Epheſus in the tyme of *Theodoſius iunior.* *Cyrill.*lib. Apologet.
367.	*Iouianus* a godly mã one that mayntayned the Nicene creede was Emperour after *Iulian.* He raygned no longer then ſeauẽ moneths but he dyed. *Socrat.* lib.3.cap.19.20.22.				*Meleti*ꝰ came the ſeconde time to be Byſhop. Democh.			
368.	*Valentinianus* one whome ſometime *Iulian* baniſhed his court ſucceeded *Iouianus* in the Empir he ioyned with him his brother *Valens.* *Valentinianus* was a true Chriſtian but *Valens* an Arian. the one perſecuted the Churche the other preſerued the chriſtians. *Valentinianus* dyed Anno Domini 380. after he had liued foure and fiftye yeares and raygned thirteene. *Valens* his brother raygned 3. yeares after him & departed this life. *Socrat.*lib.4.ca.1.26.31.	*Gregorie Nazianzen* the maiſter of S. *Ierom* liued in the time of *Valens* & dyed in the raygne of *Theodoſius Magnus.* *Socrat.*li.4.cap.21. *Ierom* catalog.eccleſ. ſcript.	A councell of Nouatians met at Pazum, and decreed contrary to the Nicen coũcell that the feaſte of Eaſter ſhoulde be kept alike with the Iewes. *Socrat.*li.4.cap.23. A councell of macedoniãs met at Antioch and condemned the Nicene councel with the clauſe of oneſubſtance *Socrat.*lib.5.ca.4 A coũcel of 90. Byſhops called at Rome by *Damaſus*, where *Arius*, *Eunomius*, *Macedonius*, *Photinus*, *Hebiõ* and theyr diſciples were condemned where alſo the holye	Nepos		*Damaſus* was b. of Rome, an. Dom. 369 after *Liberius* where he contineWed 18. yeres. *Socrat.* lib.4. cap.17.24. lib.6.ca.9. lib 7.ca.9. *Ierom.* chronic.	*Peter* was b. of Alexandria after *Athanaſius* an. Dom. 375 the *Ariãs* by autoritie frõ the emperour clapt him in priſon, and choſe *Lucius* in his roume *Peter* got out of priſon & fled vnto *Damaſus* b. of Rome. *Socrat.* lib.4. cap.16.17.	
378.		*Ambroſe* b. of Millayne beĩg Liuetenant of the prouince was choſen to gouerne the church by the vniforme conſent of the people & cõfirmed by *Valentinianus.* *Ierom* ſuſpended						

Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Coũcells.*	*The Biſhops of Ieruſalem.*	*The biſhops of Antioch.*	*The biſhops of Rome.*	*The biſhops of Alexandria.*	*The Heretickes.*
		his iudgemẽt of him becauſe he liued in his time *Socrat.*lib.4.cap.25. 80. prieſts were put in a ſhip, & burned quicke by the cõmaundement of *Valẽs* the *Arian* Emperour. *Socrat.* lib.4.cap.13. *Ammonius* a religious man cut of his eare, and fledd away becauſe he would not be biſhop. *Socrat.*lib.4.cap.18. *Euagrius* a religious man, fled away becauſe he would not be biſhop. *Socrat.* lib.4.cap.18. *Ierome* the learned writer whoſ workes are famous throughout the worlde, floriſhed about this time. *Ierom.* catalo. *Ab. Tritem.*	Ghoſt was ſayd to be of one ſubſtãce with the father and the ſonne. tom.1. concil. A councell was called at Illyrium by *Valẽtinianus* where the trueth in the bleſſed trinitie was confeſſed. *Theod.* li.4.ca.7. 8.9. A councell held at Rome by *Damaſus* and *Peter* b. of Alexandria wher the hereſie of *Apollinarius* was condemned. *Ruff.*lib.2.cap.2. A councell held at Aquileia condemned *Palladius* & *Secundianus* the Ariãs tom.1. concil.	*Prayllius* *Theodoret.* lib.5. cap. 38.	*Flauianus* was choſẽ b. of Antioche, and cõtinewed to the time of *Arcadius. Socrat.* lib.6.cap.1 *Ruff.* lib.2. cap.21.		*Lucius* an Ariã ouer the Arians. *Socra.*li.4.ca.16. *Timothe* a godly man ſucceeded *Peter* in the church of Alexandria. *Socra.* lib.5 .cap.38.	*Antidicomarianitæ*, were hereticks which impugned the virginitie of *Marie*, ſayinge that after the byrth of *Chriſt Ioſeph* did know her. *Auguſt.*lib.de hæreſ. *Epiphan.*hæreſ.78. *Collyridiani* were heretickes whiche worſhipped the Virgine *Marie. Epiphanius* in diſcourſing of this hereſie inueheth agaynſt images and worſhipping of ſaincts & Angells. hæreſ.78.79. *Metangiſmonitæ* were heretickes which ſayd that the ſonne was in the father as a leſſer veſſell in a greater. *Auguſt.*lib.de hæreſ. *Marinus* the Arian thoughte that the father was a father whẽ there was no ſonne. Such as were of this opinion were called *Pſathyrians* the reaſõ why is to be ſeene in *Socrates*.lib.5.cap.22. *Euthicus* an Eunomiã baptiſed not in the trinity but in the death of *Chriſt. Socr.*li.5.c 23
383.	*Gratianus* together with *Valentinianus* the yonger ſucceeded *Valẽtinianus* and *Valens* in the Empire *Gratianus* choſe *Theodoſius Magnus* a noble mã of Spayn to gouerne the Empire. Theſe three ruling at one time were godly Emperoures. *Gratianus* was ſlaine by *Maximus* the brittaine whẽ he had liued foure and	*Ruffinus* prieſte of Aquileia one that was at great variance with *Ierõ*, wrote manie notable volumes, he was a great trãſlator of Greeke wryters. *Gennad.* catalog. *Auguſtine* b. of Hippo in Aphricke wrote ſundry excellẽt bookes, *Gennadius* ſuſpecteth his opiniõ toutching the reſurrection of vntimely byrthes. *Gẽnad.* catalog.						*Seleuciani*, or *Hermiani* of one *Selcucus*, taught that the ſubſtãce wherof the world was made was not made of God but was coeternall with God: that God maketh not the ſoule, but Angelles of fire and ſpirite: that euill is ſome tymes of God, and ſome times of the thinge it ſelfe: that *Chriſt* ſitteth not in the fleſh at the right hande of the Father, but hath his ſeate in the Sunne. that there was no viſible paradiſe that Baptiſme is not to be receaued by water: that there ſhall be no reſurrectiõ, but the daylye generation of children. *Auguſt.*lib. de hæreſ.

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	twenty yeres and raygned fifteene: *Valentinianus* was ſtifled to death. *Theodoſius* the Emperor who of all theother was moſt famous throughout the worlde, fell ſicke and dyed whẽ he had lyued 60 yeares, and raygned 16. *Socrat.* lib. 5. cap.2.11. 24. 25.	*Nectarius* a man of noble linage and profounde learninge was choſen b. of Conſtantinople by a hundred & fifty biſhops. *Socrat*.lib.5.cap.8. This *Nectarius* baniſhed confeſſion and the ſhriuinge prieſt out of the churche and ſo did other Byſhops, becauſe that a certayne Deacon abuſed at Conſtãtinople a graue ma-	A councell of a hundred and fiftie biſhops met at Cõſtantinople by the cõmaundemẽt of *Theodoſius Magn*⁹ where they cõfirmed the faith of the Nicene coũcell, deuided patriarchſhips, decreed that no biſhop ſhold meddle wiih anything out of his owne dioceſſ, and			*Siricius* was b. of Rome after *Damaſus* An. Do. 387. and cõtinewed 15. yeares *Proſp.* chron. *Socrat* lib.7.cap.9. This b. of Rome was the firſte which decreed that prieſtes ſhold not mary. *Gra. Polid.*		*Proclianits* deny that *Chriſt* came in the fleſh. *Auguſt.* *Patriciani* ſaid that mans fleſhe was not made of God but of the Deuell, ſo that ſome diſpatched them ſelues to caſte of the fleſh. *Auguſt.* *Anthropomorphitæ* were Monkes inhabitinge the deſerts of Ægypt which thoughte that God the father had a body & was like mã, theſe liued in the time of *Chryſoſtome.* Anno Domini.402. they had theyr originall of one *Audæus* mẽtioned before in the time of *Cõſtantius*. *Socrat*.li.6.ca.7
399.	*Arcadius* and *Honorius* the ſonnes of *Theodoſius Magnus* ſucceeded theyr father, the one in the eaſt the other	tron vnder colour of confeſſion. *Socrat*.lib.5 cap.19. *Iohn Chryſoſtome* was b. of Conſtantinople after *Nectarius* anno Dom. 401. his	choſe *Nectarius* b. of Cõſtãntinople. *Socrat*.lib.5. cap.8. A councell held at Valẽtia in Fraũce		*Porphyrius* was b. of Antioche after *Flauianus. Socr.* lib.7.cap.9		*Theophilus* was b. of Alexãdria	hereupon it roſe that God the father hathe beene painted like an olde man in a graye bearde. *Aſcitæ* of ἀσκος a
401.	in the weſt. When that *Arcadius* had raygned 13. yeares with his father *Theodoſius Magnus*, and 14. after his deſeaſe, he dyed leauing behinde him his ſonne *Theodoſius iunior*, of the age of eyght yeares to ſucceede him in the eaſt, *Honorius* continewed neuertheles in the weſt. *Socrat.* lib.6.ca.1. 21 lib.7.cap.1.	linage and education is layde downe at large by *Socrates.* He made Antemnes in the churche of Conſtantinople. There was greate variance betwene him & *Epiphanius* b. of Cyprus. It was *Theophilus* b. of Alexandria that ſet them by the eares. He made a ſermõ againſt all womẽ & was therfore by the procurement of the empreſſe depoſed, the people made ſuche adoe that he was called hom againe, yet was he exiled afterwardes and died in baniſhmente. anno Dom.412. *Socrat*.li.6.ca.2. 3.9.14.	decreede in the time of *Siricius* b. of Rome, that Preſtes ſhoulde not marie. *Iſid.* in concil. The firſt coũcell helde at Toledo in Spaine in the time of *Arcadius* decreed that prieſts ſhould mary. tom. 1.cõcil. A councell helde at Burdeux in Gaſcoygne condemned *Priſcillianus* the Spaniard for his heretiaall opiniõ. *Proſper*.chron. There was a councel held at Chalcedõ, where *Chryſoſtome* was		*Alexander* was b. of Antioche after *Porphyrius. Socrat.* lib. 7. cap.9.	*Anaſtaſi*⁹ was b. of Rome after *Siricius* Anno Dom. 401. and gouerned three yeres. *Proſp.* chron. *Socrat* lib.7.cap.9.	after *Timothe*, for feare of his life he yelded vnto the hereſie of the *Anthropomorphits* agaiſt which he wrot a notable boke as *Gẽnadi*⁹ reporteth of him. It was he that made *Chryſoſtome* & *Epiphanius* dedly foes, he was a ſpitefull man all his lifetime, & in the end dyed of a lethargie. *Socrat.* lib. 6.ca.1.7.9. lib.7.cap.7 *Gennad.* catalog. vir.illuſtr.	bottell, gadded about the contry with a bottell, bibbinge thereof and ſayinge, that they were the newe bottells wherof the Goſpell ſpake, filled with newe wine. *Auguſt*.lib. de hæreſ. *Aquarij* were heretickes whiche offred water in the ſacramẽt in ſteede of wine. *Auguſt*.lib.de hæreſ. *Priſcillianus* a Spaniard maintayned the opiniõ of *Gnoſtici*, *Manichæus*, and *Sabellius* being condemned by the councell of Burdeux he appealed vnto *Maximus* the vſurping Emperour which found him an heretik and beheaded him *Proſp*.chronic. he ſayd the ſoule was of one ſubſtance with God & come downe from heauen to endure voluntary conflictes. He ſayd thatmans actions were gouerned by the

Anno Domini.	*The raigne of the Emperoures.*	*The Fathers of the church.*	*The Councells.*	*The Biſhops of Ieruſalem.*	*The biſhops of Antioch.*	*The biſhops of Rome.*	*The Byſhops of Alexãdria.*	*The Heretickes.*
404.		*Epiphanius* b. of Cyprꝰ floriſhed in the tyme of *Arcadius*.he was at deadly enmitie with *Chryſoſtome*, the worker of all that miſchiefe was *Theophilus* b. of Alexandria. He came from Cõſtantia in Cyprus to Conſtãtinople, celebrated the communion, gaue orders without the licence of *Iohn* the biſhop, therin to gratifie *Theophilus*. At his farewell from Conſtantinople he ſayd thus vnto *Chryſoſtome*, I hope thou ſhalt neuer dye a biſhop. *Chryſoſtome* ſayd vnto *Epiphanius* agayne, and I hope thou ſhalt neuer come aliue into thy cõtry.the trueth is it fell out ſo to both, *Epiphanius* died by the way and *Chryſoſtome* in exile. *Socrat.* lib.6.ca.9.11.13 *Theotinus* b.of Scythia reprehended *Epiphanius* for condẽning raſhly the bookes of *Origen.Socrat.*lib.6. cap.11. *Effrem Syrus* liued about this time.his bookes were thought ſo notable, that they were read in the churche. *Ierom.*catalog.	cõdemned of ſpite and for no other crime.*Socrat.*lib.6. cap. 14. A councell was called at *Cyprus* by *Epiphanius* where throughe the ſpite of *Theophilus* b.of Alexandria the bookes of *Origen* were condemned. *Socrat.* lib.6.cap.9. *Theophilus* called a councell at Alexandria and condemned of malice he bare vnto certẽ monkes the books of *Origen. Scrat.*li. 6.cap.9. A councell held at Carthage called the 2.decreed that prieſts ſhoulde not marie. tom. 1.concil. An other councell helde at Carthage called the 3.decred that the clergie in their yeares of diſcretion ſhould eyther marrie, or vow chaſtitie: that the chiefe biſhop ſhould not be called the prince of prieſts, or hygheſt prieſte, but onely the biſhop of the chiefe ſeae. tom.1. concil. A councell held at Hippo anno Dom. 417. decreed that biſhops and prieſts ſhoulde looke well vnto theyre owne children : that no biſhop ſhoulde appeale ouer ſeae: that the biſhop of the head ſeae ſhold not be called the chiefe prieſt : that no ſcripture be read in the church but canonicall. tom.1.concil.	*Iuuenalis* b. of Ieruſalem after *Prayllius*, he was at the cou͞cell of Epheſus & cõdemned *Neſtorius* the heretícke.an. 435. *Socra.* lib.7.cap.3 he was alſo at the councel of Chalcedõ, in the time of *Martianus. Euag.* lib.2. ca.4.	*Theodotus* was b.of Antioche after *Alexander. Theodor.*li. 5.cap.38.	*Innocentius* was b. of Rome after *Anaſtaſius* Anno Do. 404. where he continewed 15. yeres. *Proſp.* chron.*Socr.* lib.7. cap.9. this *Innocentius* wrot vnto *Chryſoſtome* & to the clergie of Conſtan tinople. *Sozom.*lib.8.ca 26.		ſtarres.he condemned the eating of fleſhe,he parted maried couples referring the creation of the fleſhe, not to god but to wicked angels.he allowed of the ſcriptures called Apocrypha. vnto euery of his followers he ſayd, *Iura, periura, ſecretum prodere noli.Auguſt.* li. de hæreſ. *Pelagius* a Brittaine & a monke of Bangor wrote notable bookes as *Gennadius* ſayd before he fell into hereſie, his hereſies were theſe : that man without the grace of God was able to fulfill all the commaundemẽts of God: that man had free will:that the grace of God was geuen vnto vs according to our merits: that the iuſte haue no ſinne in this life:that children haue no originall ſinne:that *Adam* ſhould haue died if he had not ſinned.*Auguſt.*lib. de hæreſ.*Polidor.* *Coluthiani* were heretickes whiche ſayde that the euill which is ſo called in reſpect of vs to wete,the euill of puniſhmẽt, croſſe,and vexatiõ proceeded not from God.*Auguſt.* *Iouinianus* a monk taught with the ſtoiks that all ſinnes were equall:that man had no ſinne after baptiſme that faſting was to no purpoſe, that *Marie* was no virgine when ſhe was deliuered. *Auguſt.*lib.de hæreſ. *Heluidius* ſayd that *Marie* was a Virgine when *Chriſt* was borne yet afterwards to haue borne the brethren of *Chriſt.Auguſt. Gennad.* catalog.vir.illuſtr.

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412. 425.	*Theodoſius iunior* the ſonne of *Arcadius* being left of the age of 8. yeares ſucceded his father in the Eaſterne empire. though he were lefte yong yet gouerned he the empire wiſelye by the meanes of *Anthemius* a politicke mā his vertues & maner of liuing are ſett forth at large in *Socrates* hiſtory. When that *Honorius* was ſlayne in the battaill betwene the Romaynes and the Perſians he proclaimed *Valentinianus* the yonger Emperour of Rome & gaue him *Eudoxia* his daughter to mariadge but he was ſlayne by the ſouldiers of *Aëtius*. *Theodoſius* in his life time deteſted all heretickes and made a lawe wherein he condemned *Neſtorius*. he raygned 38. yeares & thē dyed Anno Dom. 450. *Socrat.* lib. 7. ca. 1. 22. 23. 24. 43. *Euagrius* lib. 1. cap. 12. 22.	*Oroſius* a Spaniard & a learned hiſtoriographer floriſhed about this time, *Gennad.* he wrote vnto *Auguſtine*, & *Auguſtine* vnto him agayne. *Primaſius* b. of Aphricke and the diſciple of *S. Auguſtine* wrote vpon holy ſcripture. *Geſſner.* *Iohannes Caſſianus* the deacon of *Chryſoſtome* liued about this time. *Gennad.* catalog. *Acacius* b. of Amida was famous for his godly acts in the dayes of *Theodoſius* the yonger. he pytied the Perſian captiues which the Romaines had taken, & lamented to ſee them periſhe for want of foode. he called his clergy & ſayd thus vnto them. Our lord hath no neede either of pottīgers or of cups. for he neyther eateth neither drinketh, &c. he perſwaded them ſo that he ſould the treaſure, relieued the priſoners, and redeemed the captiues. *Socrat.* lib. 7. cap. 21. *Iſidorus* a Peleuſian, was of greate fame in the dayes of *Cyrill*, and wrote a boke vnto him. *Euag.* lib. 1. cap. 15.	The 4. and 5. councell of Carthage layde downe the electiō & office of clergie men. to. 1. concil. The councell held at Taurinū at the foote of the alps was held for the reformatiō of the clergy tom. 1. concil. The councel of Malta condemned the *Pelagians* & *Donatiſts*, and concluded that all mē wer ſinners, that the grace of God was geuē to the fulfilling of the law, that infants were to be baptized. to. 1. cōcil. A coūcell helde at Telene in the time of *Zoſimus*, thruſt vpon the clergye vowed chaſtitie which *Siricius* had firſt commaunded. tom. 1. concil. The 6. councell of Carthage ratified the canōs of the Nicene councell. tom. 1. concil. The 7. councell of Carthage layd down what kind of mē were fit to beare witnes againſte the clergy. to. 1. cōc. A councell was held in Aphrike where all the prouinces came together in the tyme of *Bonifacius* & *Celeſtinus* biſhops of Rōe, where they cōdēned *Pelagius*, & decreed that no biſhop ſhold be called the		*Iohn* was b. of Antioche after *Theodotus* he was at great variance with *Cyrill* b. of Alexādria but they were immediatelie reconciled he was at the councell of Epheſus & condemned *Neſtorius*. *Socrat.* lib. 7. ca. 23 *Euagr.* li. 1. ca. 5. 6. *Gēnad.* catalog.	*Zoſimus* was b. of Rome after *Innocentius* An. Dom. 418. & cōtinewed 2. yeres *Proſp.* chro. *Socrat.* lib. 7. cap. 11. *Bonifacius* was b. of Rome after *Zoſimus* thre yeares & 9. moneths. *Socr.* li. 7. c. 11 *Celeſtinus* was b. of Rome after *Bonifacius* Anno Donini 425. & continewed 9. yeres. *Soc.* lib. 7. cap. 11 *Proſp.* chro. this *Celeſtinus* ſent *Palladius* to be biſhop of the Scotts. In the time of *Celeſtinus* ſayth *Socrates* the biſhop of Rome paſſinge the boūdes of his prieſtly order, preſumed to chalēg vnto him ſelf ſecular power & autoritie. lib. 7. cap. 11.	*Cyrillus* ſucceeded *Theophilus* in the ſeae of Alexandria and withall he chalēged to him ſelfe more autority thē euer any other biſhop had before him. from that time forth beſides the ouerſight & rule of his clergie and eccleſiaſticall affaires, the biſhop of Alexandria tooke alſo the gouernement of tēporall matters. he baniſhed all the Iewes out of Alexandria for murthering of the chriſtians he cōdemned *Neſtorius* in the councell of Epheſus. *Socrat.* lib. 7. cap. 7. 13. 33	*Rhetorius* was of a wonderfull vaine opinion. He thought that all heretikes walked aright and maintayned the trueth. *Auguſt.* lib. de hæreſ. *Paterniani* were heretickes which thought that the nether parts of mans bodye were made not by God but by the deuell. & therefore yeelded all thoſe partes vnto all beaſtly life. ſome called theſe men *Venuſtianos*. *Auguſt.* *Tertullianiſtæ* were heretickes which denyed ſecond mariadges and ſayd that the ſoules of wicked men became deuells after theyr departure out of this life and that the ſoule is continewed by goinge from one into an other as muche to ſay by carnall deſcent and ſucceſſion. *Auguſt* *Neſtorius* the hereticke by birth a Germayne, yet prieſte of Antioch, was ſent for by *Theodoſius* to Conſtantinople, and there made biſhop. for his crueltie he was called a fire brād. he brought from Antioch a prieſt in his cōpanie whoſe name was *Anaſtaſius*, whiche taught in the churche that *Marie* was not to be called the mother of God, whome he defended, & auoyded as *Socrates* ſayeth this clauſe: the mother or bearing of God as a bugg or frayinge ghoſt, yet he proceeded in ſpite, & beynge called to the councell of Epheſus, he denyed that *Chriſt* was God, and ſeeyng that there roſe greate ſturre thereof, he ſeemed to repent, but the councell depoſed and

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434. 435.	In the raigne of this *Theodoſius* the brytaynes ſet for the Saxones out of Germanie to aſiſt them againſt the Scots and Picts. *Polidor.*	*Syneſius* b. of Cyrene an eloquent man and a profoūd philoſopher floriſhed in the time of *Theodoſius. Euagr.*lib.1.cap. 15. *Prudentius* and *Sedulius* chriſtiá Poetes liued about this time. *Gennad.* catalog *Proſper Aquitanicus* one that wrote many notable tractes whoſe ſentences are to be ſeene amonge *Auguſtines* works, floriſhed in the raigne of *Theodoſius*. He wrote alſo a notable chronographie. *Gennad.* *Symeon* a religious man in the time of *Domnus* b. of Antioche was the author of a ſtraunge kinde of life. he liued many yeres in a pilloure. He was knowē to be a godlye man. *Euagr.*lib.1 cap.12.lib.2.ca. 10. *Socrates Scholaſticus* which cōtinewed in ſeuē bookes the eccleſiaſticall hiſtory of *Euſebius Pāphilus* frō *Conſtantinus magnus* vnto the better parte of *Theodoſius iunior* his raygne was about this time of greate fame through out all Greece.	heade of all prieſts, that no appeale ſhould be made out of Aphrick to any other biſhop. &c. tom.1.concil. A generall coūcell called at Epheſus an. Do. 434. (*Proſper.* chron.) of 200. biſhops, where *Neſtorius* the heretick was condemned. *Socrat.* lib.7.cap.33. *Euagr.*lib.1.cap.4. A councell was held at Rhegiū, for the redreſſe of eccleſiaſticall matters. tom.1. concil. A councell was called at Rome by *Valentinianus* the yōger, wher *Sixtus* the b. purged him ſelf of certaine crimes that wer layde to his charge *Sixtus* called a councell at Rōe to examine the doings of *Polychronius* b of Ieruſalē. to.1.cōc. The coūcell of Agatha decreed that none ſhould be made prieſt afore he were 30. yeares olde that the clergie ſhoulde weare ſuche attire as became their profeſſion with manie other conſtitutions. to.1.cōcil. The 1. & 2. coūcell held at Aurenge decreed amonge other things that ſuch as fled to ſanctuaries ſhoulde be ayded: cōdēned	I find tom.1 concil. That in the tyme of *Sixtus* b. of Rome there was one *Polychronius* b. of Ieruſalē a very ſhorte while & depoſed in a councell helde at Rome for Simony & extorcion: But other wryters make no mē tion of him and ſay that from *Theodoſius* to *Martianus* the Emperour, *Iuuenalis* was b. of Ieruſalē.	*Domnus* was b. of Antioche after *Iohn. Euagr.*lib.1 cap.10.	*Sixtus* the thirde was b. of Rome after *Celeſtinus*. An. Dom.435. and contినewed 8, yeares. *Proſp.* chr. One *Baſſus* layd diuers crimes to his charge ſo that he called a councel & purged him ſelfe tom.1. concil. *Gennad* catalog.		banished him into Oaſis God winked not at his impietie, but plagued him diuerſly from aboue, his tōge was eaten vp of wormes, and ſo he dyed. *Socrat.* lib. 7. cap. 22. 23.29. *Euag.*lib.1.cap. 2.3.7. *Abelitæ* were heretickes aboute Hippo in Aphricke, ſo called of *Abel* the ſonne of *Adam*. wiues they abhorred, yet liued they not without. men and women vnder colour of chaſtitie lyued in one houſe, and to be their heire they wold alwayes adopt one or other of their neyghbours children. *Augu.* A ſect of hereticks the firſt authors name is not knowen, ſayde that after the reſurrectiō this world ſhould not be chaunged, but remayne ſtill as it doeth, contrarie to the ſcripture, which ſayth there ſhall be a newe heauen and a newe earth. *Auguſt.* An other ſect wente always barefoote not for the aflictiō of the bodye but becauſe they vnderſtoode fōdly certaine places of the ſcripture. *Auguſt* An other ſect would neuer eate meat with men. They tooke the holy ghoſt for a creature. *Auguſt.* An other heretické ſayde that the diuinitie of *Chriſt* ſorowed when his naked body was nayled to the tree. *Auguſt.* An other there was which ſayd that God was of three parts, the father, the ſonne, and the holie ghoſt, calling them all not abſolute perſons, but parts of one. *Auguſt.*

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443.		*Theodoretus* b. of Cyrus wrote about this time the Eccleſiaſtical hiſtory cõpriſing a hũdred and fiue yeares. *Sozomenus* wrot the Eccleſiaſtical hiſtory frõ *Cõſtãtin⁹ Magn⁹* vnto the raigne of *Theodoſius iunior* *Maximus* b. of Taurinum one that wrot many notable tractes liued about this time. *Gẽnad.* catalog.	free will and grace of merits. tom.1.concil. The 1.and 2. councells helde at Vaſio, in the tyme of *Theodoſius*, decreed that in ſuche churches where preachers were not, Deacons ſhoulde reade homilies. tom.1. concil. A councell held at Carpẽtoracte decreed that the biſhop ſhoulde not poule the pariſhes. tom. 1. concil. The 3. councell of Arelate decreed that no deacon ſhoulde be made before he were 25. yere olde, no prieſt before 30. yeres. tom. 1. concil. A prouinciall councell was held at Conſtãtinople, where *Eutyches* was condemned. *Euag.* lib. 1. cap. 9. An hereticall councell held at Epheſus, where by the meanes of *Dioſcorus* b. of Alexandria, *Eutyches* the hereticke was reſtored. *Euag.* lib. 1. cap. 10.		*Maximus* was b. of Antioche after *Domnus*. he was at the cou͂cell of Chalcedõ. *Euagr.* lib. 2. cap. 4.	*Leo* was b. of Rome after *Sixtus* Anno Dom. 443. where he cõtinewed 21. yeares. *Proſp.* chr. *Palmer.* *Euagr.* lib. 1. cap. 10. He died in the time of the Emperour *Leo* & *Maioranus*. *Gẽnad.* catalog.	*Dioſcorus* was b. of Alexãdria after *Cyrill*, he was of *Neſtorius* opinion, & depoſed by the councell of Conſtantinople. he was alſo of *Eutyches* opinion, and depoſed by the cou͂cell of Chalcedon. *Euagr.* lib. 1. cap. 10 lib. 2. cap. 5. *Proterius* was b. of Alexãdria after the cou͂cell had depoſed *Dioſcorus*, he was a godly man, yet a ſouldier, ranne him through with a naked ſworde vpon Eaſter day, and the ſeditious perſõs after his death burned him to aſhes. *Euagr.* lib. 2. cap. 5. 8.	ſome heretiks ſaid that the water was not made by God but was alwayes coëternall with hĩ. *Auguſt.* Some ſaid that the bodye and not the ſoul was the image of God *Auguſt.* Others ſayde that the ſoules of wicked men were turned into deuells & to euerye ſorte of beaſtes correſpondent to theyr merits. *Auguſt.* Some ſayde that when *Chriſt* wente to hell all the vnfaithfull beleued & were deliuered. *Auguſt.* Other ſaye that *Chriſt* was alwayes with the father but not alwayes a ſõne *Auguſt.* + *Eutyches* mayntayned the opiniõs of *Neſtorius* & ſayd that our Lord cõſiſted of 2. natures, before the diuinity was coopled with the humanitie, but after the vnitinge of thẽ to be of one nature, & that the body of *Chriſt* was not of one ſubſtãce with ours. the cou͂cell of Conſtantinople depoſed him but he appealed vnto *Theodoſius*, & procured the cou͂cell of Epheſus to be ſũmoned where *Dioſcorus* the hereticke reſtored him. *Euagr.* lib. 1. cap. 9. This *Eutyches* being cõdẽned in the councell of Chalcedõ brake out into theſe words. this is the faith that I was baptized in, this is the fayth which I haue lear-
450.	*Martianus* a Thraciã ſucceeded *Theodoſius iunior* in the eaſtern Empire. He was one that behaued him ſelf vertuouſly towardes God and mã He raygned 7. yeares and then dyed. *Euag.* li. 1. ca. 22. li. 2. ca. 1. 8	*Gennadius* a learned wryter, the autor of the catalogue of famous men which is fou͂d among *Ieromes* works floriſhed aboute this time.	A councell of 630. biſhops was helde at Chalcedon by the commaundement of *Martianus*, where *Dioſcorus* b. of Alexandria was depoſed, *Neſtorius*, *Eutyches*, & *Macedonius* cõdemned. *Euagr.* lib. 2. cap. 2. 4. 10	*Theodoſius* was by the idle monks made b. of Ieruſalem in the abſence of *Iuuenalis*, but *Martianus* the Emperour depoſed him, & reſtored the other. *Euag.* lib. 2. cap. 5. lib. 3. cap. 6.				

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	Maximus in his time was Emperour of Rome after *Valentinianus* death 70. dayes but *Gēzerichus* kīg of the Vādals tooke Rome, tore *Maximus* in peeces threw his car kaſſe into tibris and wēt backe to Carthage. *Auitus* was Emperoure after *Maximus* 8. moneths. *Maioranus* was Emperour of Rom in the end of *Martianus* & the begining of *Leo* where he raygned.4 yeres But *Seuerus* diſpatched him & tooke his rowme himſelfe. *Euag*.li. 2.cap.7. *Palmer*.chronic.	*Iohannes Damaſcenus* a learned writer wrote againſt the Arians. *Pantal.* *Anatolius* b. of Conſtantinople floriſhed in the dayes of *Leo. Euagr.*	A councell held at Venice about this time decred that no clergye men ſhould wāder from one dioceſſe to an other without dimiſſarie letters: that they ſhoulde not be at weddinge diners, daunces, & hering of wantonſonnets: that throughout the ſame prouince they obſerue one maner of diuine ſeruice tom. 2. concil. A councell was called at Tours in Fraunce for the reformatiō of Eccleſiaſticall matters. tom. 2. concil.		*Martyrius* b. of Antioch. *Nicephor. Theodoret.* collect. *Iulianus* b. of Antioch *Nicephor. Theodoret.* collect.		*Timotheus AElurus* a mōke was by the ſeditious perſōs made b. of Alexandria whyle *Proterius* lyued, he was of *Apollinarius* opinion & immediately depoſed by *Leo. Euag.*lib. 2.cap.8.11. he wēt about the monkes lodginges in the nyght time & cryed like a ſpirite, that they ſhould choſe *Timotheus AElurus* to their biſhop, meaning him ſelfe. *Theod.* collect.	ned of the fathers, & in this faith will I die. tom.2.concil. *Dioſcorus* b. of Alexandria was an Eutychian. *Euagr.* *Timotheus* an hereticall biſhop.
458.	*Leo* was Emperour in the Eaſt after *Martianus*. He wrote vnto *Anatolius* b. of Conſtantinople for to examine the ſturre riſen at Alexandria about the murthering of *Proterius* & the election of *Timotheus*. He gouerned 17. yeres & depoſed himſelf placinge in his rowme *Leo* the ſonne of his daughter *Ariadne* and of *Zeno*, but this yonger *Leo* dyed immediatly & *Zeno*	*Paulinus* b. of Nola in Italie was of greate fame about this time, he gaue all his ſubſtance to redeeme captiues and poore priſoners. *Palmer* chronic.	A councell held at Rome in the time of *Hilarius* confirmed the Nicene Creede that ſuch as had Canonicall impediments were not to be made prieſtes. tom.2. concil.			*Hilarius* was b. of Rome after *Leo* an. Dom. 464. & continewed 6. yeares. *Palm.* chro. *Anton.* chro.	*Timotheus Baſilicus*, otherwiſe called *Saloſaciolus* was b. of Alexandria after the exile of his predeceſſor. *Euag.*lib. 2. cap 11. but he was baniſhed not longe after.	*Acephali* were a confuſe multitude of heretickes without a head which reuiled the councell of Chalcedon, and ſayde that *Chriſt* had but one nature. *Palmer*.chron.

Anno Domini.	*The raigne of the Emperours.*	*The fathers of the Church.*	*The Coũcells.*	*The biſhops of Ieruſalem.*	*The biſhops of Antioche.*	*The biſhops of Rome.*	*The biſhops of Alexandria.*	*The Heretickes.*
	his father ruled the empire alone. *Eua.* lib.2.cap.8.9.17.							
458. *Arthur kinge of bryttaine a noble and a valiãt Prince is ſayde about this time to be of great fame throughout the weſt parts of the world.*	*Seuerus* was Emperour of the weſt, and abode at Rauenna after *Maioranus* 4. yeres. *Palmer.* chronic. *Anthemius* was ſent from *Leo* to be Emperour of Rome, where he continewed 5. yeares. *Euag.* lib. 2.cap.16. *Olymbrius* was emperour 7. moneths. *Glycerius* was Emperour 5. yeares, whome *Nepos* depoſed. *Nepos* was Emperor of Rome 56. dayes, whom *Oreſtes* depoſed. *Oreſtes* made *Auguſtulus* his ſonne emperor.			*Anaſtaſius* was b. of Ieruſalem after *Iuuenalis* one as it is reported that ſubſcribed vnto the condemnation of the councel of Chalcedõ for fear of *Baſiliſcus.* *Euagr.* li. 3. cap.5.	*Baſilius* b. of Antioch. *Euagr.* lib.2.ca. 10.			
	Auguſtulus the ſonne of *Oreſtes*, raygned one yeare, he was the laſte Emperour of Rome of the thouſand & three hundred yeares ſince the raygne of *Romulus.* Through ſedition & ciuill warres it fell out, that the Empire came to nought. many raygned in the weſt of æquall autoritie. *Odoacer* that ſucceeded *Auguſtulus*, would not call him ſelfe Emperour but kinge. there was no Emperour of the weſt the ſpace of 330. yeares afore the yeare of our Lorde. eight hundred. when *Carolus Magnus* king of Fraunce was by *Leo* the 3. of that name b. of Rome crowned Emperoure. From that tyme the Emperours of the weſt were called the Emperoures of Germanie. *Euagr.* lib. 2.cap. 16. *Math. Palmer.* chronic.				*Peter Cnapheus* b. of Antioch. He was an hereticke and condemned the coũcell of Chalcedõ. He was afterwardes depoſed by *Zeno* the Emperoure. *Euagr.* lib. 3. cap. 5.8.	*Simplicius* was b. of Rome. after *Hilarius* Anno Do. 470. where he continewed 15. yeares he wrote vnto *Zeno* the Emperour, & *Zeno* vnto hĩ againe toutching *Iohn* b. of Antioche that was depoſed. *Palmer.* chronic. *Euagr.* li. 3. cap. 15.	*Timotheus AElurus* was called from exile, where he had bene 18. yeares by *Baſiliſcus* the tyrant, & reſtored to the ſeae of Alexandria. he accurſed the councell of Chalcedon. *Zeno* purpoſed to perſecute him, but ſeing that he was an olde man, he lette him alone, & ſhortly after he died. *Eua.* lib. 3. cap. 4.6. 11.	*Peter Cnapheus* b. of Antioche was an *Eutychian*, he accurſed the councell of Chalcedon, trobled all Ægypt, & ſet the religious men by the eares. *Euagr.* lib. 3. cap. 16. 17.22. Idle monkes within the prouince of Alexãdria, fell to the hereſie of *Eutyches*, & to reuile the councell of Chalcedon. *Euag.* lib. 3. cap. 17
475.	*Zeno* ſucceeded *Leo* in the empire, a wicked & a beaſtly lyuer. *Baſiliſcus* the tyrante ouercame him, became Emperour 2. yeares, & ꝓclaimed his ſõne	*Letus* a learned man was burned by *Honoricus* the Arian. *Amo.* chron.			*Stephan* b. of Antioch after the depoſition of *Peter* but the Antiochians diſpatched him with a cruell death. *Euagr.* lib. 3. cap. 10.		*Petrus Moggus* was made b. of Antioch after the deceaſe of *Timotheus Aelurus* but *Zeno* was offẽded with it, and thruſt him out. *Eua.* lib. 3. cap. 11.	*Petrus Moggus* b. of Alexandria was an heretick. *Euagr.*

From

Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The biſhops of Antioch.*	*The biſhops of Rome.*	*The Biſhops of Alexandria.*	*The Heretickes.*
485.	*Marcus,Cæſar.* this *Baſiliſcus* ſent letters euery where, and condemned in them the councell of Chalcedon. but he was faine by reaſon of the ſchiſme that roſe therof at Conſtantinople to call in his letters, and not longe after *Zeno* came with greate power, and ouerthrewe him, ſlewe him, his wife and children. This *Zeno* raygned 17. yeares, and dyed of the falling ſicknes. *Euag.*lib.2.cap.17. lib 3. cap. 1.3.4.7.8.29.	*Dionyſia* with *Maioricus* her ſonne ſuffred infinite tormẽts for the faith in *Chriſt Anton.* chro. *Fulgentius* floriſhed about this time. *Palmer.* chronic. *Heſychius* wrote a learned cõmentarie vpon Leuiticus. *Conrad. Lycoſt.*	A councell held at Tarraco in Spayne in the tyme of *Felix*, layde downe certaine canons for the reformation of the clergie.tom.2.concil. All the biſhops of Aphricke came together by the cõmaundement of *Honoricus* the Ariã where his hereſie was confirmed, and 444. godly biſhops exiled. *Anton.* chron.part.2. tit.11.	*Martyrius* was biſhop of Ieruſalẽ after *Anaſtaſius. Euagr.* lib. 3.cap.16.	*Calandio* was b. of Antioche after the death of *Stephan* he accurſed both the letters of *Baſiliſcus* and of *Timothe. Euagr.* lib.3. cap.10. *Petrus Cnapheus* after the deſeaſe of *Calandio* was reſtored vnto the biſhoprick. *Euag.* lib.3.ca.16	*Felix* the 2 of that name was b.of Rõe after *Simplicius* an. Dom.485. where he cõtinewed 9.yeares. *Euag.*lib3. cap.18.19. 20. *Anton.* chron.	*Timotheus Baſilicus* is by *Zeno* called from exile and reſtored to his biſhopricke *Euagr.* lib.3.cap.11. *Iohn* ſucceeded *Timothe* he made ſute in his predeceſſors dayes that the Emperor would graunt him the nominatinge of the nexte incumbent,and ſwore he woulde not take it him ſelfe,whẽ the ſeae was voyd he gaue the electors money, forgot his othe,and became biſhop hĩ ſelfe, therfore the Emperour depoſed him *Euagr.* lib. 3. cap.12.	*Honoricus* king of the Vandals was an Arian and exiled 334. biſhops. *Honor.* catalog. heret.. But ſayth *Anton.*chronic.He exiled of the clergie and laytye to the nũber of 4975. perſons. *Euagr.* lib.4.cap.14. The eaſt churches were wõderfully infected & at great diſſentiõ about the hereſies of *Neſtorius,Eutyches* and *Dioſcorus.Euagr.*lib.3. cap.31.
	From the raigne of Auguſtus (in the 42. yere of whoſe Imperie Chriſt was borne) vnto the death of Zeno and the creation of Anaſtaſius there are 532.yeares and 7.moneths: from the raigne of Diocletian 207.yeares and ſeauen moneths: from the raygne of Alexander Magnus king of Macedonia 832. yeares and 7.moneths: from the building of Rome and the kingdome of Romulus 1052.yeares and ſeauẽ moneths: from the deſtruction of Troie 1686. yeares and 7.moneths. Euagr.lib.3.cap.29.							
492.	*Anaſtaſius* ſucceeded *Zeno* in the Empire. He tooke not onely the Empire after him but alſo his wife. Whẽ he ſawe the great ſedition that raygned in the church he called the people together and tolde them he woulde be Emperour no longer, but the people ſeinge this quieted themſelues, requeſted him to continewe their Emperour, ſo he did and dyed ſhortly after when he had raygned 27 yeares three monethes and three dayes. *Euagr.*lib. 3. cap.29.44.	*Egeſippus* a great diuine floriſhed about this time. *Sabell.* *Boëtius* a chriſtian philoſopher endured greate perſecution vnder *Theodoricus* the Arian. *Volat.*	A ſynod of 70. b. was called together at Rõe by *Gelaſius*, where the Canonicall ſcriptures were ſeuered from ſuche as were Apocrypha.tom.2. concil. A ſynod mett at Epaunis and decreed that no clergy mã ſhold either hunt or hauke: that throughout the prouince ſuche diuine ſeruice as the Metropolitane liked of ſhould be retained.tom.2. cõc.	*Saluſtius* was b. of Ieruſalem after *Martyrius.Eua.* lib.3.cap. 36.	*Palladius* was b. of Antioche after *Peter Euagr.*li.3. cap.23. *Flauianus* was b. of Antioche after *Palladius* but *Anaſtaſius* the Emperour depoſed him for ſedition. *Euagr.* lib. 3.cap.23. 30.31.	*Gelaſius* was b. of Rome after *Felix.* Anno Do. 494. where he contineewed 4. yeres.tom. 2.concill. *Anaſtaſius* 2. was b. of Rome after *Gelaſius* 2. yeares. tom.2.cõc	*Petrus Moggus* is agayne reſtored by *Zeno*, vpon conditiõ that he will renounce his hereſie. *Euagr.*lib.3.ca.12 *Athanaſius* ſucceeded *Peter* in the biſhopricke of Alexandria. *Euagr.* lib. 3. cap.23.	The monkes of Conſtãtinople were hereticks of *Eutyches* opinion. *Euagr.* lib.3.cap.31. Certaine *Maniches* were foũde at Rome in the time of *Gelaſius* they were baniſhed & theyr bookes burned to aſſes. *Palmer* chron. The monkes of Syria were heretickes, came in a heate to Antioch, made there an inſurrection ſo that a great number of them in ſteed of earth were buryed in the riuer Orontes. *Euag.*li.3.ca.31.

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	ſome do write of him that he ſhoulde commaunde not a Trinitie, but a quaternitie to be worſhipped and therefore was ſmitten with a thunderbolt, and ſo dyed. *P.* diac. blond.	*Remigius* a biſhop of Fraunce floriſhed about this time. *Volat* *Zoſimas* & *Iohn Chuzubites* wer famous for their godly lif & ſtraũg miracles. *Euag*. lib.4 cap.7.	A coũcell held at Rauenna in preſẽce of *Theodoricus* debated the ſchiſme that roſe aboute the election of a b. of Rome and choſe *Symachus* *Palmer*.chron. Six ſynods wer helde at Rome in the tyme of *Symachus* toutchinge the election of a b. of Rome and the preſeruation of church goodes. tom.2.concil. A councel held at Ilerda in Spayne decreed that ſuche as ſlewe the child in the wombe with potions & ſimperſauces ſhoulde be baniſhed the communiõ the ſpace of 7.yeres, that clergymẽ being defamed ſhould purge them ſelues.tom.2. cõc.	*Helias* was b. of Ieruſalem after *Saluſtius*. *Euag*.lib.4. cap.36.	*Seuerꝰ* was b. of Antioche after the depoſition of *Flauianus*. before he was prieſte he was a counceller & pleaded law at Berytus, after he was made Byſhop he fel into the hereſie of *Eutyches*.*Eua*. lib.3.ca.33 34.	*Symachus* was b. of Rome after *Anaſtaſius* 15. yeres.tom.2. concil. *Hormiſda* was b. of Rome after *Symachus* anno Dom.516. where he cõtinewed 9.yeares. *Anto*.chro.	*Iohn* ſucceeded *Athanaſius*. *Euagr*. lib. 3.cap.23.	*Olympus* an Arian biſhop as he bayned him ſelfe at Carthage, and blaſphemed the bleſſed trinitie, was ſodainly ſmitten from heauen with three firye dartes, and burned quick. *Palmer*.chronic. *Seuerus* b. of Antioch was of *Eutyches* opinion, *Iuſtinus* the emperour in the firſt yeare of his raigne cauſed his tõgue to be pulled out of his mouth, becauſe he reuiled the councell of Chalcedon, & preached raylinge ſermons. *Euag*. lib.4.cap.4. *Deuterius* an Arian b. of Conſtantinople as he baptiſed one *Barbas* he vſed this forme: I baptize *Barbas* in the name of the father throughe the ſonne in the holy ghoſt. *Theod*. collect.
519.	*Iuſtinus* a thraciã ſucceeded *Anaſtaſius* he fauored the coũcell of Chalcedon. He diſpatched through wiles a greate number of tyrants whome he ſuſpected. Whẽ he had raygned 8.yeres.9. moneths and three dayes, he proclaimed *Iuſtinianus* his felowe Emperour, raygned with him four moneths then dyed.*Euagr*.li. 4.cap. 1.2.3.9.	*Brigida* a mayde, whoſe reuelations are at this day extant floriſhed about this time. *Palmer*.chron.	A councel held at Valentia in Spaine decreed the Goſpell ſhoulde be read after the Epiſtle tom.2.concil. A councel held at Aurelia in the time of *Hormiſda* decreede that Lent ſhold be ſolemnelye kept before Eaſter, the rogatiõ weeke with the ember dayes about the aſcention.tom.2.cõc. A councel held at Gerunda in Spayne decreed that euery prouince ſhold obſerue one order of diuine ſeruice	*Petrus* b.of Ieruſalem after *Helias*.*Euagr*. lib.4.ca.36 the generall councell held at Conſtãtinople wrot vnto him what they had done. to.2.cõcil.	*Paulus* was b.of Antioche after *Seuerus*.*Euagr*. lib.4. cap.4. *Euprasius* ſucceeded *Paulus*, he dyed in the earthquake which was at Antioch the 7. yere of *Iuſtinus*. *Euag*. lib.4 cap.4.5.		*Iohn* ſucceeded the former *Iohn*.*Euag*. lib.3.ca.23 *Theodoſius* was b of Alexãdria after *Iohn*, *Iuſtinianus* depoſed him for maintayninge the hereſie of *Eutyches*. *Euag*. lib.4 cap.9.11. 36.	*Benedictus the firſt foũder of the order commonlye called S. Benedictes dyed ſayth Volateran.li.21. Anno Do. 518. He was the firſte and the onely deuiſer of a ſeueral trade of lif within the firſte 600. yeres after chriſt & becauſe he preſumed to inuent a new way which all the godly fathers before him neuer thought of I layde him heere downe for a ſchiſmaticke. and couched him in the catalogue of heretickes.*

528.

Anno Domini.	*The raigne of the Emperours.*	*The Fathers of the Church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*Thebiſhops of Antioch.*	*The biſhops of Rome.*	*TheBiſhops of Alexandria.*	*The Heretickes.*
525.			thatbaptiſme ſhold be miniſtred onely at Eaſter and witſontide and at other times if neceſſitie ſo required: that the Lordes prayer ſhoulde be ſayde at morninge & euening prayer. tom.2.concil. A councel held at Cæſarauguſta accurſed ſuche as receaued the ſacrament & eate it not in the church.tom.2.concil.		*Euphremius.*a noble man ſucceeded *Euphraſius* in the biſhopricke of Antioche. *Euagr.*li.4.cap.6.	*Iohn* was B. of Rome after *Hormiſda* an.Dom.525.and continewed there 2.yeares and 10.moneths. *Palm.* chron. *Felix* 4.was b.of Rome after *Iohn*,and continewed 4.yeares. *Anton.* chronic.		*Monothelitæ* were heretickes whiche denied that *Chriſt* had 2.wils,a diuine & humane.*Volater.* lib.17. *Theodora* the wife of *Iuſtinianus* the Emperour was of *Eutyches* opinion. *Euag.*lib.4.cap.10. *Iuſtinianus* the emperorwrot an edict but God bereaued hī of his lyfe afore he publiſhed it, where he affirmed that the bodye of Chriſt wasnot ſubiect to corruption: that it was voyd of the naturall affections whiche appertaine thervnto: that he eate before his paſſiō as he did after hisreſurrection: that his moſte holy body was nothing chaūged for all the framinge thereof in the mothers womb, & for all the natural and voluntary affectiōs. *Euagr.*lib.4.cap.38 this is that *Iuſtiniā* whoſe lawes are ſo muche made of throughoute the worlde.
528.	*Iuſtinianus* ſucceded *Iuſtinus* in the empire.he was couetous,cruell, &careleſſe of that whiche wasgood.the Empreſſe his wife faudred the hereticall opinion of *Eutyches.* he hī ſelf fell vnto a blaſphemous opiniō whiche is to be ſeene in the cataloge of the herewticks. he raygned 38.yeares,8.moneths,dyed& went ſtraight down to hell as *Euagrius* thinketh. *Euagr.*lib.4.ca.9.10.29.31.38.40. lib.5.cap.1.	*Priſcianus* the greate grāmarian liuedin the dayes of *Iuſtinian. Palmer.* chron. *Barſanuphius* a religious mā was of great fame inthe time of *Iuſtinianus. Euagr.* lib.4.cap.32. *Menas* patriarche of Cōſtantinople floriſhed about this time. tom.2.concil.	The 2. councell held at Toledo decreed that all what ſo euer the clergie held de iure ſhould returne vnto the church after theyr deſeaſe.to.2.conc. In the time of *Iohn* 2.b.of Rome. A generall councell was called at Conſtantinople in the 27.yeare of *Iuſtinianus* the Emperour and in the time of *Vigilius* b. of Rome where they condemned the hereſies of *Anthimus* b. of Conſtantinople, *Seuerus* b. of Antioche, *Peter Cnapheus Theodor⁹*& *Zoaras*: allowed the 4.former general councells:decreed that *Marie* ſhoulde be called the mother of God: and condemned *Origen.* tom.2.conc. *Euag.* lib.4.cap.37.		*Domninus* b. of Antioch after *Euphremius. Euagr.* lib.4.ca.37 *Anaſtaſius* was b. of Antioche after *Domninus.* he rebuked *Iuſtinianus* for his hereſie. *Iuſtinus* 2.depoſed him vpon falſe reports & as ſome ſay becauſe he woulde not geue him mony for his biſhopricke. *Euag.* lib.4 cap.38.39. lib.5.cap.5	*Bonifacius*2.was b. of Rome after *Felix* 2.yeres *Anton.* chronic. tom.2.concil. *Iohn* 2. was b.of Rome after *Bonifacius* 2.yeres. tom.2.concil. *Agapetus* was b. of Rome after *Iohn* 2.one yere *Anton.* chronic. *Silucrius* was b. of Rome after *Agapetus* one yere. tom.2.cōcil. *Vigilius* was b. of Rome after *Silucrius* anno Do.539. where he continewed 18. yeares. *Palmer.* chron. *Anton.*chron.*Euag.* lib.4.cap.37. *Pelagius* was b. of Rome after *Vigilius*, anno Dom.557.wher he continewed 11. yeares. tom.2.concil.	*Zoilus* was b.of Alexandria after *Theodoſius. Euagr.* lib.4.ca.11 *Apollinarius* was b.of Alexādria after *Zoilus* *Euag.* lib.4 cap.36.	*Anthimus* b. of Cōſtantinople was of *Eutyches* the hereticks opinion, and therefore depoſed by *Iuſtinian* & cōdemned in the generall councell of Conſtantinople. *Euag.*lib.4.cap.9.11.
557.			A 2.and 3.councel held at Aurelialaid downe many godly decrees. tom.2.concil. The councell of Auergne was held in the time of *Vigilius*.tom. 2.conc.	*Macarius* was b.of Ieruſalem after *Peter*,he was depoſed forhereſie *Euagr.*li.4 cap.36.				*Andreas* an Italian went about the cōtrey leading in his hande a blind redd dogge, told mens fortunes but brought them into great misfortun by deceauinge of them with hereticall fables. *Eutrop.* Ab.Vſperg.

Anno Domini.	*The raigne of the Emperours.*	*The fathers of the Church.*	*The Councells.*	*The Byſhops of Ieruſalem.*	*The biſhops of Antioche.*	*The Byſhops of Rome.*	*The biſhops of Alexandria.*	*The Heretickſ.*
566.	*Iuſtinus* the ſecond of that name ſucceeded *Iuſtinianus* in the empire. he lyued wantonly, fared deliciouſly, ſoulde benefices vnto ignorant prieſtes. He craftelye compaſſed the death of *Iuſtinus* his coſine. In the ende he fell into a frenſie, vttered lamentable ſpeaches, & bequeathed the empire vnto *Tiberius*. he raigned. 12 yeres and 10. monethes. *Euagr.* lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.		The 4. & 5. councells of Aurelia were called together in the tyme of *Pelagius*. 1. tom 2. conc. A 2. councell helde at Tours in Fraunce. tom. 2. concil. A councel called at Paris toutchinge churche goods. tom. 2. concil. A councell was called at Hiſpalis in Spayne toutching the church goods in the tyme of *Pelagius*. 2. tom. 2. concil.	*Euſtochius* b. of Ieruſalem. *Euagr.* lib. 4. cap. 32.		*Iohn* the 3. was b. of Rõe after *Pelagi⁹* & cõtinewed 12. yeres. to. 2. concil. *Benedictus* was b. of Rõe after *Iohn* 3. ann. Do. 576. where he cõtinewed 4. yeres. tom. 2. concil. *Palm. chron.*	*Iohn* ſucceeded *Apollinarius* in the ſeae of Alexandria. *Euag.* lib. 5. ca. 16	—
577.	*Tiberius* became Emperor after that *Iuſtinus* 2. fell into frenſie. he was a godly man, he raygned 7. yeres and 11. monethes. *Euagr.* lib. 5. cap. 11. 13. 23.		The 3. councell of Toledo condemned the Arian hereſie. to. 2. cõcil. The 1. & 2. ſynods called at Lions for the remouing of ſchiſme rayſed in the churche. tom. 2. concil.		*Gregorius* b. of Antioch after the depoſitiõ of *Anaſtaſius* *Euagr.* lib. 5. cap. 6.	*Pelagius* 2. was b. of Rõe after *Benedictus*, & continewed 10. yeares. tom. 2 concil.	*Eulogius* ſucceeded *Iohn* in the biſhoprick of Alexandria who as *Nicephorus* reporteth cõtinewed 25 yeares. *Euagr.* lib. 5. cap. 16.	
583.	*Mauricius* the Emperour ſucceeded *Tiberius* in the empire.		The 1. & 2. ſynods called at Matiſcona reformed eccleſiaſticall matters. tom. 2. concil.	*Iohn* b. of Ieruſalem *Euagr.* lib. 5. cap. 16.		*Gregorius* was b. of Rome after *Pelagi⁹* ann. Do. 590. & cõtinewed 13. yeares. to. 2. concil.		
595.	12. *Mauricij*.							

Hitherto (gentle reader) haue I runne ouer in this Chronographie the principall things vvhich are to be conſidered vvithin the firſte ſix hundred yeares after Chriſt as farre forthe as theſe authors vvhoſe hiſtories I tranſlated haue continevved theyr times. Euagrius the laſte of theſe Hiſtoriographers ended the 12. yeare of Mauricius the Emperour and there I reſte vvith him leauing the times follovvinge (vvhich are vvonderfully corrupted) to ſuch as are diſpoſed to diſcourſe of them. This trauell haue I taken that the trueth of the pureſt age after Chriſt might appeare, and the ſtate of the moſte auncient churches might be knovven of ſuch as in theſe dayes ſeeke to ouerthrovve the ſtate, bring the religion to contempt, the Chriſtians to a lavveleſſe ſecuritye, hopinge that by the vievve of orderlye diſcipline things vvhich be amiſſe may be redreſſed accordingly. I vvish thee health, knovveledge of the trueth, feare of God, faith to beleue in him, thy ſoules health & ſaluation in the end.

Farevvell.

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